CERTAIN

SERMONS

OR

HOMILIES

Appointed to be READ in

CHURCHES

In the TIME of

QUEEN *ELIZABETH*

Of FAMOUS MEMORY.

Together with

The Thirty-nine Articles of RELIGION.

Published by Authority,
For the Use of Churches and Private Families.

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MDCCLVII.

SERMONS

OF

HOMILIES

ON

CERTAIN CHURCHES



THE

PREFACE,

As it was PUBLISH'D

In the Year 1652.

CONSIDERING how neceſſary it is, that the Word of God, which is the only food of the Soul, and that moſt excellent Light that we muſt walk by in this our moſt dangerous Pilgrimage, ſhould at all convenient times be preached unto the People, that thereby they may both learn their Duty towards God, their Prince, and their Neighbours, according to the mind of the Holy Ghoſt, expreſſed in the Scriptures: And alſo to avoid the manifold enormities which heretofore by falſe Doctrine have crept into the Church of God: And how that all they which are appointed Miniſters, have not the gift of Preaching ſufficiently to inſtruct the People which is committed unto them, whereof great inconveniencies might riſe, and ignorance ſtill be maintained, if ſome honeſt remedy be not ſpeedily found and provided. The Queen's moſt Excellent Majeſty, tendering the Souls health of her loving Subjects, and the quieting of their Conſciences, in the chief and principal Points of Chriſtian Religion; and willing alſo by the true ſetting forth, and pure declaring of God's Word, which is the principal guide and leader unto all godlineſs and virtue, to expel and drive away as well corrupt, vicious, and ungodly living, as alſo erroneous and poiſon'd Doctrines, tending to Superſtition and Idolatry: Hath by the Advice of her moſt Honourable Counſellors, for her

diſcharge

diſcharge in this behalf, cauſed a Book of *Homilies*, which heretofore was ſet forth by her moſt loving Brother, a Prince of moſt worthy Memory, *Edward* the Sixth, to be printed anew, wherein are contained certain wholſome and godly Exhortations, to move the people to honour and worſhip Almighty God, and diligently to ſerve him, every one according to their degree, ſtate and vocation. All which *Homilies*, Her Majeſty commandeth, and ſtraitly chargeth all Parſons, Vicars, Curates, and all others, having Spiritual Cure, every *Sunday* and *Holiday* in the Year, at the miniſtring of the holy Communion; or if there be no Communion miniſtred that day, yet after the Goſpel and Creed, in ſuch order and place as is appointed in the Book of Common Prayers, to read and declare to their Pariſhioners plainly and diſtinctly one of the ſaid *Homilies*, in ſuch order as they ſtand in the Book, except there be a Sermon, according as it is enjoined in the Book of her Highneſs's Injunctions; and then for that cauſe only, and for none other, the reading of the ſaid *Homily* to be deferred unto the next *Sunday* or *Holiday* following. And when the foreſaid Book of *Homilies* is read over, her Majeſty's pleaſure is, that the ſame be repeated and read again in ſuch like ſort as was before preſcribed. Furthermore, her Highneſs commandeth, That notwithſtanding this order, the ſaid Eccleſiaſtical Perſons ſhal read her Majeſty's Injunctions at ſuch times, and in ſuch order, as in the Book thereof appointed. And that the Lord's Prayer, the Articles of the Faith, and the Ten Commandments, be openly read unto the People, as in the ſaid Injunctions is ſpecified, that all her People, of what degree or condition ſoever they be, may learn how to invocate and call upon the Name of God, and know what duty they owe both to God and Man: So that they may pray, believe, and work according to knowledge, while they ſhall live here, and after this life be with him that with his Blood hath bought us all. To whom with the Father and the Holy Ghoſt be all honour and glory for ever. *Amen*

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A

A FRUITFUL EXHORTATION TO THE Reading and Knowledge of Holy Scripture.

UNTO a Chriſtian Man there can be nothing either more neceſſary or profitable than the knowledge of holy Scripture, foraſmuch as in it is contained God's true Word, ſetting forth his glory, and alſo Man's duty. And there is no Truth nor Doctrine neceſſary for our juſtification and everlaſting ſalvation, but that is (or may be) drawn out of that Fountain and Well of Truth. Therefore as many as be deſirous to enter into the right and perfect way unto God muſt apply their minds to know holy Scripture, without the which they can neither ſufficiently know God and his Will, neither their office and duty. And as drink is pleaſant to them that be dry, and meat to them that be hungry; ſo is the reading, hearing, ſearching, and ſtudying of holy Scripture, to them that be deſirous to know God or themſelves, and to do his will. And their ſtomachs only do loath and abhor the heavenly knowledge and food of God's Word, that be ſo drowned in worldly vanities, that they neither ſavour God, nor any godlineſs: For that is the cauſe why they deſire ſuch vanities, rather than the true knowledge of God. As they that are ſick of an Ague, whatſoever they eat and drink (though it be never ſo pleaſant) yet it is as bitter to them as Wormwood; not for the bitterneſs of the meat, but for the corrupt and bitter humour that is in their own tongue and mouth: Even ſo is the ſweetneſs of God's Word bitter, not of it ſelf, but only unto them that have their minds corrupted with long cuſtom of ſin and love of this World. Therefore forſaking the corrupt judgment of fleſhly Men, which care not but for their carcaſe; let us reverently hear and read holy Scripture, which is the food of the ſoul. Let us diligently ſearch for the Well of Life in the Books of the New and Old Teſtament, and not run to the ſtinking puddles of Mens Traditions (deviſed by Mens Imagination) for our juſtification and ſalvation. For in holy Scripture is fully contained what we ought to do, and what to eſchew, what to believe, what to love, and what to look for at God's Hands at length. In theſe Books we ſhall find the Father, from whom, the Son, by whom, and the Holy Ghoſt, in whom, all things have their being and keeping up; and theſe three perſons to be but one God, and one ſubſtance. In theſe Books we may learn to know our ſelves, how vile and miſerable we be, and alſo to know

The praiſe of holy Scripture.

The perfection of holy Scripture.

The knowledge of holy Scripture is neceſſary.

To whom the knowledge of holy Scripture is ſweet and pleaſant.

Who be enemies to holy Scripture.

An apt ſimilitude, declaring of whom the Scripture is abhorred.

An exhortation unto the diligent reading and ſearching of the holy Scripture.

Matth. 4.

The holy Scripture is a ſufficient Doctrine for our ſalvation.

What things we may learn in the holy Scripture.

know God, how good he is of himself, and how he maketh us and all creatures partakers of his goodness. We may learn also in these Books to know God's will and pleasure, as much as (for this present time) is convenient for us to know. And (as the great Clerk and godly Preacher St. *John Chrysostom* saith) whatsoever is required to the Salvation of Man, is fully contained in the Scripture of God. He that is ignorant, may there learn and have knowledge. He that is hard-hearted, and an obstinate sinner, shall there find everlasting torments (prepared of God's justice) to make him afraid, and to mollify or soften him. He that is oppressed with misery in this World, shall there find relief in the promises of everlasting life to his great consolation and comfort. He that is wounded by the Devil unto death, shall find there medicine whereby he may be restored again unto health. If it shall require to teach any truth, or reprove false Doctrine, to rebuke any vice, to commend any virtue, to give good counsel, to comfort or exhort, or to do any other thing requisite for our salvation; all those things (saith St. *Chrysostom*) we may learn plentifully of the Scripture. There is (saith *Fulgentius*) abundantly enough, both for Men to eat, and Children to suck. There is, whatsoever is mete for all ages, and for all degrees and sorts of Men. These Books therefore ought to be much in our hands, in our eyes, in our ears, in our mouths, but most of all in our hearts. For the Scripture of God is the heavenly meat of our souls, the hearing and keeping of it maketh us blessed, sanctifieth us, and maketh us holy; it turneth our souls, it is a light lantern to our feet; it is a sure, stedfast, and everlasting instrument of salvation; it giveth wisdom to the humble and lowly hearts; it comforteth, maketh glad, cheareth, and cherisheth our conscience; it is a more excellent jewel or treasure than any gold or precious stone; it is more sweet than honey, or honey-comb; it is called the best part which *Mary* did chuse, for it hath in it everlasting comfort. The words of holy Scripture be called words of everlasting life: for they be God's instrument, ordained for the same purpose. They have power to turn through God's promise, and they be effectual through God's assistance, and (being received in a faithful heart) they have ever an heavenly spiritual working in them: They are lively, quick, and mighty in operation, and sharper than any two-edged sword, and enter through, even to the dividing asunder of the soul and spirit, of the joints and the marrow. Christ calleth him a wise builder, that buildeth upon his Word, upon his sure and substantial foundation. By this word of God we shall be judged: For the word that I speak (saith Christ) is it, that shall judge in the last day. He that keepeth the Word of Christ, is promised the love and favour of God, and that he shall be the dwelling place or temple of the blessed Trinity. This Word, whosoever is diligent to read, and in his heart to print that he readeth, the great affection to the transitory things of this World, shall be minished in him, and the great desire of heavenly things (that be therein promised of God) shall increase in him. And there is nothing that so much strengtheneth our faith and trust in God, that so much keepeth up innocency and pureness of the heart, and also of outward godly life and conversation, as continual reading and recording of God's Word. For that thing, which (by continual use of reading of holy Scripture, and diligent searching of the same)

Holy Scripture ministreth sufficient Doctrine for all degrees and ages.
Matth. 4.
Luke 3.
John 17.
Psalm 19.

What commodities and profits the knowledge of holy Scripture bringeth.

Luke 10.
John 6.
Heb. 4.
Matth. 7.
John 12.
John 14.

ſame) is deeply printed and graven in the heart, at length turneth almoſt into nature. And moreover, the effect and virtue of God's word is, to illuminate the ignorant, and to give more light unto them, that faithfully and diligently read it, to comfort their hearts, and to encourage them to perform that, which of God is commanded. It teacheth patience in all adverſity, in proſperity humbleneſs: What honour is due unto God, what mercy and charity to our neighbour. It giveth good counſel in all doubtful things. It ſheweth of whom we ſhall look for aid and help in all perils, and that God is the only giver of victory in all battles and temptations of our enemies, bodily and ghoſtly. And in reading of God's word, he not always moſt profiteth that is moſt ready in turning of the book, or in ſaying of it without the book, but he that is moſt turned into it, that is moſt inſpired with the holy Ghoſt, moſt in his heart and life altered and changed into that thing which he readeth: he that is daily leſs and leſs proud, leſs wrathful, leſs covetous, and leſs deſirous of worldly and vain pleaſures: He that daily (forſaking his old vicious life) increaſeth in virtue more and more. And to be ſhort, there is nothing that more maintaineth godlineſs of the mind, and driveth away ungodlineſs, than doth the continual reading or hearing of God's word, if it be joined with a godly mind, and a good affection to know and follow God's will. For without a ſingle eye, pure intent, and good mind, nothing is allowed for good before God. And on the other ſide, nothing more darkeneth Chriſt, and the glory of God, nor bringeth in more blindneſs, and all kinds of vices, than doth the ignorance of God's word.

1 Reg. 14. 2 Par. 20. 1 Cor. 15. 1 John 5.

Who profit moſt in reading God's word.

Eſa. 5. Matth. 22. 1 Cor. 14.

What diſcommodities the ignorance of God's word bringeth.

The Second Part of the Sermon of the knowledge of holy Scripture.

IN the firſt part of this Sermon, which exhorted to the knowledge of holy Scripture, was declared wherefore the knowledge of the ſame is neceſſary and profitable to all Men; and that by the true knowledge and underſtanding of Scripture, the moſt neceſſary points of our duty towards God and our neighbours are alſo known. Now as concerning the ſame matter, you ſhall hear what followeth. If we profeſs Chriſt, why be we not aſhamed to be ignorant in his Doctrine? Seeing that every Man is aſhamed to be ignorant in that learning which he profeſſeth. That Man is aſhamed to be called a Philoſopher, who readeth not the books of Philoſophy, and to be called a Lawyer, an Aſtronomer, or Phyſician, that is ignorant in the books of Law, Aſtronomy, and Phyſick. How can any Man then ſay that he profeſſeth Chriſt and his Religion, if he will not apply himſelf (as far forth as he can or may conveniently) to read and hear, and ſo to know the books of Chriſt's Goſpel and Doctrine? Although other Sciences be good, and to be learned, yet no Man can deny but this is the chief, and paſſeth all other incomparably. What excuſe ſhall we therefore make (at the laſt day before Chriſt) that delight to read or hear Men's phantaſies and inventions, more than his moſt holy Goſpel? And will find no time to do that which chiefly (above all things) we ſhould do, and will rather read other things than that, for

God's word excelleth all ſciences.

the which we ought rather to leave reading of all other things. Let us therefore apply our ſelves, as far forth as we can have time and leiſure, to know God's word, by diligent hearing and reading thereof, as many as profeſs God, and have faith and truſt in him. But they that have no good affection to God's word (to colour this their fault) alledge commonly two vain and feigned excuſes. Some go about to excuſe them by their own frailneſs and fearfulneſs, ſaying, that they dare not read holy Scripture, leſt through their ignorance they ſhould fall into any error. Others pretend that the difficulty to underſtand it, and the hardneſs thereof is ſo great, that it is mete to be read only of Clerks and learned Men. As touching the firſt: Ignorance of God's word is the cauſe of all error, as Chriſt himſelf affirmed to the Sadducees, ſaying, that they erred, becauſe they knew not the Scripture. How ſhould they then eſchew error, that will be ſtill ignorant? And how ſhould they come out of ignorance, that will not read nor hear that thing which ſhould give them knowledge? He that now hath moſt knowledge, was at the firſt ignorant; yet he forbare not to read, for fear he ſhould fall into error: But he diligently read, leſt he ſhould remain in ignorance, and through ignorance in error. And if you will not know the truth of God (a thing moſt neceſſary for you) leſt you fall into error, by the ſame reaſon you may then lie ſtill, and never go, leſt (if you go) you fall into the mire: Nor eat any good meat, leſt you take a ſurfeit, nor ſow your corn, nor labour in your occupation, nor uſe your merchandiſe, for fear you loſe your ſeed, your labour, your ſtock, and ſo by that reaſon it ſhould be beſt for you to live idly, and never to take in hand to do any manner of good thing, leſt peradventure ſome evil thing may chance thereof. And if you be afraid to fall into error, by reading of holy Scripture, I ſhall ſhew you how you may read without danger of error. Read it humbly with a meek and lowly heart, to the intent you may glorify God, and not your ſelf, with the knowledge of it: And read it not without daily praying to God, that he would direct your reading to good effect: And take upon you to expound it no farther, than you can plainly underſtand it. For (as St. *Auguſtin* ſaith) the knowledge of holy Scripture is a great, large, and a high place, but the door is very low, ſo that the high and arrogant Man cannot run in; but he muſt ſtoop low, and humble himſelf, that ſhall enter into it. Preſumption and arrogancy are the mother of all error; and humility needeth to fear no error. For humility will only ſearch to know the truth; it will ſearch, and will bring together one place with another; and where it cannot find out the meaning, it will pray, it will aſk of others that know, and will not preſumptuouſly and raſhly define any thing which it knoweth not. Therefore the humble Man may ſearch any truth boldly in the Scripture, without any danger of error. And if he be ignorant, he ought the more to read and to ſearch holy Scripture, and to bring him out of ignorance. I ſay not nay, but a Man may profit with only hearing, but he may much more profit with both hearing and reading. This have I ſaid, as touching the fear to read through ignorance of the perſon. And concerning the hardneſs of Scripture, he that is ſo weak that he is not able to brook ſtrong meat, yet he may ſuck the ſweet and tender milk, and defer the reſt until he was ſtronger, and come to more know-

Vain excuſes diſſuading from the knowledge of God's word. The firſt. The ſecond. Matth. 22.

How moſt commodiouſly and without all peril the holy Scripture is to be read.

Scripture in ſome places is eaſy; and in ſome places hard to be underſtood.

knowledge. For God receiveth the learned and unlearned, and caſteth away none, but is indifferent unto all. And the Scripture is full, as well of low valleys, plain ways, and eaſy for every Man to uſe, and to walk in; as alſo of high hills and mountains, which few Men can climb unto. And whoſoever giveth his mind to holy Scriptures, with diligent ſtudy and burning deſire, it cannot be (ſaith St. *Chryſoſtom*) that he ſhould be left without help. For either God Almighty will ſend him ſome godly Doctor to teach him, as he did to inſtruct the *Eunuch*, a noble Man of *Ethiope*, and Treaſurer unto Queen *Candace*, who having affection to read the Scripture (although he underſtood it not) yet for the deſire that he had unto God's word, God ſent his Apoſtle *Philip* to declare unto him the true ſenſe of the Scripture that he read; or elſe, if we lack a learned Man to inſtruct and teach us, yet God himſelf from above will give light unto our minds, and teach us thoſe things which are neceſſary for us, and wherein we be ignorant. And in another place *Chryſoſtom* ſaith, that Man's human and worldly wiſdom or ſcience is not needful to the underſtanding of Scripture, but the revelation of the holy Ghoſt who inſpireth the true meaning unto them, that with humility and diligence do ſearch therefore. He that aſketh ſhall have, and he that ſeeketh ſhall find, and he that knocketh ſhall have the door opened. If we read once, twice or thrice, and underſtand not, let us not ceaſe ſo, but ſtill continue reading, praying, aſking of other, and ſo by ſtill knocking (at the laſt) the door ſhall be opened (as St. *Auguſtin* ſaith.) Although many things in the Scripture be ſpoken in obſcure myſteries, yet there is nothing ſpoken under dark myſteries in one place, but the ſelf ſame thing in other places is ſpoken more familiarly and plainly, to the capacity both of learned and unlearned. And thoſe things in the ſcripture that be plain to underſtand, and neceſſary for Salvation, every Man's duty is to learn them, to print them in memory, and effectually to exerciſe them. And as for the dark myſteries, to be contented to be ignorant in them, until ſuch time as it ſhall pleaſe God to open thoſe things unto him. In the mean ſeaſon, if he lack either aptneſs or opportunity, God will not impute it to his folly: But yet it behoveth not, that ſuch as be apt ſhould ſet aſide reading, becauſe ſome other be unapt to read: Nevertheleſs, for the hardneſs of ſuch places the reading of the whole ought not to be ſet apart. And briefly to conclude, (as St. *Auguſtin* ſaith) by the Scripture all Men be amended, weak Men be ſtrengthened, and ſtrong Men be comforted. So that ſurely none be enemies to the reading of God's word, but ſuch as either be ſo ignorant, that they know not how wholeſome a thing it is: Or elſe be ſo ſick, that they hate the moſt comfortable medicine that ſhould heal them: Or ſo ungodly, that they would wiſh the people ſtill to continue in blindneſs and ignorance of God.

God leaveth no Man untaught, that hath good will to know his word.

How the knowledge of the Scripture may be attained unto. Mat. 7. *A good rule for the underſtanding of Scripture.*

No Man is excepted from the knowledge of God's word.

What perſons would have ignoranee to continue.

Thus we have briefly touched ſome part of the commodities of God's holy word, which is one of God's chief and principal benefits given and declared to mankind here in earth. Let us thank God heartily for this his great and ſpecial gift, beneficial favour, and fatherly providence. Let us be glad to receive this precious gift of our heavenly Father. Let us hear, read, and know theſe holy rules, injunctions, and ſtatutes of our Chriſtian Religion, and upon that we have made profeſſion to God at our Baptiſm. Let us with fear and reverence lay up (in the cheſt of our hearts)

The holy Scripture is one of God's chief benefits.

The right reading, uſe, and fruitful ſtudying in holy Scripture. Pſal. 50.

hearts) these necessary and fruitful lessons. Let us night and day muse, and have meditation and contemplation in them. Let us ruminate, and (as it were) chew the cud, that we may have the sweet juice, spiritual effect, marrow, honey, kernel, taste, comfort and consolation of them. Let us stay, quiet, and certify our consciences with the most infallible certainty, truth, and perpetual assurance of them. Let us pray to God (the only Author of these heavenly studies) that we may speak, think, believe, live and depart hence, arcording to the wholesome doctrine and verities of them. And by that means, in this World we shall have God's defence, favour and grace, with the unspeakable solace of peace, and quietness of conscience; and after this miserable life we shall enjoy the endless bliss and glory of Heaven: Which he grant us all that died for us all, Jesus Christ, to whom with the Father and the holy Ghost be all honour and glory both now and everlastingly.

A

SERMON

OF THE

Misery of Mankind, and of his condemnation to death everlasting by his own sin.

THE Holy Ghost, in writing the holy Scripture, is in nothing more diligent than to pull down Man's vain glory and pride, which of all vices is most universally grafted in all mankind, even from the first infection of our first Father *Adam*. And therefore we read in many places of Scripture many notable lessons against this old rooted vice, to teach us the most commendable virtue of humility, how to know ourselves, and to remember what we be of our selves. In the
Gen. 3. book of *Genesis*, Almighty God giveth us all a title and name in our great grandfather *Adam*, which ought to warn us all to consider what we be, whereof we be, from whence we came, and whither we shall; saying thus, In the sweat of thy face shalt thou eat thy bread, till thou be turned again into the ground: For out of it wast thou taken, and in as much as thou art dust, into dust shalt thou be turned again. Here (as it were in a glass) we may learn to know our selves to be but ground, earth, and ashes, and that to earth and ashes we shall return.

Also, the holy Patriarch *Abraham* did well to remember this name and title, dust, earth, and ashes, appointed and assigned by God to all mankind: And therefore he calleth himself by that name, when he maketh his earnest prayer for *Sodom* and *Gomorrah*. And we read that *Judith*,
Jud. 4, & 9. *Esther*, *Job*, *Jeremy*, with other holy Men and Women in the old Testa-
Job 13. ment, did use sackcloth, and to cast dust and ashes upon their heads,
Jer. 6, & 25. when they bewailed their sinful living. They called and cried to God for help and mercy, with such a ceremony of sackcloth, dust and ashes,

that thereby they might declare to the whole world, what an humble and lowly eſtimation they had of themſelves, and how well they remembred their name and title aforeſaid, their vile, corrupt, frail nature, duſt, earth, and aſhes. The Book of Wiſdom alſo willing to pull down our proud ſtomacks, moveth us diligently to remember our mortal and earthly generation, which we have all of him that was firſt made: And that all Men, as well Kings as Subjects, come into this world, and go out of the ſame in like ſort; that is, as of our ſelves, full miſerable, as we may daily ſee. And Almighty God commanded his Prophet *Eſay* to make a Proclamation, and cry to the whole World: And *Eſay* aſking what ſhall I cry? The Lord anſwered, Cry, that all fleſh is graſs, and that all the Glory thereof is but as the flower of the field, when the graſs is withered the flower falleth away, when the wind of the Lord bloweth upon it. The People ſurely is graſs, the which drieth up, and the flower fadeth away. And the holy Man *Job*, having in himſelf great experience of the miſerable and ſinful eſtate of Man, doth open the ſame to the World in theſe Words; Man (ſaith he) that is born of a Woman, living but a ſhort time, is full of manifold Miſeries; he ſpringeth up like a flower, and fadeth again, vaniſheth away as it were a ſhadow, and never continueth in one ſtate. And doſt thou judge it mete (O Lord) to open thine eyes upon ſuch a one, and to bring him to judgment with thee? Who can make him clean, that is conceived of an unclean ſeed; and all Men of their evilneſs and natural proneneſs be ſo univerſally given to Sin, that (as the Scripture ſaith) God repented that ever he made Man. And by Sin his Indignation was ſo much provoked againſt the World, that he drowned all the World with *Noah*'s flood (except *Noah* himſelf, and his little houſhold.) It is not without great cauſe, that the Scripture of God doth ſo many times call all Men here in this World by this word, earth, O thou earth, earth, earth, ſaith *Jeremy*, hear the word of the Lord. This our right name, calling, and title, earth, earth, earth, pronounced by the Prophet, ſheweth what we be indeed, by whatſoever other ſtyle, title, or dignity Men do call us. Thus he plainly named us, who knoweth beſt both what we be, and what we ought of right to be called. And thus he ſetteth us forth, ſpeaking by his faithful Apoſtle St. *Paul*, All Men, Jews and Gentiles, are under Sin; there is none righteous, no not one: There is none that underſtandeth, there is none that ſeeketh after God, they are all gone out of the way, they are all unprofitable, there is none that doth good, no not one: Their throat is an open Sepulchre, with their tongues they have uſed craft and deceit, the poiſon of Serpents is under their lips, their mouth is full of curſing and bitterneſs, their feet are ſwift to ſhed blood, deſtruction and wretchedneſs are in their ways, and the way of peace have they not known: There is no fear of God before their eyes. And in another place, St. *Paul* writeth thus; God hath wrapped all nations in unbelief, that he might have mercy on all. The Scripture ſhutteth up all under ſin, that the promiſe by the faith of Jeſus Chriſt ſhould be given unto them that believe. St. *Paul* in many places painteth us out in our colours, calling us the children of the wrath of God, when we be born: Saying alſo that we cannot think a good thought of our ſelves, much leſs can we ſay well, or do well of our ſelves. And the wiſe Man ſaith

Sapi. 7.

Eſay 40.

Job 14.

Jer. 22.

Rom. 11.
Gal. 3.

Epheſ. 2.

Prov. 24. in the book of *Proverbs*, The juſt Man falleth ſeven times a day. The
Luke 1. moſt tried and approved Man *Job* feared all his works. St. *John* the Baptiſt being ſanctified in his mother's womb, and praiſed before he was born, being called an Angel, and great before the Lord, filled even from his birth with the holy Ghoſt, the preparer of the way for our Saviour
Matth. 3. Chriſt, and commended of our Saviour Chriſt to be more than a Prophet, and the greateſt that ever was born of a Woman: Yet he plainly granteth, that he had need to be waſhed of Chriſt, he worthily extolleth and glorifieth his Lord and Maſter Chriſt, and humbleth himſelf as unworthy to unbuckle his ſhoes, and giveth all honour and glory to God. So doth St. *Paul* both oft and evidently confeſs himſelf, what he was of himſelf, ever giving (as a moſt faithful ſervant) all praiſe to his Maſter and
1 John 1, *and* 2. Saviour. So doth bleſſed St. *John* the Evangeliſt, in the name of himſelf, and of all other holy Men (be they never ſo juſt) make this open confeſſion: If we ſay we have no ſin, we deceive our ſelves, and the truth is not in us: If we acknowledge our ſins, God is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs: If we ſay we have not ſinned, we make him a lyar, and his word is not in us. Where-
Eccleſ. 7. fore the wiſe Man in the book called *Eccleſiaſtes*, maketh this true and general confeſſion, There is not one juſt Man upon the earth that doth
Pſal. 51. good, and ſinneth not. And *David* is aſhamed of his ſin, but not to confeſs his ſin. How oft, how earneſtly and lamentably doth he deſire God's great mercy for his great offences, and that God ſhould not enter
Pſal. 113. into judgment with him? And again, how well weigheth this holy Man his ſins, which he confeſſeth, that they be ſo many in number, and ſo hid, and hard to underſtand, that it is in a manner impoſſible to know,
Pſal. 19. utter, or number them? Wherefore, he having a true, earneſt, and deep contemplation and conſideration of his ſins, and yet not coming to the bottom of them, he maketh ſupplication to God to forgive him his privy, ſecret, hid ſins; the knowledge of which he cannot attain unto. He weigheth rightly his ſins from the original root and ſpring-head, perceiving inclinations, provocations, ſtirrings, ſtingings, buds, branches, dregs, infections, taſtes, feelings, and ſcents of them to continue in him ſtill.
Pſal. 51. Wherefore he ſaith, Mark, and behold, I was conceived in ſins: He ſaith not ſin, but in the plural number, ſins, foraſmuch as out of one (as a
Mark 10. Luke 18. fountain) ſpring all the reſt. Our Saviour Chriſt ſaith, There is none good but God; and that we can do nothing that is good without him, nor
John 15. Luke 17. can any Man come to the Father but by him. He commandeth us alſo to ſay, that we be unprofitable ſervants, when we have done all that we can do. He preferreth the penitent Publican before the proud, holy, and glorious Phariſee. He calleth himſelf a Phyſician, but not to them that
Luke 18. be whole, but to them that be ſick, and have need of his ſalve for their
Matth. 9. ſore. He teaches us in our prayers to acknowledge our ſelves ſinners, and to aſk righteouſneſs, and deliverance from all evils, at our heavenly Father's hand. He declareth that the ſins of our own hearts do defile our
Matth. 12. own ſelves. He teacheth that an evil word or thought deſerveth condemnation, affirming that we ſhall give account for every idle word. He
Matth. 15. ſaith, He came not to ſave, but the ſheep that were utterly loſt and caſt away. Therefore few of the proud, juſt, learned, wiſe, perfect and holy Phariſees were ſaved by him, becauſe they juſtified themſelves by

their

their counterfeit holineſs before Men. Wherefore (good people) let us beware of ſuch hypocriſy, vain glory, and juſtifying of our ſelves.

The Second Part of the Sermon of the Miſery of Man.

FOraſmuch as the true knowledge of ourſelves is very neceſſary to come to the right knowledge of God; ye have heard in the laſt reading, how humbly all good Men always have thought of themſelves; and ſo to think and judge of themſelves, are taught of God their Creator by his Holy Word. For of our ſelves we be Crab-trees, that can bring forth no apples. We be of ourſelves of ſuch earth, as can but bring forth weeds, nettles, brambles, briers, cockle and darnel. Our fruits be declared in the fifth chapter to the *Galatians*. We have neither Gal. 5.
faith, charity, hope, patience, chaſtity, nor any thing elſe that good is, but of God, and therefore theſe virtues be called there the fruits of the Holy Ghoſt, and not the fruits of Man. Let us therefore acknowledge our ſelves before God (as we be indeed) miſerable and wretched ſinners. And let us earneſtly repent, and humble our ſelves heartily, and cry to God for Mercy. Let us all confeſs with mouth and heart that we be full of imperfections: Let us know our own works, of what imperfection they be, and then we ſhall not ſtand fooliſhly and arrogantly in our own conceits, nor challenge any part of juſtification by our merits or works. For truly there be imperfections in our beſt Works: We do not love God ſo much as we are bound to do, with all our heart, mind, and power: We do not fear God ſo much as we ought to do: We do not pray to God, but with great and many imperfections: We give, forgive, believe, live, and hope imperfectly: We ſpeak, think, and do imperfectly: We fight againſt the Devil, the world, and the fleſh imperfectly. Let us therefore not be aſhamed to confeſs plainly our ſtate of imperfection; Yea, let us not be aſhamed to confeſs imperfection even in all our beſt works. Let none of us be aſhamed to ſay with the holy St. *Peter*, I am a ſinful Man. Let us ſay with the holy Prophet *David*, We Luke 5.
have ſinned with our fathers, we have done amiſs and dealt wickedly. Pſal. 106.
Let us all make open confeſſion with the Prodigal Son to our Father, and Luke 15.
ſay with him, We have ſinned againſt heaven, and before thee (O Father) we are not worthy to be called thy Sons. Let us all ſay with holy *Baruch*, O Lord our God, to us is worthily aſcribed ſhame and confuſion, Baruch 2.
and to thee righteouſneſs. We have ſinned, we have done wickedly, we have behaved our ſelves ungodlily in all thy righteouſneſs. Let us all ſay with the holy Prophet *Daniel*, O Lord, righteouſneſs belongeth to Dan. 9.
thee, unto us belongeth confuſion. We have ſinned, we have been naughty, we have offended, we have fled from thee, we have gone back from all thy precepts and judgments. So we learn of all good Men in holy Scriptures, to humble our ſelves, and to exalt, extol, praiſe, magnify, and glorify God.

Thus we have heard how evil we be of our ſelves, how of our ſelves, and by our ſelves, we have no goodneſs, help or ſalvation; but contrariwiſe, ſin, damnation, and death everlaſting: Which if we deeply weigh and conſider, we ſhall the better underſtand the great mercy of God,

2 Cor. 3. God, and how our Salvation cometh only by Chriſt. For in our ſelves (as of our ſelves) we find nothing, whereby we may be delivered from this miſerable captivity, into which we are caſt, through the envy of the Devil, by breaking of God's Commandment in our firſt Parent *Adam*.

Pſal. 50. Eph. 2. We are all become unclean, but we all are not able to cleanſe our ſelves, nor make one another of us clean. We are by nature the children of God's wrath, but we are not able to make our ſelves the children and

1 Pet. 2. inheritors of God's glory. We are ſheep that run aſtray, but we cannot of our own power come again to the ſheepfold, ſo great is our imperfection and weakneſs. In our ſelves therefore may we not glory, which (of our ſelves) are nothing but ſinful: Neither may we rejoice in any works that we do, all which be ſo imperfect and impure, that they are not able to ſtand before the righteous Judgment-ſeat of God, as the Ho-

Pſal. 143. ly Prophet *David* ſaith, Enter not into judgment with thy ſervant (O Lord:) for no Man that liveth ſhall be found righteous in thy ſight. To God therefore muſt we flee, or elſe ſhall we never find peace, reſt and quietneſs of conſcience in our hearts. For he is the Father of mercies,

2 Cor. 1. Pſal. 130. and God of all conſolation. He is the Lord, with whom is plenteous redemption; He is the God which of his own mercy ſaveth us, and ſetteth out his charity and exceeding love towards us, in that of his own voluntary goodneſs, when we were periſhing, he ſaved us, and provided an everlaſting Kingdom for us. And all theſe heavenly treaſures are given us, not for our own deſerts, merits, or good deeds (which of our ſelves we have none) but of his mere mercy freely. And for whoſe ſake? Truly for Jeſus Chriſt's ſake, that pure and undefiled Lamb of God. He is that dearly beloved Son, for whoſe ſake God is fully pacified, ſatisfi-

John 1. ed, and ſet at one with Man. He is the Lamb of God, which taketh away the ſins of the World, of whom only it may be truly ſpoken, that

1 Pet. 2. he did all things well, and in his mouth was found no craft nor ſubtilty. None but he alone may ſay, The Prince of the World came, and in me he hath nothing. And he alone may alſo ſay, Which of you ſhall re-

John 8. Heb. 7. prove me of any fault? He is the high and everlaſting Prieſt, which hath offered himſelf once for all upon the Altar of the Croſs, and with that one oblation hath made perfect for evermore them that are ſanctified. He

1 John 2. is the alone mediator between God and Man, which paid our ranſom to God with his own blood, and with that hath he cleanſed us all from ſin.

Matth. 1. He is the Phyſician which healeth all our diſeaſes. He is that Saviour which ſaveth his people from all their ſins. To be ſhort, he is that flowing and moſt plenteous fountain, of whoſe fulneſs all we have received. For in him alone are all the treaſures of the wiſdom and knowledge of God hidden. And in him, and by him, have we from God the Father all good things, pertaining either to the body or to the ſoul. O how much are we bound to this our heavenly Father for his great mercies, which he hath ſo plenteouſly declared unto us in Chriſt Jeſus our Lord and Saviour! What thanks worthy and ſufficient can we give to him? Let us all with one accord burſt out with joyful voice, ever praiſing and magnifying this Lord of mercy, for his tender kindneſs ſhewed unto us in his dearly beloved Son Jeſus Chriſt our Lord.

Hitherto have we heard what we are of our ſelves; very ſinful, wretched, and damnable. Again, we have heard how that of our ſelves, and

by

by our ſelves, we are not able either to think a good thought, or work a good deed; ſo that we can find in our ſelves no hope of ſalvation, but rather whatſoever maketh unto our deſtruction. Again, we have heard the tender kindneſs and great mercy of God the Father towards us, and how beneficial he is to us for Chriſt's ſake, without our merits or deſerts, even of his own mere mercy and tender goodneſs. Now, how theſe exceeding great mercies of God, ſet abroad in Chriſt Jeſus for us, be obtained, and how we be delivered from the captivity of ſin, death, and hell, ſhall more at large (with God's help) be declared in the next Sermon. In the mean ſeaſon, yea, and at all times, let us learn to know our ſelves, our frailty and weakneſs, without any cracking or boaſting of our good deeds and merits. Let us alſo acknowledge the exceeding mercy of God towards us, and confeſs, that as of our ſelves cometh all evil and damnation; ſo likewiſe of him cometh all goodneſs and ſalvation, as God himſelf ſaith by the Prophet *Oſee*, O *Iſrael*, thy deſtruction cometh of thy ſelf, but in me only is thy help and comfort. If we thus humbly ſubmit our ſelves in the ſight of God, we may be ſure that in the time of his viſitation, he will lift us up unto the Kingdom of his dearly beloved Son Chriſt Jeſus our Lord; to whom with the Father and the Holy Ghoſt be all honour and glory for ever. *Amen.* Oſee 15.

SERMON

OF THE

Salvation of Mankind, by only Chriſt our Saviour, from ſin and death everlaſting.

BEcauſe all Men be ſinners and offenders againſt God, and breakers of his Law and Commandments, therefore can no Man by his own acts, works and deeds (ſeem they never ſo good) be juſtified, and made righteous before God: but every Man of neceſſity is conſtrained to ſeek for another righteouſneſs of juſtification, to be received at God's own hands, that is to ſay, the forgiveneſs of his ſins and treſpaſſes in ſuch things as he hath offended. And this juſtification or righteouſneſs, which we ſo receive of God's mercy and Chriſt's merits, embraced by faith, is taken, accepted and allowed of God for our perfect and full juſtification. For the more full underſtanding hereof, it is our parts and duties ever to remember the great mercy of God, how that (all the World being wrapped in ſin by breaking of the Law) God ſent his only Son our Saviour Chriſt into this World to fulfil the Law for us, and by ſhedding of his moſt precious blood, to make a ſacrifice and ſatisfaction, or (as it may be called) amends to his Father for our ſins, to aſſwage his wrath and indignation conceived againſt us for the ſame.

The efficacy of Christ's passion and oblation.

Insomuch that Infants being baptized, and dying in their infancy, are by this Sacrifice washed from their sins, brought to God's favour, and made his Children, and Inheritors of his Kingdom of Heaven. And they which in act or deed do sin after their Baptism, when they turn again to God unfeignedly, they are likewise washed by this Sacrifice from their sins in such sort, that there remaineth not any spot of sin that shall be imputed to their damnation. This is that justification of righteousness which St. *Paul* speaketh of, when he saith, No Man is justified by the works of the Law, but freely by Faith in Jesus Christ. And again he saith, We believe in Jesus Christ that we be justified freely by the faith of Christ, and not by the works of the Law, because that no Man shall be justified by the works of the Law. Gal. 2. And although this justification be free unto us, yet it cometh not so freely unto us, that there is no ransom paid therefore at all. But here may Man's reason be astonished, reasoning after this fashion: *Objection.* If a ransom be paid for our redemption, then is it not given us freely. For a prisoner that paid his ransom is not let go freely; for if he go freely, then he goeth without ransom: For what is it else to go freely, than to be set at liberty without paying of ransom? *Answer.* This reason is satisfied by the great wisdom of God in this mystery of our Redemption, who hath so temper'd his Justice and Mercy together, that he would neither by his Justice condemn us unto the everlasting captivity of the Devil, and his prison of Hell, remediless for ever without mercy, nor by his mercy deliver us clearly without justice, or payment of a just ransom: But with his endless mercy he joined his most upright and equal justice. His great mercy he shewed unto us in delivering us from our former captivity, without requiring of any ransom to be paid, or amends to be made upon our parts, which thing by us had been impossible to be done. And whereas it lay not in us to do that, he provided a ransom for us, that was the most precious body and blood of his own most dear and best beloved Son Jesus Christ, who besides this ransom fulfilled the Law for us perfectly. And so the justice of God and his mercy did embrace together, and fulfilled the mystery of our Redemption. And of this justice and mercy of God knit together, speaketh *St. Paul* Rom. 3. in the third Chapter to the *Romans*, All have offended, and have need of the glory of God, but are justified freely by grace, by redemption which is in Jesus Christ, whom God hath sent forth to us for a reconciler and peacemaker through faith in his blood, to shew his righteousness. And in the Rom. 10. tenth Chapter, Christ is the end of the Law unto righteousness, to every Man Rom. 8. that believeth. And in the eighth Chapter, That which was impossible by the law, inasmuch as it was weak by the flesh, God sending his own Son in the similitude of sinful flesh, by sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, which walk not after the flesh, but after the spirit. In these foresaid places, the Apostle toucheth specially three things, which must go together in our justification. Upon God's part, his great mercy and grace: Upon Christ's part, justice, that is, the satisfaction of God's justice, or the price of our redemption, by the offering of his body, and shedding of his blood, with fulfilling of the law perfectly and thoroughly; and upon our part true and lively faith in the merits of Jesus Christ, which yet is not ours, but by God's working in us: So that in our justification, there is not only God's

Free Justification by faith, not by works.

Man is helpless and can make no amends

Three things must go together in our justification.

A faith of the operation of God the only thing required on our part for justification.

mercy

mercy and grace, but alſo his juſtice, which the Apoſtle calleth the juſtice of God, and it conſiſteth in paying our ranſom, and fulfilling of the law: And ſo the grace of God doth not ſhut out the juſtice of God in our juſtification, but only ſhutteth out the juſtice of Man, that is to ſay, the juſtice of our works, as to be merits of deſerving our juſtification. And therefore St. *Paul* declareth here nothing upon the behalf of Man concerning his juſtification, but only a true and lively faith, which nevertheleſs is the gift of God, and not Man's only work, without God: And yet that faith doth not ſhut out repentance, hope, love, dread, and the fear of God, to be joyned with faith in every Man that is juſtified, but it ſhutteth them out from the office of juſtifying. So that although they be all preſent together in him that is juſtified, yet they juſtify not altogether: Neither doth faith ſhut out the juſtice of our good works, neceſſarily to be done afterwards of duty towards God (for we are moſt bounden to ſerve God, in doing good deeds, commanded by him in his Holy Scripture, all the days of our life:) But it excludeth them, ſo that we may not do them to this intent, to be made juſt by doing of them. For all the good works that we can do be imperfect, and therefore not able to deſerve our juſtification: But our juſtification doth come freely by the meer mercy of God, and of ſo great and free mercy, that whereas all the World was not able of themſelves to pay any part towards their ranſom, it pleaſed our heavenly Father of his infinite mercy, without any our deſert or deſerving, to prepare for us the moſt precious Jewels of Chriſt's body and blood, whereby our ranſom might be fully paid, the Law fulfilled, and his Juſtice fully ſatisfied. So that Chriſt is now the righteouſneſs of all them that truly do believe in him. He for them paid their ranſom by his death. He for them fulfilled the Law in his life. So that now in him, and by him every true Chriſtian Man may be called a fulfiller of the law, foraſmuch as that which their Infirmity lacked, Chriſt's Juſtice hath ſupplied.

Faith alone Juſtifies but it muſt be true & lively, the gift of God.

Good woks done after faith.

How it is to be underſtood that Faith juſtifieth without Works.

Privileadge of true Xns

The Second Part of the Sermon of Salvation.

YE have heard of whom all Men ought to ſeek their juſtification and righteouſneſs, and how alſo this righteouſneſs cometh unto Men by Chriſt's death and merits: Ye heard alſo how that three things are required to the obtaining of our righteouſneſs, that is, God's mercy, Chriſt's juſtice, and a true and lively faith, out of the which faith ſpring good works. Alſo before was declared at large, that no Man can be juſtified by his own good works, that no Man fulfilleth the Law, according to the ſtrict rigor of the Law.

Juſtification: Faith and good works.

And St. *Paul* in his Epiſtle to the *Galatians* proveth the ſame, ſaying, thus; If there had been any Law given which could have juſtified, verily righteouſneſs ſhould have been by the Law. And again he ſaith, if righteouſneſs be by the Law, then Chriſt died in vain. And again he ſaith, You that are juſtified by the Law, are fallen away from Grace. And furthermore, he writeth to the *Epheſians* on this wiſe, By grace are ye ſaved through Faith, and that not of your ſelves, for it is the gift of God, and not of Works, leſt any Man ſhould glory. And to be ſhort, the

Gal. 2.

Epheſ. 2.

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ſum of all *Paul*'s diſputation is this; that if juſtice come of works, then it cometh not of grace: And if it come of grace, then it cometh not of works. And to this end tend all the Prophets, as St. *Peter* ſaith in the tenth of the *Acts*. Of Chriſt all the Prophets (ſaith St. *Peter*) do witneſs, that through his Name, all they that believe in him, ſhall receive the remiſſion of ſins. And after this wiſe to be juſtified only by this true and lively Faith in Chriſt, ſpeak all the old and antient Authors, both Greeks and Latins. Of whom I will ſpecially rehearſe three, *Hilary*, *Baſil*, and *Ambroſe*. St. *Hilary* ſaith theſe words plainly in the ninth Canon upon *Matthew*, Faith only juſtifieth. And St. *Baſil*, a Greek Author, writeth thus, This is a perfect and whole rejoycing in God, when a Man advanceth not himſelf for his own righteouſneſs, but acknowledgeth himſelf to lack true juſtice and righteouſneſs, and to be juſtified by the only Faith in Chriſt. And *Paul* (ſaith he) doth glory in the contempt of his own righteouſneſs, and that he looketh for the righteouſneſs of God by Faith.

Acts 10.

Faith only juſtifieth, is the Doctrine of old Doctors.

Philip. 3.

Theſe be the very words of St. *Baſil*; and St. *Ambroſe*, a Latin Author, ſaith theſe words, This is the Ordinance of God, that they which believe in Chriſt, ſhould be ſaved without works, by Faith only, freely receiving remiſſion of their ſins. Conſider diligently theſe words, without Works by Faith only, freely we receive remiſſion of our ſins. What can be ſpoken more plainly, than to ſay, That freely without Works, by Faith only, we obtain remiſſion of our ſins? Theſe and other like ſentences, that we be juſtified by Faith only, freely, and without Works, we do read oft times in the beſt and moſt antient Writers. As, beſide *Hilary*, *Baſil*, and St. *Ambroſe* before rehearſed, we read the ſame in *Origen*, St. *Chryſoſtom*, St. *Cyprian*, St. *Auguſtine*, *Proſper*, *Oecumenius*, *Proclus*, *Bernardus*, *Anſelem*, and many other Authors, Greek and Latin. Nevertheleſs, this ſentence, that we be juſtified by Faith only, is not ſo meant of them, that the ſaid juſtifying Faith is alone in Man, without true repentance, hope, charity, dread, and the fear of God, at any time and ſeaſon. Nor when they ſay, That we ſhould be juſtified freely, do they mean that we ſhould or might afterward be idle, and that nothing ſhould be required on our parts afterwards: Neither do they mean ſo to be juſtified without good Works, that we ſhould do no good Works at all, like as ſhall be more expreſſed at large hereafter. But this ſaying, That we be juſtified by Faith only, freely and without Works, is ſpoken for to take away clearly all merit of our Works, as being unable to deſerve our juſtification at God's hands, and thereby moſt plainly to expreſs the weakneſs of Man, and the goodneſs of God, the great infirmity of our ſelves, and the might and power of God, the imperfectneſs of our own Works, and the moſt abundant grace of our Saviour Chriſt, and therefore wholly to aſcribe the merit and deſerving of our juſtification unto Chriſt only, and his moſt precious bloodſhedding. This Faith the holy Scripture teacheth us, this is the ſtrong Rock and Foundation of Chriſtian Religion, this Doctrine all old and antient Authors of Chriſt's Church do approve, this Doctrine advanceth and ſetteth forth the true glory of Chriſt, and beateth down the vain glory of Man; this whoſoever denieth, is not to be accounted for a Chriſtian Man, nor for a Setter-forth of Chriſt's glory, but for an Adverſary to Chriſt and his Goſpel,

Faith alone how it is to be underſtood.

The profit of the Doctrine of Faith only

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and for a Setter-forth of Men's vain glory. And although this Doctrine be never ſo true (as it is moſt true indeed) that we be juſtified freely without all merit of our own good Works, (as St. *Paul* doth expreſs it) and freely by this lively and perfect Faith in Chriſt only (as the antient Authors uſe to ſpeak it) yet this true Doctrine muſt be alſo truly underſtood, and moſt plainly declared, leſt carnal Men ſhould take unjuſtly occaſion thereby to live carnally, after the appetite and will of the World, the Fleſh and the Devil. And becauſe no Man ſhould err by miſtaking of this Doctrine, I ſhall plainly and ſhortly ſo declare the right underſtanding of the ſame, that no Man ſhall juſtly think that he may thereby take any occaſion of carnal liberty, to follow the Deſires of the Fleſh, or that thereby any kind of ſin ſhall be committed, or any ungodly living the more uſed.

What they be that impugn the Doctrine of Faith only juſtifieth.

A declaration of this Doctrine of Faith without Works juſtifieth.

Firſt, you ſhall underſtand, that in our juſtification by Chriſt, it is not all one thing, the Office of God unto Man, and the Office of Man unto God. Juſtification is not the Office of Man, but of God, for Man cannot make himſelf righteous by his own Works, neither in part, nor in the whole, for that were the greateſt arrogancy and preſumption of Man, that Antichriſt could ſet up againſt God, to affirm that a Man might by his own Works, take away and purge his own ſins, and ſo juſtify himſelf. But Juſtification is the Office of God only, and is not a thing which we render unto him, but which we receive of him: Not which we give to him, but which we take of him, by his free mercy, and by the only merits of his moſt dearly beloved Son, our only Redeemer, Saviour and Juſtifier, Jeſus Chriſt: So that the true underſtanding of this Doctrine, We be juſtified freely by Faith without Works, or that we be juſtified by faith in Chriſt only, is not, that this our own act to believe in Chriſt, or this our faith in Chriſt, which is within us, doth juſtify us, and deſerve our juſtification unto us (for that were to count our ſelves to be juſtified by ſome act or virtue that is within our ſelves) but the true underſtanding and meaning thereof is, that although we hear God's word and believe it, although we have faith, hope, charity, repentance, dread, and fear of God within us, and do never ſo many Works thereunto: Yet we muſt renounce the merit of all our ſaid virtues, of faith, hope, charity, and all other virtues and good deeds, which we either have done, ſhall do, or can do, as things that be far too weak and inſufficient, and imperfect, to deſerve remiſſion of our ſins, and our juſtification; and therefore we muſt truſt only in God's mercy, and that ſacrifice which our High Prieſt and Saviour Chriſt Jeſus the Son of God once offered for us upon the Croſs, to obtain thereby God's grace and remiſſion, as well of our original ſin in Baptiſm, as of all actual ſin committed by us after our Baptiſm, if we truly repent and turn unfeignedly to him again. So that as St. *John Baptiſt*, although he were never ſo virtuous and godly a Man, yet in this matter of forgiving of ſin, he did put the People from him, and appointed them unto Chriſt, ſaying thus unto them, Behold, yonder is the Lamb of God, which taketh away the ſins of the World: Even ſo, as great and as godly a virtue as the lively Faith is, yet it putteth us from it ſelf, and remitteth or appointeth us unto Chriſt, for to have only by him remiſſion of our ſins, or juſtification. So that our faith in Chriſt (as it were) ſaith unto us thus, It is not I that take away your ſins, but

Juſtification is the Office of God only.

John 1.

it is Chriſt only, and to him only I ſend you for that purpoſe, forſaking therein all your good virtues, words, thoughts and works, and only putting your truſt in Chriſt.

The Third Part of the Sermon of Salvation.

IT hath been manifeſtly declared unto you, that no Man can fulfil the law of God, and therefore by the law all Men are condemned: whereupon it followeth neceſſarily, that ſome other thing ſhould be required for our ſalvation than the Law; And that is, a true and a lively faith in Chriſt; bringing forth good works, and a life according to God's commandments. And alſo you heard the antient Authors minds of this, ſaying, Faith in Chriſt only juſtifieth Man, ſo plainly declared, that you ſee that the very true meaning of this propoſition or ſaying, We be juſtified by faith in Chriſt only, (according to the meaning of the old antient Authors) is this: We put our faith in Chriſt, that we be juſtified by him only, that we be juſtified by God's free mercy, and the merits of our Saviour Chriſt only, and by no virtue or good works of our own that is in us, or that we can be able to have, or to do, for to deſerve the ſame: Chriſt himſelf only being the cauſe meritorious thereof.

Here you perceive many words to be uſed, to avoid contention in words with them that delight to brawl about words, and alſo to ſhew the true meaning to avoid evil taking and miſunderſtanding, and yet peradventure all will not ſerve with them that be contentious: But contenders will ever forge matters of contention, even when they have none occaſion thereto. Notwithſtanding, ſuch be the leſs to be paſſed upon, ſo that the reſt may profit, which will be more deſirous to know the truth, than (when it is plain enough) to contend about it, and with contentions and captious cavillation to obſcure and darken it. Truth it is that our own works do not juſtify us, to ſpeak properly of our juſtification; (that is to ſay) our works do not merit or deſerve remiſſion of our ſins, and make us of unjuſt, juſt before God; but God of his own mercy, through the only merits and deſervings of his Son Jeſus Chriſt doth juſtify us. Nevertheleſs, becauſe faith doth directly ſend us to Chriſt for remiſſion of our ſins, and that by faith given us of God we embrace the promiſe of God's mercy, and of the remiſſion of our ſins, (which thing none other of our virtues or works properly doth) therefore the Scripture uſeth to ſay, that faith without works doth juſtify. And foraſmuch as it is all one ſentence in effect to ſay, faith without works, and only faith doth juſtify us; therefore the old antient Fathers of the Church from time to time have uttered our juſtification with this ſpeech, Only faith juſtifieth us: Meaning no other thing than St. *Paul* meant, when he ſaid, Faith without works juſtifieth us. And becauſe all this is brought to paſs through the only merits and deſervings of our Saviour Chriſt, and not through our merits, or through the merit of any virtue that we have within us, or of any work that cometh from us: Therefore in that reſpect of merit and deſerving, we forſake (as it were) altogether again, faith, works, and all other virtues. For our own imperfection is ſo great, through the corruption

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tion of original ſin, that all is imperfect that is within us, faith, charity, hope, dread, thoughts, words and works, and therefore not apt to merit and deſerve any part of our juſtification for us. And this form of ſpeaking uſe we, in the humbling of our ſelves to God, and to give all the glory to our Saviour Chriſt, who is beſt worthy to have it.

Here you have heard the Office of God in our juſtification, and how we receive it of him freely, by his mercy, without our deſerts, through true and lively faith. Now you ſhall hear the office and duty of a Chriſtian Man unto God, what we ought on our part to render unto God again for his great mercy and goodneſs. Our office is, not to paſs the time of this preſent life unfruitfully and idly, after that we are baptized or juſtified, not caring how few good works we do to the glory of God, and profit of our Neighbours: Much leſs is it our office, after that we be once made Chriſt's members, to live contrary to the ſame, making our ſelves members of the Devil, walking after his enticements, and after the ſuggeſtions of the world and the fleſh, whereby we know that we do ſerve the World and the Devil, and not God. For that faith which bringeth forth (without repentance) either evil works, or no good works, is not a right, pure, and lively faith, but a dead deviliſh, counterfeit and feigned faith, as St. *Paul* and St. *James* call it. For even the Devils know and believe that Chriſt was born of a Virgin, that he faſted forty days and forty nights without meat and drink, that he wrought all kind of miracles, declaring himſelf very God: They believe alſo, that Chriſt for our ſakes ſuffered a moſt painful death, to redeem us from everlaſting death, and that he roſe again from death the third day: They believe that he aſcended into Heaven, and that he ſitteth on the right hand of the Father, and at the laſt end of this world ſhall come again, and judge both the quick and the dead. Theſe articles of our faith the Devils believe, and ſo they believe all things that be written in the new and old Teſtament, to be true: And yet for all this faith, they be but Devils, remaining ſtill in their damnable eſtate, lacking the very true Chriſtian Faith. For the right and true Chriſtian faith is, not only to believe that holy Scripture, and all the foreſaid articles of our Faith are true; but alſo to have a ſure truſt and confidence in God's merciful promiſes, to be ſaved from everlaſting damnation by Chriſt: Whereof doth follow a loving heart to obey his Commandments. And this true Chriſtian faith, neither any Devil hath, nor yet any Man, which in the outward profeſſion of his mouth, and in his outward receiving of the Sacraments, in coming to the Church, and all other outward appearances, ſeemeth to be a Chriſtian Man, and yet in his living and deeds ſheweth the contrary. For how can a Man have this true faith, this ſure truſt and confidence in God, that by the merits of Chriſt his ſins be forgiven, and he reconciled to the favour of God, and to be partaker of the Kingdom of Heaven by Chriſt, when he liveth ungodlily, and denieth Chriſt in his deeds? Surely no ſuch ungodly Man can have this faith and truſt in God. For as they know Chriſt to be the only Saviour of the world; ſo they know alſo that wicked Men ſhall not enjoy the Kingdom of God. They know that God hateth unrighteouſneſs, that he will deſtroy all thoſe that ſpeak untruly; that thoſe which have done good works (which cannot be done without a lively faith in Chriſt) ſhall come forth into the reſurrection of life,

They that preach faith only juſtifieth, do not teach carnal liberty, or that we ſhould do no good works.

The Devils have faith, but not the true faith.

What is the true and juſtifying faith.

They that continue in evil living, have not true faith.

Pſal. 25.

life, and thoſe that have done evil ſhall come into the reſurrection of judgment. Very well they know alſo, that to them that be contentious, and to them that will not be obedient unto the truth, but will obey unrighteouſneſs, ſhall come indignation, wrath, and affliction, &c. Therefore to conclude, conſidering the infinite benefits of God ſhewed and given unto us mercifully without our deſerts, who had not only created us of nothing; and from a piece of vile clay, of his infinite goodneſs, hath exalted us (as touching our ſoul) unto his own ſimilitude and likeneſs; but alſo whereas we were condemned to Hell, and Death everlaſting, hath given his own natural Son, being God eternal, immortal, and equal unto himſelf in power and glory, to be incarnated, and to take our mortal nature upon him, with the infirmities of the ſame; and in the ſame nature to ſuffer moſt ſhameful and painful death for our offences, to the intent to juſtify us, and to reſtore us to life everlaſting: So making us alſo his dear children, brethren unto his only Son our Saviour Chriſt, and inheritors for ever with him of his eternal Kingdom of Heaven.

Theſe great and merciful benefits of God (if they be well conſidered) do neither miniſter unto us occaſion to be idle, and to live without doing any good works, neither yet ſtir us up by any means to do evil things: But contrariwiſe, if we be not deſperate perſons, and our hearts harder than ſtones, they move us to render our ſelves unto God wholly, with all our will, hearts, might and power, to ſerve him in all good deeds, obeying his Commandments during our lives, to ſeek in all things his glory and honour, not our ſenſual pleaſures and vain glory, evermore dreading willingly to offend ſuch a merciful God and loving Redeemer, in word, thought, or deed. And the ſaid benefits of God deeply conſidered, move us for his ſake alſo to be ever ready to give our ſelves to our neighbours, and as much as lieth in us, to ſtudy with all our endeavour to do good to every Man. Theſe be the fruits of true faith, to do good as much as lieth in us to every Man; and above all things, and in all things, to advance the glory of God, of whom only we have our ſanctification, juſtification, ſalvation, and redemption: To whom be ever glory, praiſe and honour, world without end. *Amen.*

A SHORT DECLARATION OF THE *True, Lively, and Chriſtian Faith.*

Faith.

THE firſt coming unto God (good Chriſtian people) is through Faith, whereby (as it is declared in the laſt Sermon) we be juſtified before God. And leſt any Man ſhould be deceived for lack of right underſtanding thereof, it is diligently to be noted, that Faith is taken in the Scripture two manner of ways. There is one faith, which in Scripture is called a dead

dead faith, which bringeth forth no good works, but is idle, barren, and unfruitful. And this faith, by the holy Apoſtle St. *James*, is compared to the faith of Devils, which believe God to be true and juſt, and tremble for fear, yet they do nothing well, but all evil. And ſuch a manner of Faith have the wicked and naughty Chriſtian people, which confeſs God (as St. *Paul* ſaith) in their mouths, but deny him in their deeds, being abominable, and without the right faith, and to all good works reproveable. And this faith is a perſuaſion and belief in Man's heart, whereby he knoweth that there is a God, and agreeth unto all truths of God's moſt holy Word contained in the holy Scripture. So that it conſiſteth only in believing in the Word of God, that it is true. And this is not properly called Faith. But as he that readeth *Cæſar*'s Commentary, believing the ſame to be true, hath thereby a knowledge of *Cæſar*'s life and notable acts, becauſe he believeth the Hiſtory of *Cæſar:* Yet it is not properly ſaid that he believeth in *Cæſar*, of whom he looketh for no help nor benefit. Even ſo, he that believeth all that is ſpoken of God in the Bible is true, and yet liveth ſo ungodlily, that he cannot look to enjoy the promiſes and benefits of God: Although it may be ſaid, that ſuch a Man hath a faith and belief to the words of God, yet it is not properly ſaid that he believeth in God, or hath ſuch a faith and truſt in God, whereby he may ſurely look for grace, mercy, and everlaſting life at God's hand, but rather for indignation and puniſhment, according to the merits of his wicked life. For as it is written in a Book, entitled to be of *Didymus Alexandrinus*, Foraſmuch as faith without works is dead, it is not now faith, as a dead Man is not a Man. This dead faith therefore is not that ſure and ſubſtantial faith which ſaveth ſinners. Another faith there is in Scripture, which is not (as the foreſaid faith) idle, unfruitful, and dead, but worketh by charity (as St. *Paul* declareth, *Gal.* 5.) Which as the other vain faith is called a dead faith, ſo may this be called a quick or lively faith. And this is not only the common belief of the Articles of our faith, but it is alſo a true truſt and confidence of the mercy of God through our Lord Jeſus Chriſt, and a ſtedfaſt hope of all good things to be received at God's hand: And that although we, through infirmity or temptation of our ghoſtly enemy, do fall from him by ſin; yet if we return again unto him by true repentance, that he will forgive and forget our offences for his Son's ſake our Saviour Jeſus Chriſt, and will make us inheritors with him of his everlaſting Kingdom; and that in the mean time until that Kingdom come, he will be our protector and defender in all perils and dangers whatſoever do chance: And that though ſometime he doth ſend us ſharp adverſity, yet that evermore he will be a loving Father unto us, correcting us for our ſin, but not withdrawing his mercy finally from us, if we truſt in him, and commit our ſelves wholly unto him, hang only upon him, and call upon him, ready to obey and ſerve him. This is the true, lively, and unfeigned Chriſtian faith, and is not in the mouth and outward profeſſion only, but it liveth, and ſtirreth inwardly in the heart. And this faith is not without hope and truſt in God, nor without the love of God and of our Neighbours, nor without the fear of God, nor without the deſire to hear God's word, and to follow the ſame in eſchewing evil, and doing gladly all good works.

A dead Faith. James 2.

Titus 6.

A lively Faith.

Heb. 12. Thus faith (as St. *Paul* deſcribeth it) is the ſure ground and foundation of the benefits which we ought to look for, and truſt to receive of God; a certificate and ſure looking for them, although they yet ſenſibly appear not unto us. And after he ſaith, He that cometh to God muſt believe, both that he is, and that he is a merciful rewarder of well-doers. And nothing commendeth good Men unto God, ſo much as this aſſured faith and truſt in him. Of this faith, three things are ſpecially to be noted.

Three things are to be noted of Faith. Firſt, that this faith doth not lie dead in the heart, but is lively and fruitful in bringing forth good works. Secondly, That without it can no good works be done, that ſhall be acceptable and pleaſant to God. Thirdly, What manner of good works they be, that this faith doth bring forth.

Faith is full of good works. For the firſt, That as the light cannot be hid, but will ſhew forth it ſelf at one place or other: So a true faith cannot be kept ſecret, but when occaſion is offered, it will break out, and ſhew it ſelf by good works. And as the living body of a man ever exerciſeth ſuch things as belong to a natural and living body, for nouriſhment and preſervation of the ſame, as it hath need, opportunity, and occaſion: even ſo the ſoul that hath a lively faith in it, will be doing always ſome good work, which ſhall declare that it is living, and will not be unoccupied. Therefore when men hear in the Scriptures ſo high commendations of faith, that it maketh us to pleaſe God, to live with God, and to be the children of God; if then they fantaſy that they be ſet at liberty from doing all good works, and may live as they liſt, they trifle with God and deceive themſelves. And it is a manifeſt token, that they be far from having the true and lively faith, and alſo far from knowledge what true faith meaneth. For the very ſure and lively Chriſtian faith is, not only to believe all things of God which are contained in holy Scripture, but alſo is an earneſt truſt and confidence in God, that he doth regard us, and that he is careful over us, as the Father is over the Child whom he doth love, and that he will be merciful unto us for his only Son's ſake, and that we have our Saviour Chriſt our perpetual Advocate and Prieſt, in whoſe only merits, oblation and ſuffering, we do truſt that our offences be continually waſhed and purged, whenſoever we (repenting truly) do return to him with our whole heart, ſtedfaſtly determining with our ſelves, through his grace, to obey and ſerve him in keeping his commandments, and never to turn back again to ſin. Such is the true faith that the Scripture doth ſo much commend, the which when it ſeeth and conſidereth what God hath done for us, is alſo moved through continual aſſiſtance of the Spirit of God to ſerve and pleaſe him, to keep his favour, to fear his diſpleaſure, to continue his obedient Children, ſhewing thankfulneſs again by obſerving or keeping his Commandments, and that freely, for true love chiefly, and not for dread of puniſhment, or love of temporal reward, conſidering how clearly, without deſervings, we have received his mercy and pardon freely.

This true faith will ſhew forth it ſelf, and cannot long be idle; for as Abac. 2. it is written, The juſt man doth live by his faith. He never ſleepeth nor is idle, when he would wake, and be well occupied. And God by his Jer. 17. Prophet *Jeremy* ſaith, that he is a happy and bleſſed man, which hath faith and confidence in God. For he is like a tree ſet by the water ſide, and

ſpreadeth his roots abroad towards the moiſture, and feareth not heat when it cometh, his leaf will be green, and will not ceaſe to bring forth his fruit: even ſo faithful men (putting away all fear of adverſity) will ſhew forth the fruit of their good works, as occaſion is offered to do them.

The Second Part of the Sermon of Faith.

YE have heard in the firſt part of this Sermon, that there be two kinds of faith, a dead and an unfruitful faith, and a faith lively that worketh by charity; the firſt to be unprofitable, the ſecond, neceſſary for the obtaining our ſalvation: the which faith hath charity always joined unto it, and is fruitful, and bringeth forth all good works. Now as concerning the ſame matter, you ſhall hear what followeth. The wiſe man ſaith, He that believeth in God will hearken unto his Commandments. Eccl. 31. For if we do not ſhew ourſelves faithful in our converſation, the faith which we pretend to have is but a feigned faith; becauſe the true Chriſtian Faith is manifeſtly ſhewed by good living, and not by words only; as St. *Auguſtine* ſaith, Good living cannot be ſeparated from true faith, which worketh by love. And St. *Chryſoſtom* ſaith, Faith of it ſelf is full of good works; as ſoon as a man doth believe, he ſhall be garniſhed with them. How plentiful this faith is of good works, and how it maketh the work of one man more acceptable to God than of another, St. *Paul* teacheth at large in the eleventh Chapter to the *Hebrews*, ſaying, That faith made the oblation of *Abel* better than the oblation of *Cain*. This made *Noah* to build the Ark. This made *Abraham* to forſake his Country and all his Friends, and go into a far Country, there to dwell among ſtrangers. So did alſo *Iſaac* and *Jacob*, depending or hanging only on the help and truſt that they had in God. And when they came to the Country which God promiſed them, they would build no Cities, Towns, nor Houſes, but lived like ſtrangers in Tents, that might every day be removed. Their truſt was ſo much in God, that they ſet but little by any worldly thing; for that God had prepared for them better dwelling places in Heaven of his own foundation and building. This faith made *Abraham* ready at God's Commandment to offer his own Son and Heir *Iſaac*, whom he loved ſo well, and by whom he was promiſed to have innumerable iſſue, among the which one ſhould be born, in whom all Nations ſhould be bleſſed; truſting ſo much in God, that though he were ſlain, yet that God was able by his omnipotent power to raiſe him from death, and perform his promiſe. He miſtruſted not the promiſe of God, although unto his reaſon every thing ſeemed contrary. He believed verily that God would not forſake him in dearth and famine that was in the Country. And in all other dangers that he was brought unto, he truſted ever that God ſhould be his God, and his Protector and Defender, whatſoever he ſaw to the contrary. This faith wrought ſo in the heart of *Moſes*, that he refuſed to be taken for King *Pharaoh* his daughter's ſon, and to have great inheritance in *Egypt*, thinking it better with the people of God to have affliction and ſorrow, than with naughty men in ſin, to live pleaſantly for a time. By faith he cared not for the threat-

Libro de fide & operibus cap. 2. Sermo de lege & fide.
Heb. 11.
Gen. 4.
Gen. 6.
Eccl. 44.
Gen. 11.
Gen. 22.
Eccl. 13.
Exod. 2.

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ning of King *Pharoah*; for his truſt was ſo in God, that he paſſed not of the felicity of this world, but looked for the reward to come in Heaven, ſetting his heart upon the inviſible God, as it had ſeen him ever preſent before his eyes. By faith the children of *Iſrael* paſſed through the red Sea. By faith the walls of *Jericho* fell down without ſtroke, and many other wonderful miracles have been wrought. In all good men that heretofore have been, faith hath brought forth their good works, and obtained the promiſes of God. Faith hath ſtopped the Lions mouth; faith hath quenched the force of fire; faith hath eſcaped the ſwords edges; faith hath given weak men ſtrength, victory in battel, overthrown the armies of Infidels, raiſed the dead to life: faith hath made good men to take adverſity in good part, ſome have been mocked and whipped, bound and caſt in priſon; ſome have loſt all their goods, and lived in great poverty; ſome have wandered in mountains, hills and wilderneſſes; ſome have been racked, ſome ſlain, ſome ſtoned, ſome ſawen, ſome rent in pieces, ſome beheaded, ſome burnt without mercy, and would not be delivered, becauſe they looked to riſe again to a better ſtate.

Exod. 14. Joſh. 6. Dan. 6. Dan. 3. Heb. 11.

All theſe Fathers, Martyrs, and other holy men, (whom St. *Paul* ſpoke of) had their faith ſurely fixed in God, when all the World was againſt them. They did not only know God to be the Lord, Maker and Governor of all men in the World; but alſo they had a ſpecial confidence and truſt, that he was and would be their God, their comforter, aider, helper, maintainer and defender. This is the Chriſtian faith which theſe holy men had, and we ought alſo to have. And although they were not named Chriſtian men, yet was it a Chriſtian faith that they had; for they looked for all benefits of God the Father, through the merits of his Son Jeſu Chriſt, as we now do. This difference is between them and us, that they looked when Chriſt ſhould come, and we be in the time when he is come. Therefore ſaith St. *Auguſtin*, The time is altered and changed, but not the faith: for we have both one faith in Chriſt. The ſame Holy Ghoſt alſo that we have, had they, ſaith St. *Paul*. For as the Holy Ghoſt doth teach us to truſt in God, and to call upon him as our Father; ſo did he teach them to ſay, as it is written, Thou Lord art our Father and Redeemer, and thy Name is without beginning, and everlaſting. God gave them then grace to be his children, as he doth us now. But now by the coming of our Saviour Chriſt, we have received more abundantly the Spirit of God in our hearts, whereby we may receive a greater faith, and a ſurer truſt than many of them had. But in effect they and we be all one: we have the ſame faith that they had in God, and they the ſame that we have. And St. *Paul* ſo much extolleth their faith, becauſe we ſhould no leſs, but rather more, give our ſelves wholly unto Chriſt, both in profeſſion and living, now when Chriſt is come, than the old Fathers did before his coming. And by all the declaration of St. *Paul*, it is evident that the true, lively, and Chriſtian faith, is no dead, vain, or unfruitful thing; but a thing of perfect virtue, of wonderful operation or working, and ſtrength, bringing forth all good motions and good works.

In John, tract. 45. 1 Cor. 4. Iſa. 43.

All holy Scripture agreeably beareth witneſs, that a true lively faith in Chriſt doth bring forth good works; and therefore every man muſt examine

mine and try himſelf diligently, to know whether he have the ſame true lively faith in his heart unfeignedly, or not, which he ſhall know by the fruits thereof. Many that profeſſed the faith of Chriſt were in this error, that they thought they knew God, and believed in him, when in their life they declared the contrary: Which error St. *John* in his firſt Epiſtle confuting, writeth in this wiſe; Hereby we are certified that we know God, if we obſerve his Commandments. He that ſaith he knoweth God, and obſerveth not his Commandments, is a lyar, and the truth is not in him. 1 John 2.
And again he ſaith, Whoſoever ſinneth doth not ſee God, nor know him: let no man deceive you, well-beloved children. 1 John 3.
And moreover he ſaith, Hereby we know that we be of the truth, and ſo we ſhall perſuade our hearts before him. For if our own hearts reprove us, God is above our hearts, and knoweth all things. 1 John 3.
Well-beloved, if our hearts reprove us not, then we have confidence in God, and ſhall have of him whatſoever we aſk, becauſe we keep his commandments, and do thoſe things that pleaſe him.
And yet farther he ſaith, Every man that believeth that Jeſus is Chriſt is born of God, and we know that whoſoever is born of God doth not ſin; but he that is begotten of God purgeth himſelf, and the Devil doth not touch him. 1 John 5.
And finally he concludeth, and ſheweth the cauſe why he wrote this Epiſtle, ſaying, For this cauſe have I thus written unto you, that you may know that you have everlaſting life, which do believe in the Son of God. 1 John 5.
And in his third Epiſtle he confirmeth the whole matter of faith and works in few words, ſaying, he that doth well, is of God; and he that doth evil, knoweth not God. 3 John.
And as St. *John* ſaith, That as the lively knowledge and faith of God bringeth forth good works; ſo ſaith he likewiſe of hope and charity, that they cannot ſtand with evil living. Of hope he writeth thus, We know that when God ſhall appear, we ſhall be like unto him, for we ſhall ſee him even as he is; and whoſoever hath this hope in him, doth purify himſelf, like as God is pure. 1 John 3.
And of charity he ſaith theſe words, He that doth keep God's Word and Commandment, in him is truly the perfect love of God. 1 John 2.
And again he ſaith, This is the love of God, that we ſhould keep his Commandments. 1 John 5.
And St. *John* wrote not this as a ſubtil ſaying, deviſed of his own phantaſy, but as a moſt certain and neceſſary truth, taught unto him by Chriſt himſelf, the eternal and infallible verity, who in many places doth moſt clearly affirm, that faith, hope and charity cannot conſiſt or ſtand without good and godly works.
Of faith, he ſaith, He that believeth in the Son hath everlaſting life; but he that believeth not in the Son, ſhall not ſee that life, but the wrath of God remaineth upon him. 1 John 5. John 3.
And the ſame he confirmeth with a double oath, ſaying, Verily, verily I ſay unto you, He that believeth in me hath everlaſting life. John 6.
Now foraſmuch as he that believeth in Chriſt hath everlaſting life, it muſt needs conſequently follow, that he that hath this faith muſt have alſo good works, and be ſtudious to obſerve God's Commandments obediently. For to them that have evil works, and lead their life in diſobedience and tranſgreſſion, or breaking of God's Commandments, without repentance, pertaineth not everlaſting life, but everlaſting death; as Chriſt himſelf ſaith, They that do well, ſhall go into life eternal; but they that do evil, ſhall go into everlaſting fire. Matth. 25.
And again he ſaith, I am the firſt letter and the laſt, the Apoc. 21.

beginning and the ending: to him that is athirſt, I will give of the well of the water of life freely: he that hath the victory ſhall have all things, and I will be his God, and he ſhall be my Son: but they that be fearful, miſtruſting God, and lacking faith; they that be curſed people, and murtherers, and fornicators, and ſorcerers, and all lyars, ſhall have their portion in the lake that burneth with fire and brimſtone, which is the ſecond death. And as Chriſt undoubtedly affirmeth, that true faith bringeth forth good works, ſo doth he ſay likewiſe of Charity. Whoſoever hath my Commandments and keepeth them, that is he that loveth me. And after he ſaith, He that loveth me, will keep my word; and he that loveth me not, keepeth not my words. And as the love of God is tried by good works, ſo is the fear of God alſo, as the wiſe Man ſaith, The dread of God putteth away ſin. And alſo he ſaith, He that feareth God will do good works.

Charity bringeth forth good works.
John 14.
Ecclus 1.
Ecclus 15.

The Third Part of the Sermon of Faith.

YOU have heard in the ſecond part of this Sermon, that no Man ſhould think that he hath that lively faith which Scripture commandeth, when he liveth not obediently to God's laws, for all good works ſpring out of that faith: and alſo it hath been declared unto you by examples, that faith maketh Men ſtedfaſt, quiet, and patient in all affliction. Now as concerning the ſame matter, you ſhall hear what followeth. A Man may ſoon deceive himſelf, and think in his own phantaſy that he by faith knoweth God, loveth him, feareth him, and belongeth to him, when in very deed he doth nothing leſs. For the trial of all theſe things is a very godly and chriſtian life. He that feeleth his heart ſet to ſeek God's honour, and ſtudieth to know the Will and Commandments of God, and to frame himſelf thereunto, and leadeth not his life after the deſire of his own fleſh, to ſerve the devil by ſin, but ſetteth his mind to ſerve God for his own ſake, and for his ſake alſo to love all his Neighbours, whether they be friends or adverſaries, doing good to every Man (as opportunity ſerveth) and willingly hurting no Man: Such a Man may well rejoice in God, perceiving by the trade of his life, that he unfeignedly hath the right knowledge of God, a lively faith, a ſtedfaſt hope, a true and unfeigned love, and fear of God. But he that caſteth away the yoke of God's Commandments from his neck, and giveth himſelf to live without true repentance, after his own ſenſual mind and pleaſure, not regarding to God's word, and much leſs to live according thereunto: Such a man clearly deceiveth himſelf, and ſeeth not his own heart, if he thinketh that he either knoweth God, loveth him, feareth him, or truſteth in him. Some peradventure fancy in themſelves that they belong to God, although they live in ſin, and ſo they come to the Church, and
1 John 1. ſhew themſelves as God's dear Children. But St. *John* ſaith plainly, If we ſay that we have any company with God, and walk in darkneſs, we do lye. Others do vainly think that they know and love God, although
1 John 2. they paſs not of the Commandments. But St. *John* ſaith clearly, He that ſaith I know God, and keepeth not his Commandments, he is a lyar.

Some falſly perſuade themſelves that they love God, when they hate their Neighbours. But St. *John* ſaith manifeſtly, If any Man ſay I love God, and yet hateth his Brother, he is a lyar. He that ſaith that he is in the light, and hateth his brother, he is ſtill in darkneſs. He that loveth his brother, dwelleth in the light; but he that hateth his brother is in darkneſs, and walketh in darkneſs, and knoweth not whither he goeth, for darkneſs hath blinded his eyes. And moreover he ſaith, Hereby we manifeſtly know the Children of God from the Children of the Devil. He that doth not righteouſly is not the child of God, nor he that hateth his brother. Deceive not your ſelves therefore, thinking that you have faith in God, or that you love God, or do truſt in him, or do fear him, when you live in ſin: For then your ungodly and ſinful life declareth the contrary, whatſoever you ſay or think. It pertaineth to a Chriſtian Man to have this true Chriſtian Faith, and to try himſelf whether he hath it or no, and to know what belongeth to it, and how it doth work in him. It is not the World that we can truſt; the World and all that is therein is but vanity. It is God that muſt be our defence and protection againſt all temptation of wickedneſs and ſin, errors, ſuperſtition, idolatry, and all evil. If all the World were on our ſide, and God againſt us, what could the World avail us? Therefore let us ſet our whole faith and truſt in God, and neither the World, the Devil, nor all the power of them ſhall prevail againſt us. Let us therefore (good Chriſtian people) try and examine our faith what it is: Let us not flatter our ſelves, but look upon or works, and ſo judge of our faith what it is. Chriſt himſelf ſpeaketh of this matter, and ſaith, The tree is known by the fruit. Therefore let us do good Works, and thereby declare our faith to be the lively Chriſtian faith. Let us by ſuch virtues as ought to ſpring out of faith, ſhew our election to be ſure and ſtable, as St. *Peter* teacheth; endeavour your ſelves to make your calling and election certain by good Works. And alſo he ſaith, Miniſter or declare in your faith virtue, in virtue knowledge, in knowledge temperance, in temperance patience, in patience godlineſs, in godlineſs brotherly charity, in brotherly charity love: So ſhall we ſhew indeed that we have the very lively Chriſtian faith, and may ſo both certify our conſcience the better that we be in the right faith, and alſo by theſe means confirm other Men. If theſe fruits do not follow, we do but mock with God, deceive our ſelves, and alſo other Men. Well may we bear the name of Chriſtian Men, but we do lack the true faith that doth belong thereunto: For the true faith doth ever bring forth good works, as St. *James* ſaith: Shew me thy faith by thy deeds. Thy deeds and works muſt be an open teſtimonial of thy faith: Otherwiſe thy faith (being without good works) is but the Devil's faith, the faith of the wicked, a phantaſy of faith, and not a true Chriſtian faith. And like as the Devils and evil people be nothing the better for their counterfeit faith, but it is unto them the more cauſe of damnation: So they that be Chriſtians, and have received knowledge of God and of Chriſt's merits, and yet of a ſet purpoſe do live idly, without good works, thinking the name of a naked faith to be either ſufficient for them; or elſe ſetting their minds upon vain pleaſures of this World, do live in ſin without repentance, not uttering the fruits that do belong to ſuch an high profeſſion; upon ſuch preſumptuous perſons and wilful ſinners muſt needs remain the

1 John 4.
1 John 2.
1 John 3.
Luke 6.
2 Pet. 1.
James 2.

great

great vengeance of God, and eternal punishment in hell, prepared for the unjust and wicked livers. Therefore as you profess the name of Christ (good Christian people) let no such phantasy and imagination of faith at any time beguile you: But be sure of your faith, try it by your living, look upon the fruits that come of it, mark the increase of love and charity by it towards God and your neighbour, and so shall you perceive it to be a true lively faith. If you feel and perceive such a faith in you, rejoyce in it; and be diligent to maintain it, and keep it still in you; let it be daily increasing, and more and more by well working, and so shall you be sure that you shall please God by this faith, and at the length (as other faithful Men have done before) so shall you (when his will is) come to him, and receive the end and final reward of your
1 Pet. 1. faith (as St. *Peter* nameth it) the salvation of your souls: The which God grant us, that hath promised the same unto his faithful, to whom be all honour and glory, world without end. *Amen.*

A

SERMON

Of Good Works annexed unto Faith.

IN the last Sermon was declared unto you, what the lively and true faith of a Christian Man is, that it causeth not a Man to be idle, but to be occupied in bringing forth good works, as occasion serveth.

No good works can be done without faith. John 15. Now by God's grace shall be declared the second thing that before was noted of faith, that without it can no good work be done, accepted and pleasant unto God. For as a branch cannot bear fruit of it self, (saith our Saviour Christ) except it abide in the Vine: so cannot you except you abide in me. I am the Vine, and you are the branches; he that abideth in me, and I in him, he bringeth forth much fruit: For without me you can do nothing. And St. *Paul* proveth that the Eunuch had
Heb. 11. faith, because he pleased God. For without faith (saith he) it is not pos-
Rom. 14. sible to please God. And again, to the *Romans* he saith, Whatsoever work is done without faith, it is sin. Faith giveth life to the soul, and they be as much dead to God that lack faith, as they be to the World, whose bodies lack souls. Without faith all that is done of us is but dead before God, although the work seem never so gay and glorious before Man. Even as the picture graven or painted, is but a dead representation of the thing it self, and is without life, or any manner of moving: So be the works of all unfaithful persons before God. They do appear to be lively works, and indeed they be but dead, not availing to the everlasting life. They be but shadows and shews of lively and good things, and not good and lively things indeed. For true faith doth give life to the works, and out of such faith come good works, that be very good works indeed; and without faith no work is good before God, as
In Præfat. Psal. 31. saith St. *Augustin.* We must set no good works before faith, nor think

that

that before faith a Man may do any good works; for ſuch works, although they ſeem unto Men to be praiſe-worthy, yet indeed they be but vain, and not allowed before God. They be as the courſe of an horſe that runneth out of the way, which taketh great labour, but to no purpoſe. Let no Man therefore (ſaith he) reckon upon his good works before his faith: Whereas faith was not, good works were not. The intent (ſaith he) maketh good works, but faith muſt guide and order the intent of Man. And Chriſt ſaith, If thine eye be naught, thy whole body is full of darkneſs. The eye doth ſignify the intent (ſaith St. *Auguſtin*) wherewith a Man doth a thing. So that he which doth not his good works with a godly intent, and a true faith that worketh by love, the whole body beſide (that is to ſay) all the whole number of his works, is dark, and there is no light in them. For good deeds be not meaſured by the facts themſelves, and ſo diſcerned from vices, but by the ends and intents for the which they were done. If a Heathen Man cloath the naked, feed the hungry, and do ſuch other like works; yet becauſe he doth them not in faith, for the honour and love of God, they be but dead, vain and fruitleſs works to him. Faith it is that doth commend the work to God: For (as St. *Auguſtin* ſaith) whether thou wilt or no, that work that cometh not of faith is naught: Where the faith of Chriſt is not the foundation, there is no good work, what building ſoever we make. There is one work, in the which be all good works, that is, faith, which worketh by charity: If thou have it, thou haſt the ground of all good works. For the virtues of ſtrength, wiſdom, temperance and juſtice, be all referred unto this ſame faith. Without this faith we have not them, but only the names and ſhadows of them (as St. *Auguſtin* ſaith.) All the life of them that lack the true faith is ſin, and nothing is good without him that is the Author of goodneſs: Where he is not, there is but feigned virtue, although it be in the beſt works. And St. *Auguſtin*, declaring this verſe of the Pſalm, The turtle hath found a neſt where ſhe may keep her young birds, ſaith, That Jews, Hereticks, and Pagans do good works, they cloath the naked, feed the poor, and do other good works of mercy; but becauſe they be not done in the true faith, therefore the birds be loſt. But if they remain in faith, then faith is the neſt and ſafeguard of their birds, that is to ſay, ſafeguard of their good works, that the reward of them be not utterly loſt. And this matter (which St. *Auguſtin* at large in many books diſputeth) St. *Ambroſe* concludeth in few words, ſaying, He that by nature would withſtand vice, either by natural will or reaſon, he doth in vain garniſh the time of this life, and attaineth not the very true virtues: For without the worſhipping of the true God, that which ſeemeth to be virtue is vice. And yet moſt plainly to this purpoſe writeth St. *Chryſoſtom* in this wiſe; You ſhall find many which have not the true faith, that be not of the flock of Chriſt, and yet (as it appeareth) they flouriſh in good works of mercy: You ſhall find them full of pity, compaſſion, and given to juſtice; and yet for all that they have no fruit of their works, becauſe the chief work lacketh. For when the *Jews* aſked of Chriſt what they ſhould do to work good works? he anſwered, This is the work of God, to believe in him whom he ſent: So that he called faith the work of God. And as ſoon as a Man hath faith, anon he ſhall flouriſh in good works:

Matth 6. *in Præfat. Pſal.* 31.

De vocatione gentium, lib. cap. 3.

In Sermone de fide, lege, & ſpiritu ſancto.

John 6.

For faith of itſelf is full of good works, and nothing is good without faith. And for a ſimilitude, he ſaith, that they which gliſter and ſhine in good works without faith in God, be like dead Men, which have goodly and precious tombs, and yet it availeth them nothing. Faith may not be naked without good works, for then it is no true faith; and when it is adjoined to works, yet it is above the works. For as Men that be very Men indeed, firſt have life, and after be nouriſhed; ſo muſt our faith in Chriſt go before, and after be nouriſhed with good works. And life may be without nouriſhment, but nouriſhment cannot be without life. A Man muſt needs be nouriſhed by good works, but firſt he muſt have faith. He that doth good deeds, yet without faith, he hath no life. I can ſhew a Man that by faith without works lived, and came to heaven; but without faith, never Man had life. The thief that was hanged when Chriſt ſuffered, did believe only, and the moſt merciful God juſtified him. And becauſe no Man ſhall ſay again that he lacked time to do good works, for elſe he would have done them: truth it is, and I will not contend therein, but this I will ſurely affirm, that faith only ſaved him. If he had lived, and not regarded faith and the works thereof, he ſhould have loſt his ſalvation again. But this is the effect that I ſay, that faith by it ſelf ſaved him, but works by themſelves never juſtified any Man. Here ye have heard the mind of St. *Chryſoſtom*, whereby you may perceive, that neither faith is without works (having opportunity thereto) nor works can avail to everlaſting life without faith.

The Second Part of the Sermon of Good Works.

OF three things which were in the former Sermon eſpecially noted of lively faith to be declared unto you, the firſt was, that faith is never idle, without good works when occaſion ſerveth. The ſecond, that good works acceptable to God cannot be done without faith. Now to go forward to the third part, that is, What manner of works they be which ſpring out of true faith, and lead faithful Men into everlaſting life. This cannot be known ſo well, as by our Saviour Chriſt himſelf, who was aſked of a certain great Man the ſame queſtion, What works ſhall I do (ſaid a Prince) to come to everlaſting life? To whom Jeſus anſwered, If thou wilt come to everlaſting life, keep the Commandments. But the Prince not ſatisfied herewith, aſked farther, Which Commandments? The Scribes and Phariſees had made ſo many of their own laws and traditions to bring Men to Heaven, beſides God's Commandments, that this Man was in doubt whether he ſhould come to Heaven by thoſe laws and traditions, or by the law of God, and therefore he aſked Chriſt which Commandments he meant. Whereunto Chriſt made him a plain anſwer, rehearſing the Commandments of God, ſaying, Thou ſhalt not kill, thou ſhalt not commit adultery, thou ſhalt not ſteal, thou ſhalt not bear falſe witneſs, honour thy father and thy mother, and love thy neighbour as thy ſelf. By which words Chriſt declared, that the laws of God be the very way that doth lead to everlaſting life, and not the traditions and laws of Men. So that this is to be taken for a moſt true leſſon taught by Chriſt's own mouth, that the works of the moral Com-

What works they are that ſpring out of faith.

Matth. 19.

Matth. 19.

The works that lead to heaven, be works of God's Commandments.

mandments of God be the very true works of faith, which lead to the bleſſed life to come. But the blindneſs and malice of Man, even from the beginning, hath ever been ready to fall from God's Commandments. As *Adam* the firſt Man having but one Commandment, that he ſhould not eat of the fruit forbidden; notwithſtanding God's Commandment, he gave credit unto the Woman, ſeduced by the ſubtil perſuaſion of the Serpent, and ſo followed his own will, and left God's Commandment. And ever ſince that time, all that came of him have been ſo blinded thro' original ſin, that they have been ever ready to fall from God and his law, and to invent a new way unto ſalvation by works of their own device; ſo much, that almoſt all the World forſaking the true honour of the only eternal living God, wandered about their own phantaſies, worſhipping, ſome the Sun, the Moon, the Stars, ſome *Jupiter*, *Juno*, *Diana*, *Saturnus*, *Apollo*, *Neptunus*, *Ceres*, *Bacchus*, and other dead Men and Women. Some therewith not ſatisfied, worſhipping divers kinds of Beaſts, Birds, Fiſh, Fowl, and Serpents; every Country, Town, and Houſe in a manner being divided, and ſetting up Images of ſuch things as they liked, and worſhipping the ſame. Such was the rudeneſs of the people after they fell to their own phantaſies, and left the eternal living God and his Commandments, that they deviſed innumerable Images and Gods. In which error and blindneſs they did remain, until ſuch time as Almighty God, pitying the blindneſs of Man, ſent his true Prophet *Moſes* unto the World to reprove and rebuke this extreme madneſs, and to teach the people to know the only living God, and his true honour and worſhip. But the corrupt inclination of Man was ſo much given to follow his own phantaſy, and (as you would ſay) to favour his own bird that he brought up himſelf, that all the admonitions, exhortations, benefits and threatnings of God, could not keep him from ſuch his inventions. For notwithſtanding all the benefits of God ſhewed unto the people of *Iſrael*, yet when *Moſes* went up into the Mountain to ſpeak with Almighty God, he had tarried there but a few days, when the people began to invent new gods. And as it came into their heads, they made a calf of gold, and kneeled down and worſhipped it. And after that they followed the *Moabites*, and worſhipped *Beelphegor* the *Moabites* God. Read the book of *Judges*, the book of the *Kings*, and the Prophets, and there you ſhall find how unſtedfaſt the people were, how full of inventions, and more ready to run after their own phantaſies, than God's moſt holy Commandments. There ſhall you read of *Baal*, *Moloch*, *Chamos*, *Melchom*, *Baalpeor*, *Aſtaroth*, *Bell*, the *Dragon*, *Priapus*, the braſen Serpent, the twelve Signs, and many others, unto whoſe Images the people with great devotion invented Pilgrimages, precious decking and cenſing them, kneeling down, and offering to them, thinking that an high merit before God, and to be eſteemed above the Precepts and Commandments of God. And where at that time God commanded no Sacrifice to be made but in *Jeruſalem* only, they did clean contrary, making Altars and Sacrifices every where, in Hills, in Woods, and in Houſes, not regarding God's Commandments, but eſteeming their own phantaſies and devotions to be better than they. And the error hereof was ſo ſpread abroad, that not only the unlearned people, but alſo the Prieſts and Teachers of the people, partly by vain glory and covetouſneſs, were corrupted,

Man from his firſt falling from God's Commandments hath ever been ready to do the like, and doth deviſe works of his own phantaſy to pleaſe God withal.

The Devices and idolatry of the Gentiles.

The devices and idolatries of the Iſraelites. Exod. 32.

corrupted, and partly by ignorance blindly deceived with the ſame abominations. So much, that King *Achab* having but only *Helias* a true teacher and miniſter of God, there were eight hundred and fifty Prieſts that perſuaded him to honour *Baal*, and to do ſacrifice in the woods or groves. And ſo continued that horrible error, until the three noble Kings, as *Joſaphat*, *Ezechias*, and *Joſias*, God's choſen Miniſters, deſtroyed the ſame clearly, and brought again the people from ſuch their feigned inventions unto the very Commandments of God: For the which thing their immortal reward and glory doth, and ſhall remain with God for ever. And beſide the foreſaid inventions, the inclination of Man to have his own holy devotions, deviſed new ſects and religions, called Phariſees, Sadducees, and Scribes, with many holy and godly traditions and ordinances (as it ſeemed by the outward appearance and goodly gliſtering of the works) but in very deed all tending to idolatry, ſuperſtition, and hypocriſy: Their hearts within being full of malice, pride, covetouſneſs, and all wickedneſs. Againſt which ſects, and their pretended holineſs, Chriſt cried out more vehemently than he did againſt any other perſons, ſaying, and often rehearſing theſe words, Woe be to you Scribes and Phariſees, ye Hypocrites, for you make clean the veſſel without, but within ye be full of rapine and filthineſs: Thou blind Phariſee and Hypocrite, firſt make the inward part clean. For notwithſtanding all the goodly traditions and outward ſhews of good works, deviſed of their own imagination, whereby they appeared to the World moſt religious and holy of all Men; yet Chriſt (who ſaw their hearts) knew that they were inwardly in the ſight of God moſt unholy, moſt abominable, and fartheſt from God of all Men. Therefore ſaid he unto them, Hypocrites, the Prophet *Iſaiah* ſpake full truly of you when he ſaid, This people honour me with their lips, but their heart is far from me. They worſhip me in vain, that teach Doctrines and Commandments of Men: For you leave the Commandments of God to keep your own traditions.

Religions and Sects among the Jews.

Matth. 23.

Matth. 15. Iſaiah 19.

And though Chriſt ſaid, They worſhip God in vain that teach doctrines and commandments of Men; yet he meant not thereby to overthrow all Mens commandments, for he himſelf was ever obedient to the Princes and their Laws, made for good order and governance of the People, but he reproved the laws and traditions made by the Scribes and Phariſees; which were not made only for good order of the people, (as the civil laws were) but they were ſet up ſo high, that they were made to be right and pure worſhipping of God, as they had been equal with God's Laws, or above them. For many of God's Laws could not be kept, but were fain to give place unto them. This arrogancy God deteſted, that Man ſhould ſo advance his Laws, to make them equal with God's Laws, wherein the true honouring and right worſhipping of God ſtandeth, and to make his Laws for them to be left off. God hath appointed his Laws, whereby his pleaſure is to be honoured. His pleaſure is alſo, that all Men's Laws, not being contrary unto his Laws, ſhall be obeyed and kept, as good and neceſſary for every commonwealth, but not as things wherein principally his honour reſteth: And all Civil and Man's Laws either be, or ſhould be made, to bring Men the better to keep God's Laws, that conſequently, or followingly, God ſhould be the better honoured by them.

Man's laws muſt be obſerved and kept, but not as God's laws.

How-

Howbeit, the Scribes and Phariſees were not content that their Laws ſhould be no higher eſteemed than other poſitive and civil Laws, nor would they have them called by the name of other temporal Laws, but called them holy and godly traditions, and would have them eſteemed not only for a right and true worſhipping of God (as God's Laws be indeed) but alſo for the moſt high honouring of God, to the which the commandments of God ſhould give place. And for this cauſe did Chriſt ſo vehemently ſpeak againſt them, ſaying, Your traditions which Men eſteem ſo high, be abomination before God. For commonly of ſuch traditions followeth the tranſgreſſion or breaking of God's Commandments, and a more devotion in keeping of ſuch things, and a greater conſcience in breaking of them, than the Commandments of God. As the Scribes and Phariſees ſo ſuperſtitiouſly and ſcrupulouſly kept the Sabbath, that they were offended with Chriſt becauſe he healed ſick Men, and with his Apoſtles, becauſe they being ſore a hungry, gathered the ears of Corn to eat upon that day, and becauſe his Diſciples waſhed not their hands ſo often as the traditions required; the Scribes and Phariſees quarrelled with Chriſt, ſaying, Why do thy diſciples break the traditions of the Seigniors? But Chriſt laid to their charge, that they for to keep their own traditions, did teach Men to break the very Commandments of God. For they taught the people ſuch a devotion, that they offered their goods into the treaſure houſe of the temple, under the pretence of God's honour, leaving their Fathers and Mothers (to whom they were chiefly bound) unholpen, and ſo they brake the Commandments of God to keep their own traditions. They eſteemed more an Oath made by the gold or oblation in the Temple, than an Oath made in the Name of God himſelf, or of the Temple. They were more ſtudious to pay their tithes of ſmall things, than to do the greater things commanded of God, as works of mercy, or to do juſtice, or to deal ſincerely, uprightly and faithfully with God and Man. Theſe (ſaith Chriſt) ought to be done, and the other not left undone. And to be ſhort, they were of ſo blind judgment, that they ſtumbled at a ſtraw, and leaped over a block, They would (as it were) nicely take a fly out of their cup, and drink down a whole Camel. And therefore Chriſt called them blind guides, warning his Diſciples from time to time to eſchew their Doctrine. For although they ſeemed to the World to be moſt perfect Men, both in living and teaching; yet was their life but hypocriſy, and their doctrine but ſowre leaven, mingled with ſuperſtition, idolatry, and overthwart judgment, ſetting up the traditions and ordinances of Man inſtead of God's Commandments.

Holy traditions were eſteemed as God's Laws.

Holineſs of Man's device, is commonly occaſion that God is offended.

Matth 12.

Matth. 15.

Matth. 23.

The Third Part of the Sermon of Good Works.

THAT all Men might rightly judge of good Works, it hath been declared in the ſecond part of this Sermon, what kind of good Works they be that God would have his people to walk in, namely, ſuch as he hath commanded in his holy Scripture, and not ſuch Works as Men have ſtudied out of their own brain, of a blind zeal and devotion without the Word of God; and by miſtaking the nature of good Works,

Man hath moſt highly diſpleaſed God, and hath gone from his Will and Commandments. So that thus you have heard how much the world from the beginning until Chriſt's time was ever ready to fall from the Commandments of God, and to ſeek other means to honour and ſerve him, after a devotion found out of their own heads: And how they did ſet up their own traditions as high, or above God's Commandments; which hath happened alſo in our times (the more it is to be lamented) no leſs than it did among the *Jews*, and that by the corruption, or at leaſt by the negligence of them that chiefly ought to have preſerved the pure and heavenly doctrine left by Chriſt. What Man having any judgment or learning, joined with a true zeal unto God, doth not ſee and lament, to have entred into Chriſt's Religion, ſuch falſe doctrine, ſuperſtition, idolatry, hypocriſy, and other enormities and abuſes, ſo as by little, through the ſowre leaven thereof, the ſweet bread of God's holy word hath been much hindred and laid apart? Neither had the *Jews* in their moſt blindneſs ſo many Pilgrimages unto Images, nor uſed ſo much kneeling, kiſſing, and cenſing of them, as hath been uſed in our time. Sects and feigned Religions were neither the fortieth part ſo many among the *Jews*, nor more ſuperſtitiouſly and ungodlily abuſed, than of late days they have been among us. Which Sects and Religions had ſo many hypocritical and feigned works in their ſtate of Religion (as they arrogantly named it) that their lamps (as they ſaid) ran always over, able to ſatisfy, not only for their own ſins, but alſo for all other their benefactors, brothers and ſiſters of Religion, as moſt ungodlily and craftily they had perſuaded the multitude of ignorant people: Keeping in divers places (as it were) marts or markets of merits, being full of their holy relicks, images, ſhrines, and works of overflowing abundance ready to be ſold, and all things which they had were called holy; holy cowls, holy girdles, holy pardons, beads, holy ſhoes, holy rules, and all full of holineſs. And what thing can be more fooliſh, more ſuperſtitious, or ungodly, than that Men, Women and Children ſhould wear a Frier's coat, to deliver them from agues or peſtilence? Or when they dye, or when they be buried, cauſe it to be caſt upon them, in hope thereby to be ſaved? Which ſuperſtition, although (thanks be to God) it hath been little uſed in this Realm, yet in divers other Realms it hath been, and yet is uſed among many, both learned and unlearned. But to paſs over the innumerable ſuperſtitiouſneſs that hath been in ſtrange apparel in ſilence, in Dormitory, in Cloyſter, in Chapter, in choice of meats and drinks, and in ſuch like things; let us conſider what enormities and abuſes have been in the three chief principal points, which they called the three eſſentials, or three chief foundations of Religion, that is to ſay, obedience, chaſtity, and wilful poverty.

Sects and Religions among ſt Chriſtian Men.

The three chief vows of Religion.

Firſt, under pretence or colour of obedience to their Father in Religion which obedience they made themſelves) they were made free by their Rule and Canons, from the obedience of their natural father and mother, and from the obedience of Emperor and King, and all temporal power whom of very duty by God's laws they were bound to obey. And ſo the profeſſion of their obedience not due, was a forſaking their due obedience. And how their profeſſion of chaſtity was kept, it is more honeſty to paſs over in ſilence, and let the world judge of that which is

well known, than with unchaſte words, by expreſſing of their unchaſte life, to offend chaſte and godly ears. And as for their wilful poverty, it was ſuch, that when in poſſeſſions, jewels, plate, and riches, they were equal or above Merchants, Gentlemen, Barons, Earls, and Dukes; yet by this ſubtil ſophiſtical term, *Proprium in commune*, that is to ſay, Proper in common, they mocked the world, perſuading, that notwithſtanding all their poſſeſſions and riches, yet they kept their vow, and were in wilful poverty. But for all their riches, they might neither help father or mother, nor other that were indeed very needy and poor, without the licenſe of their Father Abbot, Prior, or Warden; and yet they might take of every Man, but they might not give ought to any Man, no not to them whom the laws of God bound them to help. And ſo through their traditions and rules, the laws of God could bear no rule with them. And therefore of them might be moſt truly ſaid, that which Chriſt ſpake unto the Phariſees, You break the Commandments of God by your traditions: You honour God with your lips, but your hearts be far from him. Matth. 15. And the longer prayers they uſed by day and by night, under pretence or colour of ſuch holineſs to get the favour of widows, and other ſimple folks, that they might ſing Trentals and Service for their Husbands and Friends, and admit or receive them in their prayers; the more truly is verified of them the ſaying of Chriſt, Wo be unto you, Scribes and Phariſees, Hypocrites, for you devour widows houſes, under colour of long prayers, therefore your damnation ſhall be the greater. Matth. 23. Wo be to you Scribes and Phariſees, Hypocrites, for you go about by ſea and by land to make more Novices, and new Brethren; and when they be let in, or received of your ſect, you make them the children of hell worſe than your ſelves be. Honour be to God, who did put light in the heart of his faithful and true miniſter, of moſt famous memory, King *Henry* VIII. and gave him the knowledge of his word, and an earneſt affection to ſeek his glory, and to put away all ſuch ſuperſtitions and phariſaical ſects by Antichriſt invented, and ſet up againſt the true word of God, and glory of his moſt bleſſed Name, as he gave the like ſpirit unto the moſt noble and famous Princes, *Joſaphat*, *Joſias*, and *Ezechias*. God grant all us the King's Highneſs faithful and true Subjects, to feed of the ſweet and ſavoury bread of God's own word, and (as Chriſt commanded) to eſchew all our Phariſaical and Papiſtical leaven of Man's feigned Religion. Which although it were before God moſt abominable, and contrary to God's Commandments and Chriſt's pure Religion, yet it was praiſed to be a moſt godly life, and higheſt ſtate of perfection: As tho' a Man might be more godly, and more perfect by keeping the rules, traditions, and profeſſions of Men, than by keeping the holy Commandments of God. And briefly to paſs over the ungodly and counterfeit Religion, let us rehearſe ſome other kinds of Papiſtical ſuperſtitions and abuſes, as of Beads, of Lady Pſalters and Roſaries, of fifteen Oes, of St. *Bernard*'s verſes, of St. *Agathe*'s letters of Purgatory, of Maſſes ſatisfactory, of Stations and Jubilees, of feigned Relicks, of hallowed Beads, Bells, Bread, Water, Pſalms, Candles, Fire, and ſuch other; of ſuperſtitious faſtings, of fraternities or brotherhoods, of pardons, with ſuch like merchandiſe, which were ſo eſteemed and abuſed to the great prejudice of God's glory and Commandments, that they were made moſt high

Other devices and ſuperſtitions.

high and moſt holy things, whereby to attain to the everlaſting life, or remiſſion of ſin: Yea alſo vain inventions, unfruitful ceremonies, and ungodly laws, decrees, and counſels of *Rome*, were in ſuch wiſe advanced, that nothing was thought comparable in authority, wiſdom, learning, and godlineſs unto them. So that the laws of *Rome*, (as they ſaid) were to be received of all Men, as the four Evangeliſts, to the which all laws of Princes muſt give place. And the laws of God alſo partly were left off, and leſs eſteemed, that the ſaid laws, decrees and councils, with their traditions and ceremonies, might be more duly kept, and had in greater reverence. Thus was the people through ignorance ſo blinded with the godly ſhew and appearance of thoſe things, that they thought the keeping of them to be a more holineſs, a more perfect ſervice and honouring of God, and more pleaſing to God, than the keeping of God's Commandments. Such hath been the corrupt inclination of Man, ever ſuperſtitiouſly given to make new honouring of God of his own head, and then to have more affection and devotion to keep that, than to ſearch out God's holy Commandments, and to keep them. And furthermore, to take God's Commandments for Men's Commandments, and Men's Commandments for God's Commandments, yea, and for the higheſt and moſt perfect and holieſt of all God's Commandments. And ſo was all confuſed, that ſcant well learned Men, and but a ſmall number of them knew, or at the leaſt would know, and durſt affirm the truth, to ſeparate or ſever God's Commandments from the Commandments of Men. Whereupon did grow much error, ſuperſtition, idolatry, vain religion, overthwart judgment, great contention, with all ungodly living.

Decrees and Decretals.

Wherefore, as you have any zeal to the right and pure honouring of God, as you have regard to your own ſouls, and to the life that is to come, which is both without pain, and without end, apply your ſelves chiefly above all things to read and hear God's word, mark diligently therein what his will is you ſhall do, and with all your endeavour apply your ſelves to follow the ſame. Firſt, you muſt have an aſſured faith in God, and give your ſelves wholly unto him, love him in proſperity and adverſity, and dread to offend him evermore. Then for his ſake love all Men, friends and foes, becauſe they be his creation and image, and redeemed by Chriſt, as ye are. Caſt in your minds how you may do good unto all Men unto your powers, and hurt no Man. Obey all your ſuperiors and governors, ſerve your Maſters faithfully and diligently, as well in their abſence as in their preſence, not for dread of puniſhment only, but for conſcience ſake, knowing that you are bound ſo to do by God's Commandments. Diſobey not your Fathers and Mothers, but honour them, help them, and pleaſe them to your power. Oppreſs not, kill not, beat not, neither ſlander, nor hate any Man: But love all Men, ſpeak well of all Men, help and ſuccour every Man as you may, yea, even your enemies that hate you, that ſpeak evil of you, and that do hurt you. Take no Man's goods, nor covet your neighbour's goods wrongfully, but content your ſelves with that which ye get truly, and alſo beſtow your own goods charitably, as need and caſe requireth. Flee all idolatry, witchcraft and perjury; commit no manner of adultery, fornication, or other unchaſtneſs, in will nor in deed, with any other Man's wife, widow or maid, or otherwiſe. And travelling continually (during

An exhortation to the keeping of God's Commandments.

A brief rehearſal of God's Commandments.

this

this life) thus in keeping the Commandments of God (wherein ſtandeth the pure, principal, and right honour of God, and which wrought in faith, God hath ordained to be the right trade and path-way unto Heaven) you ſhall not fail, as Chriſt hath promiſed, to come to that bleſſed and everlaſting life, where you ſhall live in glory and joy with God for ever: To whom be praiſe, honour and empery, for ever and ever. *Amen.*

A

SERMON

OF

Of Chriſtian Love and Charity.

OF all things that be good to be taught unto Chriſtian people, there is nothing more neceſſary to be ſpoken of, and daily called upon, than charity: As well for that all manner of works of righteouſneſs be contained in it, as alſo that the decay thereof is the ruin or fall of the world, the baniſhment of virtue, and the cauſe of all vice. And forſomuch as almoſt every Man maketh and frameth to himſelf charity after his own appetite, and how deteſtable ſoever his life be both unto God and Man, yet he perſuadeth himſelf ſtill that he hath charity: Therefore you ſhall hear now a true and plain deſcription or ſetting forth of charity, not of Men's imagination, but of the very words and example of our Saviour Jeſus Chriſt. In which deſcription or ſetting forth, every Man (as it were in a glaſs) may conſider himſelf, and ſee plainly without error, whether he be in the true charity, or not.

What Charity is. The love of God.

Charity is to love God with all our heart, all our ſoul, and all our powers and ſtrength. With all our heart; that is to ſay, that our heart, mind, and ſtudy be ſet to believe his word, to truſt in him, and to love him above all other things that we love beſt in Heaven or in Earth. With all our life; that is to ſay, that our chief joy and delight be ſet upon him and his honour, and our whole life given unto the ſervice of him above all things, with him to live and dye, and to forſake all other things rather than him; for he that loveth his father or mother, ſon or daughter, houſe or land, more than me (ſaith Chriſt) is not worthy to have me. With all our power; that is to ſay, that with our hands and feet, with our eyes and ears, our mouths and tongues, and with all our parts and powers, both of body and ſoul, we ſhould be given to the keeping and fulfilling of his Commandments. This is the firſt and principal part of charity, but it is not the whole: For charity is alſo to love every Man, good and evil, friend and foe, and whatſoever cauſe be given to the contrary, yet nevertheleſs to bear good will and heart unto every Man, to uſe our ſelves well unto them, as well in words and countenances, as in all our outward acts and deeds: For ſo Chriſt himſelf taught, and ſo alſo he performed indeed. Of the love of God, he

Matth. 10.

The love of thy neighbour.

taught on this wiſe unto a Doctor of the Law, that aſked him which
Matth. 22. was the great and chief Commandment in the Law: Love thy Lord God (ſaid Chriſt) with all thy heart, with all thy ſoul, and with all thy Mind. And of the love that we ought to have among our ſelves each to other, he teacheth us thus: You have heard it taught in times paſt,
Matth. 5. Thou ſhalt love thy friend, and hate thy foe: But I tell you, love your enemies, ſpeak well of them that defame and ſpeak evil of you, do well to them that hate you, pray for them that vex and perſecute you, that you may be the children of your Father that is in Heaven. For he maketh his Sun to riſe both upon the evil and good, and ſendeth rain to the juſt and unjuſt. For if you love them that love you, what reward ſhall you have? Do not the Publicans likewiſe? And if you ſpeak well only of them that be your brethren and dear beloved friends, what great matter is that? Do not the Heathen the ſame alſo? Theſe be the very words of our Saviour Chriſt himſelf, touching the love of our neighbour. And foraſmuch as the Phariſees (with their moſt peſtilent traditions, and falſe interpretations and gloſſes) had corrupted, and almoſt clearly ſtopped up this pure Well of God's lively word, teaching that this love and charity pertained only to a Man's friends, and that it was ſufficient for a Man to love them which do love him, and hate his foes: Therefore Chriſt opened this Well again, purged it and ſcoured it by giving unto his godly law of charity a true and clear interpretation, which is this: That we ought to love every Man, both friend and foe, adding thereto what commodity we ſhall have thereby, and what incommodity by doing the contrary. What thing can we wiſh ſo good for us, as the eternal heavenly Father to reckon and take us for his children? And this ſhall we be ſure of (ſaith Chriſt) if we love every Man without exception. And if we do otherwiſe (ſaith he) we be no better than the Phariſees, Publicans and Heathen, and ſhall have our reward with them, that is, to be ſhut out from the number of God's choſen children, and from his everlaſting inheritance in Heaven.

Thus of true charity, Chriſt taught that every Man is bound to love God above all things, and to love every Man, friend and foe; and this likewiſe he did uſe himſelf, exhorting his adverſaries, rebuking the faults of his adverſaries; and when he could not amend them, yet he prayed for them. Firſt, he loved God his Father above all things; ſo much,
John 6. that he ſought not his own glory and will, but the glory and will of his Father. I ſeek not (ſaid he) mine own will, but the will of him that
Matth. 26. ſent me. Nor refuſed he to dye to ſatisfy his Father's will, ſaying, If it may be, let this cup of death paſs from me: If not, thy will be done, and not mine. He loved not only his friends, but alſo his enemies, which (in their hearts) bare exceeding great hatred againſt him, and with their tongues ſpake all evil of him, and in their acts and deeds purſued him with all their might and power, even unto death; yet all this notwithſtanding, he withdrew not his favour from them, but ſtill loved them, preached unto them of love, rebuked their falſe doctrine, their wicked living, and did good unto them, patiently taking whatſoever they ſpake or did againſt him. When they gave him evil words, he gave none evil again: When they did ſtrike him, he did not ſmite them again. And when he ſuffered death, he did not ſlay them, nor threaten them, but

prayed

prayed for them, and did put all things to his Father's will. And as a ſheep that is led unto the ſhambles to be ſlain, and as a lamb that is ſhorn of his fleece, maketh no noiſe nor reſiſtance, even ſo he went to his death without any repugnance, or opening of his mouth to ſay any evil. Thus have I ſet forth unto you what charity is, as well by the doctrine, as by the example of Chriſt himſelf, whereby alſo every Man may without error know himſelf what ſtate and condition he ſtandeth in, whether he be in charity (and ſo the child of the Father in Heaven) or not. For although almoſt every Man perſuadeth himſelf to be in charity, yet let him examine none other Man, but his own heart, his life and converſation, and he ſhall not be deceived, but truly diſcern and judge whether he be in perfect charity, or not. For he that followeth not his own appetite and will, but giveth himſelf earneſtly to God to do all his will and commandments, he may be ſure that he loveth God above all things; and elſe ſurely he loveth him not, whatſoever he pretend: As Chriſt ſaid, If ye love me keep my Commandments. For he that knoweth my Commandments, and keepeth them, he it is (ſaith Chriſt) that loveth me. And again he ſaith, He that loveth me will keep my words, and my Father will love him, and we will both come to him, and dwell with him: And he that loveth me not, will not keep my words. And likewiſe he that beareth a good heart and mind, and uſeth well his tongue and deeds unto every Man, friend and foe, he may know thereby that he hath charity. And then he is ſure that Almighty God taketh him for his dear beloved Son, as St. *John* ſaith, Hereby manifeſtly are known the children of God, from the children of the Devil: For whoſoever doth not love his brother, belongeth not unto God.

John 14.

1 John 3.

The Second Part of the Sermon of Charity.

YOU have heard a plain and fruitful ſetting forth of charity, and how profitable and neceſſary a thing charity is: How charity ſtretcheth it ſelf both to God and Man, Friend and Foe, and that by the doctrine and example of Chriſt: And alſo who may certify himſelf whether he be in perfect charity, or not. Now as concerning the ſame matter, it followeth. The perverſe nature of Man, corrupt with ſin, and deſtitute of God's word and grace, thinketh it againſt all reaſon that a Man ſhould love his enemy, and hath many perſuaſions which bring him to the contrary. Againſt all which reaſons, we ought as well to ſet the teaching, as the living of our Saviour Chriſt, who loving us (when we were his enemies) doth teach us to love our enemies. He did patiently take for us many reproaches, ſuffered beating, and moſt cruel death. Therefore we be no members of him, if we will not follow him. Chriſt (ſaith St. *Peter*) ſuffered for us, leaving an example that we ſhould follow him.

Againſt carnal Men that will not forgive their Enemies.

1 Pet. 2.

Furthermore we muſt conſider, that to love our friends is no more but that which thieves, adulterers, homicides, and all wicked perſons do: Inſomuch that Jews, Turks, Infidels, and all brute beaſts, do love them that be their friends, of whom they have their living, or any other benefits. But to love enemies, is the proper condition of them that be the children of

of God, the diſciples and followers of Chriſt. Notwithſtanding, Man's froward and corrupt nature weigheth over deeply many times the offence and diſpleaſure done unto him by enemies, and thinketh it a burden intolerable to be bound to love them that hate him. But the burden ſhall be eaſy enough, if (on the other ſide) every Man would conſider what diſpleaſure he hath done to his enemy again, and what pleaſure he hath received of his enemy. And if we find no equal or even recompence, neither in receiving pleaſures of our enemy, nor in requiting diſpleaſures unto him again; then let us ponder the diſpleaſures which we have done unto Almighty God, how often and how grievouſly we have offended him, whereof if we will have of God forgiveneſs, there is none other remedy, but to forgive the offences done unto us, which be very ſmall, in compariſon of our offences done againſt God. And if we conſider, that he which hath offended us deſerveth not to be forgiven of us, let us conſider again, that we much leſs deſerve to be forgiven of God. And although our enemy deſerve not to be forgiven for his own ſake, yet we ought to forgive him for God's love, conſidering how great and many benefits we have received of him without our deſerts, and that Chriſt hath deſerved of us, that for his ſake we ſhould forgive them their treſpaſſes committed againſt us. But here may riſe a neceſſary queſtion to be reſolved. If charity require to think, ſpeak, and do well unto every Man, both good and evil; How can Magiſtrates execute Juſtice upon Malefactors or evil doers with charity? How can they caſt evil Men in priſon, take away their goods, and ſometimes their lives, according to laws, if charity will not ſuffer them ſo to do? Hereunto is a plain and a brief anſwer, That plagues and puniſhments be not evil of themſelves, if they be well taken of the harmleſs. And to an evil Man they are both good and neceſſary, and may be executed according to charity, and with charity ſhould be executed. For declaration whereof, you ſhall underſtand that charity hath two offices, the one contrary to the other, and yet both neceſſary to be uſed upon Men of contrary ſort and diſpoſition. The one office of charity is, to cheriſh good and harmleſs Men, not to oppreſs them with falſe accuſations, but to encourage them with rewards to do well, and to continue in well doing, defending them with the ſword from their adverſaries: As the office of Biſhops and Paſtors is, to praiſe good Men for well doing, that they may continue therein; and to rebuke and correct by the word of God, the offences and crimes of all evil diſpoſed perſons. The other office of charity is, to rebuke, correct, and puniſh vice without regard of perſons, and is to be uſed againſt them only that be evil Men, and malefactors or evil doers. And that it is as well the office of charity to rebuke, puniſh, and correct them that be evil, as it is to cheriſh and reward them that be good and harmleſs. St. *Paul* declareth (writing to the *Romans*) ſaying, That the high powers are ordained of God, not to be dreadful to them that do well, but unto malefactors, to draw the ſword to take vengeance of him that committeth the ſin. And St. *Paul* biddeth *Timothy* ſtoutly and earneſtly to rebuke ſin by the word of God. So that both offices ſhould be diligently executed, to fight againſt the Kingdom of the Devil, the Preacher with the Word, and the Governors with the Sword. Elſe they neither love God, nor them whom they govern, if (for lack of correction) they wilfully

A Queſtion.

Anſwer.

Charity hath two offices.

Rom. 13.

1 Tim. 1.

ſuffer

ſuffer God to be offended, and them whom they govern to periſh. For as every loving father correcteth his natural ſon when he doth amiſs, or elſe he loveth him not; ſo all Governors of Realms, Countries, Towns, and Houſes, ſhould lovingly correct them which be Offenders under their governance, and cheriſh them which live innocently, if they have any reſpect either unto God and their Office, or love unto them of whom they have governance. And ſuch rebukes and puniſhments of them that offend muſt be done in due time, leſt by delay the offenders fall headlong into all manner of miſchief, and not only be evil themſelves, but alſo do hurt unto many Men, drawing others by their evil example to ſin and outrage after them. As one thief may both rob many Men, and alſo make many thieves; and one ſeditious perſon may allure many, and annoy a whole Town or Country. And ſuch evil perſons that be ſo great offenders to God and the Commonweal, charity requireth to be cut from the body of the Commonweal, leſt they corrupt other good and honeſt perſons: Like as a good Surgeon cutteth away a rotten and feſter'd member, for love he hath to the whole body, leſt it infect other members adjoining unto it. Thus it is declared unto you what true Charity or Chriſtian love is, ſo plainly, that no Man need to be deceived. Which love, whoſoever keepeth, not only towards God (whom he is bound to love above all things) but alſo toward his Neighbour, as well Friend as Foe, it ſhall ſurely keep him from all offence of God, and juſt offence of Man. Therefore bear well away this one ſhort leſſon, That by true Chriſtian charity God ought to be loved, good and evil, friend and foe, and to all ſuch we ought (as we may) to do good: Thoſe that be good, of love to encourage and cheriſh, becauſe they be good; and thoſe that be evil, of love to procure and ſeek their correction and due puniſhment, that they may thereby either be brought to goodneſs, or at the leaſt that God and the Commonwealth may be leſs hurt and offended. And if we thus direct our life by Chriſtian love and charity, then Chriſt doth promiſe and aſſure us that he loveth us, that we be the children of our heavenly Father, reconciled to his favour, very members of Chriſt; and that after this ſhort time of this preſent and mortal life, we ſhall have with him everlaſting life in his everlaſting Kingdom of Heaven. Therefore to him, with the Father and the holy Ghoſt, be all honour and glory, now and for ever. *Amen.*

A

SERMON

AGAINST

Swearing and Perjury.

ALmighty God, to the intent his moſt holy Name ſhould be had in honour, and evermore be magnified of the people, commandeth that no Man ſhould take his Name vainly in his mouth, threatning puniſh-

ment unto him that unreverently abuſeth it by ſwearing, forſwearing, and blaſphemy. To the intent therefore that this Commandment may be the better known and kept, it ſhall be declared unto you, both how it is lawful for Chriſtian people to ſwear, and alſo what peril and danger it is vainly to ſwear, or to be forſworn. Firſt, when Judges require Oaths of the people for declaration or opening of the truth, or for execution of juſtice, this manner of ſwearing is lawful. Alſo when Men make faithful promiſes, with calling to witneſs of the Name of God, to keep covenants, honeſt promiſes, ſtatutes, laws and good cuſtoms, as Chriſtian Princes do in their concluſions of peace for conſervation of Commonwealths, and private perſons promiſe their fidelity in Matrimony, or one to another in honeſty and true friendſhip: And all Men when they do ſwear to keep common laws, and local ſtatutes, and good cuſtoms, for due order to be had and continued among Men, when Subjects do ſwear to be true and faithful to their King and Sovereign Lord, and when Judges, Magiſtrates, and Officers ſwear truly to execute their Offices, and when a Man would affirm the truth to the ſetting forth God's glory (for the ſalvation of the people) in open preaching of the Goſpel, or in giving of good counſel privately for their ſouls health; all theſe manners of ſwearing, for cauſes neceſſary and honeſt, be lawful. But when Men do ſwear of cuſtom, in reaſoning, buying and ſelling, or other daily communications (as many be common and great ſwearers) ſuch kind of ſwearing is ungodly, unlawful, and forbidden by the Commandment of God. For ſuch ſwearing is nothing elſe, but taking of God's holy Name in vain. And here is to be noted, that lawful ſwearing is not forbidden, but commanded by Almighty God. For we have examples of Chriſt and godly Men in holy Scripture, that did ſwear themſelves,

How and in what cauſes it is lawful to ſwear.

Deut. 6. and required Oaths of others likewiſe; and God's Commandment is, Thou ſhalt dread thy Lord God, and ſhalt ſwear by his Name. And Almighty

Pſal. 63. God by his Prophet *David* ſaith, All Men ſhall be praiſed that ſwear by him.

John 3. Thus did our Saviour Chriſt ſwear divers times, ſaying, Verily, verily.

2 Cor. 1. And St. *Paul* ſweareth thus, I call God to witneſs. And *Abraham* (waxing

Gen. 24. old) required an oath of his ſervant, that he ſhould procure a wife for his ſon *Iſaac*, which ſhould come of his own kindred: And the ſervant did ſwear that he would perform his maſter's will. *Abraham* alſo being

Gen. 21. required, did ſwear unto *Abimelech* the King of *Geraris*, that he ſhould not hurt him, nor his poſterity; and likewiſe did *Abimelech* ſwear unto *Abraham*. And *David* did ſwear to be and continue a faithful friend to *Jonathan*, and *Jonathan* did ſwear to become a faithful friend unto *David*.

Alſo God once commanded, that if a thing were laid to pledge to any Man, or left with him to keep, if the ſame thing were ſtolen or loſt, that the keeper thereof ſhould be ſworn before Judges, that he did not convey it away, nor uſed any deceit in cauſing the ſame to be conveyed away by his conſent or knowledge. And St. *Paul* ſaith, That in all matters of controverſy between two perſons, whereas one ſaith, Yea, and the other, Nay, ſo as no due proof can be had of the truth, the end of every ſuch controverſy muſt be an Oath miniſtred by a Judge. And

Heb. 6.

Jer. 4. moreover, God by the Prophet *Jeremy* ſaith, Thou ſhalt ſwear the Lord liveth, in truth, in judgment, in righteouſneſs. So that whoſoever ſwear-

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eth when he is required of a Judge, let him be ſure in his conſcience that his Oath have three conditions, and he ſhall never need to be afraid of perjury.

What conditions an Oath ought to have.

Firſt, he that ſweareth muſt ſwear truly, that is, he muſt (ſetting apart all favour and affection to the parties) have the truth only before his eyes, and for love thereof, ſay and ſpeak that which he knoweth to be truth, and no further. *The ſecond.* The ſecond is, he that taketh an Oath muſt do it with judgment, not raſhly and unadviſedly, but ſoberly, conſidering what an Oath is. *The third.* The third is, he that ſweareth muſt ſwear in righteouſneſs; that is, for the very zeal and love which he beareth to the defence of innocency, to the maintenance of the truth, and of the righteouſneſs of the matter or cauſe; all profit, diſprofit, all love and favour unto the perſon for friendſhip or kindred laid apart.

Why we be willed in Scripture to ſwear by the Name of God.

Thus an Oath (if it have with it theſe three conditions) is a part of God's glory, which we are bound by his Commandments to give unto him. For he willeth that we ſhall ſwear only by his Name; not that he hath pleaſure in Oaths, but like as he commanded the *Jews* to offer Sacrifice unto him, not for any delight that he had in them, but to keep the *Jews* from committing Idolatry: So he commanding us to ſwear by his holy Name, doth not teach us that he delighteth in ſwearing, but he thereby forbiddeth all Men to give his glory to any creature in heaven, earth, or water. Hitherto you ſee, that Oaths lawful are commanded of God, uſed of Patriarchs and Prophets, of Chriſt himſelf, and of his Apoſtle *Paul.* Therefore Chriſtian people muſt think lawful Oaths both godly and neceſſary. For by lawful promiſe and covenants confirmed by Oaths, Princes and their Countries are confirmed in common tranquility and peace. By holy promiſes, with calling the Name of God to witneſs, we be made lively members of Chriſt, when we profeſs his Religion, receiving the Sacrament of Baptiſm. By like holy promiſe the Sacrament of Matrimony knitteth Man and Wife in perpetual love, that they deſire not to be ſeparated for any diſpleaſure or adverſity that ſhall after happen. By lawful Oaths, which Kings, Princes, Judges and Magiſtrates do ſwear, common laws are kept inviolate, Juſtice is indifferently miniſtred, harmleſs perſons, fatherleſs children, widows and poor Men are defended from murderers, oppreſſors, and thieves; that they ſuffer no wrong, nor take any harm. By lawful Oaths, mutual ſociety, amity and good order is kept continually in all Commonalties, as Boroughs, Cities, Towns, and Villages. And by lawful Oaths malefactors are ſearched out, wrong doers are puniſhed, and they which ſuſtain wrong, are reſtored to their right. Therefore lawful ſwearing cannot be evil, which bringeth unto us ſo many godly, good, and neceſſary commodities. Wherefore when Chriſt ſo earneſtly forbad ſwearing, it may not be underſtood, as though he did forbid all manner of Oaths: But he forbiddeth all vain ſwearing and forſwearing both by God and by his Creatures, as the common uſe of ſwearing in buying, ſelling, and in our daily communication, to the intent every Chriſtian Man's word ſhould be as well regarded in ſuch matters, as if he ſhould confirm his communication with an Oath. For every Chriſtian Man's word (ſaith St. *Hierom*) ſhould be ſo true, that it ſhould be regarded as an Oath. And *Chryſoſtom* witneſſing the ſame, ſaith, It is not convenient to ſwear: For what need we to ſwear, when

Iſa. 42.

Commodities had by lawful Oaths made and obſerved.

Vain ſwearing is forbidden.

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An Object. it is not lawful for one of us to make a lie unto another? Peradventure ſome will ſay, I am compelled to ſwear, or elſe Men that do commune with me, or do buy and ſell with me, will not believe me. To this an-
An Anſwer. ſwereth St. *Chryſoſtom*, That he that thus ſaith, ſheweth himſelf to be an unjuſt and a deceitful perſon. For if he were a truſty Man, and his deeds taken to agree with his words, he ſhould not need to ſwear at all. For he that uſeth truth and plainneſs in his bargaining and communication, he ſhall have no need by ſuch vain ſwearing to bring himſelf in credence with his neighbours, nor will his neighbours miſtruſt his ſayings. And if his credence be ſo much loſt indeed, that he thinketh no Man will believe him without he ſwear, then he may well think his credence is clean gone. For truth it is (as *Theophylactus* writeth) that no Man is leſs truſted, than he that uſeth much to ſwear. And Almighty God by
Eccl. 33. the wiſe Man ſaith, That Man which ſweareth much ſhall be full of ſin, and the ſcourge of God ſhall not depart from his houſe.

Another Objection. But here ſome Men will ſay, for excuſing of their many Oaths in their
An Anſwer. daily talk, Why ſhould I not ſwear, when I ſwear truly? To ſuch Men it may be ſaid, That though they ſwear truly, yet in ſwearing often unadviſedly for trifles, without neceſſity, and when they ſhould not ſwear, they be not without fault, but do take God's moſt holy Name in vain. Much more ungodly and unwiſe Men are they that abuſe God's moſt holy Name, not only in buying and ſelling of ſmall things daily in all places, but alſo in eating, drinking, playing, communing and reaſoning. As if none of theſe things might be done, except in doing of them the moſt holy Name of God be commonly uſed and abuſed, vainly and unreverently talked of, ſworn by, and forſworn, to the breaking of God's Commandment, and procurement of his indignation.

The Second Part of the Sermon of Swearing.

YOU have been taught in the firſt part of this Sermon againſt ſwearing and perjury, what great danger it is to uſe the Name of God in vain. And that all kind of ſwearing is not unlawful, neither againſt God's Commandment, and that there be three things required in a lawful Oath. Firſt, that it be made for the maintenance of the truth. Secondly, that it be made with judgment, not raſhly and unadviſedly. Thirdly, for the zeal and love of juſtice. Ye heard alſo what commodities come of lawful Oaths, and what danger cometh of raſh and unlawful Oaths. Now as concerning the reſt of the ſame matter, you ſhall underſtand, that as well they uſe the Name of God in vain, that by an Oath make unlawful promiſes of good and honeſt things, and perform them not: As they which do promiſe evil and unlawful things, and do perform the ſame. Of ſuch Men that regard not their godly promiſes bound by an Oath, but wittingly and wilfully break them, we do read in holy Scripture two notable puniſhments. Firſt, *Joſhua* and the people of *Iſrael* made a league and faithful promiſe of perpetual amity and friendſhip with the *Gibeonites:* Notwithſtanding, afterwards in the days of wicked *Saul*, many of theſe *Gibeonites* were murdered, contrary to the ſaid faithful promiſe made. Wherewith Almighty God was ſore diſpleaſed,

Lawful Oaths and Promiſes would be better regarded.
Joſh. 9.

ſed, that he ſent an univerſal hunger upon the whole Country, which continued by the ſpace of three years. And God would not withdraw his puniſhment, until the ſaid offence was revenged by the death of ſeven ſons, or next kinſmen of King *Saul*. And whereas *Zedechias*, King of *Jeruſalem*, had promiſed fidelity to the King of *Chaldea*; afterward when *Zedechias*, contrary to his Oath and Allegiance, did rebel againſt King *Nebuchodonoſor*, this Heathen King, by God's permiſſion and ſufferance, invading the Land of *Jury*, and beſieging the City of *Jeruſalem*, compelled the ſaid King *Zedechias* to flee, and in fleeing took him priſoner, ſlew his ſons before his face, and put out both his eyes; and binding him with chains, led him priſoner miſerably into *Babylon*. 2 Kings 24. Chap. 25.

Thus doth God ſhew plainly how much he abhorreth breakers of honeſt promiſes bound by an Oath made in his Name. And of them that make wicked Promiſes by an Oath, and will perform the ſame, we have example in the Scriptures, chiefly of *Herod*, of the wicked *Jews*, and of *Jeptha*. *Herod* promiſed by an Oath unto the Damſel which danced before him, to give unto her whatſoever ſhe would aſk: When ſhe was inſtructed before of her wicked mother to aſk the head of St. *John Baptiſt*. *Herod*, as he took a wicked Oath, ſo he more wickedly performed the ſame, and cruelly ſlew the moſt holy Prophet. Likewiſe did the malicious *Jews* make an Oath, curſing themſelves if they did either eat or drink, until they had ſlain St. *Paul*. And *Jeptha*, when God had given to him victory of the children of *Ammon*, promiſed (of a fooliſh devotion) unto God, to offer for a Sacrifice unto him, that perſon which of his own houſe ſhould firſt meet with him after his return home. By force of which fond and unadviſed Oath, he did ſlay his own and only daughter, which came out of his houſe with mirth and joy to welcome him home. Thus the promiſe which he made (moſt fooliſhly) to God, againſt God's everlaſting will, and the law of nature, moſt cruelly he performed, ſo committing againſt God a double offence. Therefore, whoſoever maketh any promiſe, binding himſelf thereunto by an Oath, let him foreſee that the thing which he promiſeth be good and honeſt, and not againſt the Commandment of God, and that it be in his own power to perform it juſtly. And ſuch good promiſes muſt all Men keep evermore aſſuredly. But if a Man at any time ſhall, either of ignorance, or of malice, promiſe and ſwear to do any thing which is either againſt the law of Almighty God, or not in his power to perform, let him take it for an unlawful and ungodly Oath.

Unlawful Oaths and Promiſes are not to be kept. Matth. 14. Acts 23. Judges 11.

Now ſomething to ſpeak of perjury, to the intent you ſhould know how great and grievous an offence againſt God this wilful perjury is, I will ſhew you what it is to take an Oath before a Judge upon a book, Firſt, when they laying their hands upon the Goſpel book, do ſwear truly to enquire, and to make a true preſentment of things wherewith they be charged, and not to let from ſaying the truth, and doing truly for favour, love, dread or malice of any perſon, as God may hely them, and the holy contents of that book; they muſt conſider, that in that book is contained God's everlaſting truth, his moſt holy and eternal word, whereby we have forgiveneſs of our ſins, and be made inheritors of Heaven, to live for ever with God's Angels and Saints in joy and gladneſs. In the Goſpel book is contained alſo God's terrible threats to obſtinate ſinners,

Againſt Perjury.

An Oath before a Judge.

that will not amend their lives, nor believe the truth of God's holy word, and the everlaſting pain prepared in Hell for Idolaters, Hypocrites, for falſe and vain ſwearers, for perjured Men, for falſe witneſs bearers, for falſe condemners of innocent and guiltleſs Men, and for them which for favour hide the crimes of evil doers, that they ſhould not be puniſhed. So that whoſoever wilfully forſwear themſelves upon Chriſt's holy Evangely, they utterly forſake God's mercy, goodneſs, and truth, the merits of our Saviour Chriſt's nativity, life, paſſion, death, reſurrection and aſcenſion, they refuſe the forgiveneſs of ſins promiſed to all penitent ſinners, the joys of Heaven, the company with Angels and Saints for ever. All which benefits and comforts are promiſed unto true Chriſtian perſons in the Goſpel. And they, ſo being forſworn upon the Goſpel, do betake themſelves to the Devil's ſervice, the Maſter of all lies, falſhood, deceit and perjury, provoking the great indignation and curſe of God againſt them in this life, and the terrible wrath and judgment of our Saviour Chriſt at the great day of the laſt Judgment, when he ſhall juſtly judge both the quick and the dead according to their works. For whoſoever forſaketh the truth, for love or diſpleaſure of any Man, or for lucre and profit to himſelf, doth forſake Chriſt, and with *Judas* betray him. And although ſuch perjured Mens falſhood be now kept ſecret, yet ſhall it be opened at the laſt day, when the ſecrets of all Mens hearts ſhall be manifeſt to all the World. And then the truth ſhall appear, and accuſe them: And their own conſcience, with all the bleſſed company of Heaven, ſhall bear witneſs truly againſt them. And Chriſt the righteous Judge ſhall then juſtly condemn them to everlaſting ſhame and death. This ſin of perjury Almighty God by the Prophet *Malachi* doth threaten to puniſh ſore, ſaying unto the *Jews*, I will come to you in judgment, and I will be a ſwift witneſs and a ſharp Judge upon Sorcerers, Adulteters, and perjured Perſons. Which thing to the prophet *Zachary* God declareth in a viſion, wherein the Prophet ſaw a book flying, which was twenty cubits long, and ten cubits broad, God ſaying then unto him, This is the curſe that ſhall go forth upon the face of the Earth, for falſhood, falſe ſwearing, and perjury. And this curſe ſhall enter into the houſe of the falſe Man, and into the houſe of the perjured Man, and it ſhall remain in the midſt of his houſe, conſume him, and the timber and ſtones of his houſe. Thus you ſee how much God doth hate perjury, and what puniſhment God hath prepared for falſe ſwearers and perjured perſons.

Though Perjury do eſcape here unſpied and unpuniſhed, it ſhall not do ſo ever.

Malac. 3.

Thus you have heard, how and in what cauſes it is lawful for a Chriſtian Man to ſwear: Ye have heard what properties and conditions a lawful Oath muſt have, and alſo how ſuch lawful Oaths are both godly and neceſſary to be obſerved: Ye have heard, that it is not lawful to ſwear vainly (that is) other ways than in ſuch cauſes, and after ſuch ſort as is declared. And finally, ye have heard how damnable a thing it is, either to forſwear our ſelves, or to keep an unlawful and an unadviſed Oath. Wherefore let us earneſtly call for grace, that all vain ſwearing and perjury ſet apart, we may only uſe ſuch Oaths as be lawful and godly, and that we may truly without all fraud keep the ſame, according to God's will and pleaſure. To whom, with the Son and the Holy Ghoſt, be all honour and glory. *Amen.*

A SER-

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SERMON

HOW

Dangerous a thing it is to fall from GOD.

OF our going from God, the wiſe Man ſaith, that pride was the firſt beginning: For by it Man's heart was turned from God his Maker. For pride (ſaith he) is the fountain of all ſin: He that hath it ſhall be full of curſings, and at the end it ſhall overthrow him. And as by pride and ſin we go from God, ſo ſhall God and all goodneſs with him go from us. And the Prophet *Oſee* doth plainly affirm, That they which go away ſtill from God by vicious living, and yet would go about to pacify him otherwiſe by ſacrifice, and entertain him thereby, they labour in vain. For, notwithſtanding all their ſacrifice, yet he goeth ſtill away from them. For ſo much (ſaith the Prophet) as they do not apply their minds to return to God, although they go about with whole flocks and herds to ſeek the Lord, yet they ſhall not find him: For he is gone away from them. But as touching our turning to God, or from God, you ſhall underſtand, that it may be done divers ways. Sometimes directly by Idolatry, as *Iſrael* and *Judah* then did: Sometimes Men go from God by lack of Faith, and miſtruſting of God, whereof *Iſaiah* ſpeaketh on this wiſe; Wo to them that go down into *Egypt* to ſeek for help, truſting in horſes, and having confidence in the number of Chariots, and puiſſance or power of Horſemen. They have no confidence in the holy God of *Iſrael*, nor ſeek for the Lord. But what followeth? The Lord ſhall let his hand fall upon them, and down ſhall come both the helper, and he that is holpen: They ſhall be deſtroyed all together. Sometimes Men go from God by the neglecting of his Commandments concerning their Neighbours, which command them to expreſs hearty love towards every Man, as *Zachary* ſaid unto the people in God's behalf. Give true judgment, ſhew mercy and compaſſion every one to his brother, imagine no deceit towards widows, or children fatherleſs and motherleſs, towards ſtrangers or the poor, let no Man forge evil in his heart againſt his brother. But theſe things they paſſed not of, they turned their backs, and went their way; they ſtopped their ears that they might not hear; they hardned their hearts as an Adamant ſtone, that they might not liſten to the Law, and the words that the Lord had ſent through his holy Spirit by the antient Prophets. Wherefore the Lord ſhewed his great indignation upon them. It came to paſs (ſaith the Prophet) even as I told them: As they would not hear, ſo when they cried they were not heard, but were ſcattered into all Kingdoms which they never knew, and their land was made deſolate. And to be ſhort, all they that may not abide the word of God, but following the perſuaſions and ſtubbornneſs of their own hearts, go backward and not forward (as it is ſaid in *Jeremy*) They go and turn away from God. Inſomuch that *Origen* ſaith, He that with mind, with ſtudy, with deeds, with thought and care, applieth and giveth

Eccl. 10.

Oſee 5.

Iſai. 31.

Zach. 7.

Jer. 7.

Jer. 7.

giveth himſelf to God's Word, and thinketh upon his Laws day and night, giveth himſelf wholly to God, and in his Precepts and Commandments is exerciſed: This is he that is turned to God. And on the other part he ſaith, Whoſoever is occupied with Fables and Tales, when the Word of God is rehearſed, he is turned from God. Whoſoever in time of reading God's Word is careful in his mind of worldly buſineſs, of Money, or of lucre, he is turned from God. Whoſoever is intangled with the cares of poſſeſſions, filled with covetouſneſs of riches, whoſoever ſtudieth for the glory and honour of this World, he is turned from God. So that after his mind, whoſoever hath not a ſpecial mind to that thing that is commanded or taught of God, he that doth not liſten unto it, embrace and imprint it in his heart, to the intent that he may duly faſhion his life thereafter, he is plainly turned from God, although he do other things of his own devotion and mind, which to him ſeem better, and more to God's honour. Which thing to be true, we be taught and admoniſhed in the holy Scripture by the example of King *Saul*, who be-

1 Kings 15. ing commanded of God by *Samuel*, that he ſhould kill all the *Amalekites*, and deſtroy them clearly with their goods and cattle; yet he, being moved partly with pity, and party (as he thought) with devotion unto God, ſaved *Agag* the King, and all the chief of their cattle, therewith to make Sacrifice unto God. Wherewithal God being diſpleaſed highly, ſaid unto the Prophet *Samuel*, I repent that ever I made *Saul* King; for he hath forſaken me, and not followed my words; and ſo he commanded *Samuel* to ſhew him: and when *Samuel* aſked wherefore (contrary to God's word) he had ſaved the cattle, he excuſed the matter partly by fear, ſaying, he durſt do no other, for that the people would have it ſo: partly, for that they were goodly beaſts, he thought God would be content, ſeeing it was done of a good intent and devotion, to honour God with the Sacrifice of them.

But *Samuel* reproving all ſuch intents and devotions (ſeem they ever ſo much to God's honour, if they ſtand not with his word, whereby we may be aſſured of his pleaſure) ſaid on this wiſe, Would God have Sacrifices and Offerings, or rather that his Word ſhould be obeyed? To obey him, is better than Offerings; and to liſten to him, is better than to offer the fat of Rams; yea, to repugn againſt his voice is as evil as the ſin of ſoothſaying; and not to agree to it, is like abominable Idolatry. And now foraſmuch as thou haſt caſt away the word of the Lord, he hath caſt away thee, that thou ſhouldeſt not be King.

The turning of God from Man.

By all theſe examples of holy Scripture we may know, that as we forſake God, ſo ſhall he ever forſake us. And what miſerable ſtate doth conſequently and neceſſarily follow thereupon, a Man may eaſily conſider by the terrible threatnings of God. And although he conſider not all the ſaid miſery to the uttermoſt, being ſo great that it paſſeth any Man's capacity in this life ſufficiently to conſider the ſame; yet he ſhall ſoon perceive ſo much thereof, that if his heart be not more than ſtony, or harder than the Adamant, he ſhall fear, tremble, and quake, to call the ſame to his remembrance. Firſt, the diſpleaſure of God towards us is commonly expreſſed in the Scripture by theſe two things: By ſhewing his fearful countenance upon us, and by turning his face, or hiding it from us. By ſhewing his dreadful countenance, is ſignified his great wrath; but

but by turning his face, or hiding thereof, is many times more ſignified, that is to ſay, that he clearly forſaketh us, and giveth us over. The which ſignifications be taken of the properties of Men's manners. For Men towards them whom they favour, commonly bear a good, a chearful, and a loving countenance: So that by the face or countenance of a Man, it doth commonly appear what will or mind he beareth towards other. So when God doth ſhew his dreadful countenance towards us, that is to ſay, doth ſend dreadful plagues of Sword, Famine, or Peſtilence upon us, it appeareth that he is greatly wroth with us. But when he withdraweth from us his Word, the right Doctrine of Chriſt, his gracious aſſiſtance and aid (which is ever joined to his Word) and leaveth us to our own wit, our own will and ſtrength; he declareth then, that he beginneth to forſake us. For whereas God hath ſhewed to all them that truly believe his Goſpel, his face of mercy in Jeſus Chriſt, which doth ſo lighten their hearts, that they (if they behold it as they ought to do) be transformed to his Image, be made partakers of the heavenly light, and of his holy Spirit, and be faſhioned to him in all goodneſs requiſite to the Children of God: So, if they after do neglect the ſame, if they be unthankful unto him, if they order not their lives according to his example and doctrine, and to the ſetting forth of his glory, he will take away from them his Kingdom, his holy Word, whereby he ſhould reign in them, becauſe they bring not forth the fruit thereof that he looketh for. Nevertheleſs, he is ſo merciful, and of ſo long ſufferance, that he doth not ſhew upon us that great wrath ſuddenly. But when we begin to ſhrink from his Word, not believing it, or not expreſſing it in our livings: Firſt, he doth ſend his Meſſengers, the true Preachers of his Word, to admoniſh and warn us of our duty: That as he for his part, for the great love he bare unto us, delivered his own Son to ſuffer death, that we by his death might be delivered from death, and be reſtored to the life everlaſting, evermore to dwell with him, and to be partakers and inheritors with him of his everlaſting Glory and Kingdom of Heaven: So again, that we for our parts ſhould walk in a godly life, as becometh his children to do. And if this will not ſerve, but ſtill we remain diſobedient to his Word and Will, not knowing him, nor loving him, not fearing him, nor putting our whole truſt and confidence in him: And on the other ſide, to our Neighbours behaving our ſelves uncharitably, by diſdain, envy, malice, or by committing murder, robbery, adultery, gluttony, deceit, lying, ſwearing, or other like deteſtable works, and ungodly behaviour; then he threatneth us by terrible comminations, ſwearing in great anger, that whoſoever doth theſe works ſhall never enter into his reſt, which is the Kingdom of Heaven.

Heb. 3. Pſal. 15. 1 Cor. 6.

The Second Part of the Sermon of Falling from God.

IN the former part of this Sermon ye have learned how many manner of ways Men fall from God: Some by Idolatry, ſome for lack of Faith, ſome by neglecting of their Neighbours, ſome by not hearing of God's Word, ſome by the pleaſure they take in the vanities of worldly things. Ye have alſo learned in what miſery that Man is, which is gone

from God; and how that God yet of his infinite goodneſs to call again Man from that his miſery, uſeth firſt gentle admonitions by his Preachers, after he layeth on terrible threatnings. Now if this gentle monition and threatning together do not ſerve, then God will ſhew his terrible countenance upon us, he will pour intolerable plagues upon our heads, and after he will take away from us all his aid and aſſiſtance, wherewith before he did defend us from all ſuch manner of calamity. As the Evangelical
Iſaiah 5. prophet *Iſaiah* agreeing with Chriſt's Parable doth teach us, ſaying, That God had made a goodly Vineyard for his beloved Children, he hedged it, he walled it round about, he planted it with choſen Vines, and made a
Matth. 21. Turret in the midſt thereof, and therein alſo a Vinepreſs. And when he looked that it ſhould bring forth good Grapes, it brought forth wild Grapes: And after it followeth, Now ſhall I ſhew you (ſaith God) what I will do with my Vineyard: I will pluck down the hedges, that it may periſh: I will break down the walls that it may be trodden under foot: I will let it lye waſte, it ſhall not be cut, it ſhall not be digged, but briars and thorns ſhall overgrow it, and I ſhall command the clouds that they ſhall no more rain upon it.

By theſe threatnings we are moniſhed and warned, that if we which are the choſen Vineyard of God bring not forth good grapes, that is to ſay, good works that may be delectable and pleaſant in his ſight, when he looketh for them, when he ſendeth his meſſengers to call upon us for them, but rather bring forth wild grapes, that is to ſay, ſowre works, unſavoury, and unfruitful: Then will he pluck away all defence, and ſuffer grievous plagues of famine, battel, dearth, and death, to light upon us. Finally, if theſe ſerve not, he will let us lie waſte, he will give us over, he will turn away from us, he will dig and delve no more about us, he will let us alone, and ſuffer us to bring forth even ſuch fruit as we will; to bring forth brambles, briars and thorns, all naughtineſs, all vice, and that ſo abundantly, that they ſhall clean overgrow us, choak, ſtrangle, and utterly deſtroy us. But they that in this World live not after God, but after their own carnal liberty, perceive not this great wrath of God towards them, that he will not dig nor delve any more about them, that he doth let them alone even to themſelves. But they take this for a great benefit of God, to have all their own liberty: And ſo they live, as if carnal liberty were the true liberty of the Goſpel. But God forbid (good people) that ever we ſhould deſire ſuch liberty. For although God ſuffers ſometimes the wicked to have their pleaſure in this World, yet the end of ungodly living is at length endleſs deſtruction.
Numb. 11. The murmuring *Iſraelites* had that they longed for; they had Quails enough, yea, till they were weary of them. But what was the end thereof? Their ſweet meat had ſowre ſauce: Even while the meat was in their mouths the plague of God lighted upon them, and ſuddenly they died. So if we live ungodlily, and God ſuffereth us to follow our own wills, to have our own delights and pleaſures, and correcteth us not with ſome plague, it is no doubt but he is almoſt utterly diſpleaſed with us. And although he be long e're he ſtrike, yet many times when he ſtriketh ſuch perſons, he ſtriketh them at once for ever. So that when he doth not ſtrike us, when he ceaſeth to afflict us, to puniſh or beat us, and ſuffereth us to run headlong into all ungodlineſs and pleaſures of this

world

world that we delight in, without punishment and adversity; it is a dreadful token that he loveth us no longer, that he careth no longer for us, but hath given us over to our own selves. As long as a Man doth prune his Vines, doth dig at the roots, and doth lay fresh earth to them, he hath a mind to them, he perceiveth some token of fruitfulness that may be recovered in them; but when he will bestow no more such cost and labour about them, then it is a sign that he thinketh they will never be good. And the father, as long as he loveth his child, he looketh angerly, he correcteth him when he doth amiss; but when that serveth not, and upon that he ceaseth from correction of him, and suffereth him to do what he list himself, it is a sign that he intendeth to disinherit him, and to cast him away for ever. So surely nothing should pierce our heart so sore, and put us in such horrible fear, as when we know in our conscience that we have grievously offended God, and do so continue, and that yet he striketh not, but quietly suffereth us in the naughtiness that we have delight in. Then specially it is time to cry, and to cry again, as *David* did, Cast me not away from thy face, and take not away thy holy Spirit from me. Lord, turn not away thy face from me, cast not thy Servant away in displeasure. Hide not thy face from me, lest I be like unto them that go down to Hell. The which lamentable Prayers of him, as they do certify us what horrible danger they be in, from whom God turneth his face (for the time, and as long as he so doth:) so should they move and stir us to cry upon God with all our heart, that we may not be brought into that state, which doubtless is so sorrowful, so miserable, and so dreadful, as no tongue can sufficiently express, nor any heart can think. For what deadly grief may a Man suppose it is to be under the wrath of God, to be forsaken of him, to have his holy Spirit, the Author of all goodness, to be taken from him, to be brought to so vile a condition, that he shall be left mete for no better purpose, than to be for ever condemned in Hell? For not only such places of *David* do shew, that upon the turning of God's face from any persons, they shall be left bare from all goodness, and far from hope of remedy: But also the place rehearsed last before of *Isaiah* doth mean the same, which sheweth, that God at length doth so forsake his unfruitful Vineyard, that he will not only suffer it to bring forth weeds, briars and thorns, but also further to punish the unfruitfulness of it. He saith he will not cut it, he will not delve it, and he will command the Clouds that they shall not rain upon it: Whereby is signified the teaching of his Holy Word, which St. *Paul*, after a like manner, expressed by planting and watering, meaning that he will take that away from them, so that they shall be no longer of his Kingdom, they shall be no longer governed by his Holy Spirit, they shall be put from the grace and benefits that they had, and ever might have enjoyed through Christ; they shall be deprived of the Heavenly Light and Life which they had in Christ, whilst they abode in him; they shall be (as they were once) as Men without God in this World, or rather in worse taking. And to be short, they shall be given into the power of the Devil, which beareth the rule in all them that be cast away from God, as he did in *Saul* and *Judas*, and generally in all such as work after their own wills, the Children of mistrust and unbelief. Let us beware therefore (good Christian people) lest that we rejecting or casting away

Psal. 51.

1 Kings 15.

away God's Word (by the which we obtain and retain true Faith in God) be not at length caſt off ſo far, that we become as the Children of unbelief; which be of two ſorts, far divers, yea, almoſt clean contrary, and yet both be very far from returning to God; the one ſort, only weighing their ſinful and deteſtable living, with the right judgment and ſtraitneſs of God's Righteouſneſs, be ſo without counſel, and be ſo comfortleſs (as they all muſt needs be from whom the Spirit of Counſel and Comfort is gone) that they will not be perſuaded in their hearts, but that either God cannot, or elſe that he will not, take them again to his favour and mercy. The other, hearing the loving and large promiſes of God's mercy, and ſo not conceiving a right Faith thereof, make thoſe Promiſes larger than ever God did, truſting, that although they continue in their ſinful and deteſtable living never ſo long, yet that God at the end of their life will ſhew his mercy upon them, and that then they will return. And both theſe two ſorts of Men be in a damnable ſtate, and yet nevertheleſs God (who willeth not the death of the wicked) hath ſhewed means, whereby both the ſame (if they take heed in ſeaſon) may eſcape. The firſt, as they do dread God's rightful juſtice in puniſhing ſinners (whereby they ſhould be diſmay'd, and ſhould deſpair indeed, as touching any hope that may be in themſelves;) ſo if they would conſtantly or ſtedfaſtly believe, that God's mercy is the remedy appointed againſt ſuch deſpair and diſtruſt, not only for them, but generally for all that be ſorry and truly repentant, and will therewithal ſtick to God's mercy, they may be ſure they ſhall obtain mercy, and enter into the port or haven of ſafeguard, into the which whoſoever doth come, be they beforetime never ſo wicked, they ſhall be out of danger of everlaſting damnation; as God by *Ezekiel*, ſaith, What time ſoever a ſinner doth return, and take earneſt and true repentance, I will forget all his wickedneſs. The other, as they be ready to believe God's promiſes, ſo they ſhould be as ready to believe the threatnings of God; as well they ſhould believe the Law, as the Goſpel; as well that there is an Hell and everlaſting fire, as that there is an Heaven and everlaſting Joy; as well they ſhould believe damnation to be threatned to the wicked and evil doers, as ſalvation to be promiſed to the faithful in word and works; as well they ſhould believe God to be true in the one, as in the other. And the ſinners that continue in their wicked living, ought to think that the promiſes of God's mercy and the Goſpel pertain not unto them being in that ſtate, but only the Law, and thoſe Scriptures which contain the wrath and indignation of God, and his threatnings, which ſhould certify them, that as they do over-boldly preſume of God's mercy, and live diſſolutely; ſo doth God ſtill more and more withdraw his mercy from them; and he is ſo provoked thereby to wrath at length, that he deſtroyeth ſuch preſumers many times ſuddenly. For of ſuch St. *Paul* ſaid thus, When they ſhall ſay it is peace, there is no danger; then ſhall ſudden deſtruction come upon them. Let us beware therefore of ſuch naughty boldneſs to ſin. For God, which hath promiſed his mercy to them that be truly repentant (although it be at the latter end) hath not promiſed to the preſumptuous ſinner, either that he ſhall have long life, or that he ſhall have true repentance at the laſt end. But for that purpoſe hath he made every Man's death uncertain, that he ſhould not put his hope in the end, and in the mean

Ezek. 18, *and* 33.

Againſt deſperation.

Ezek. 3.

Againſt preſumption.

1 Theſſ. 5.

mean ſeaſon (to God's high diſpleaſure) live ungodly. Wherefore, let us follow the counſel of the wiſe Man, let us make no tarrying to turn unto the Lord: Let us not put off from day to day, for ſuddenly ſhall his wrath come, and in time of vengeance he will deſtroy the wicked. Let us therefore turn betimes, and when we turn let us pray to God, as *Oſee* teacheth, ſaying, Forgive all our ſins, receive us graciouſly. And if we turn to him with an humble and a very penitent heart, he will receive us to his favour and grace for his holy Name's ſake, for his promiſe ſake, for his truth and mercies ſake, promiſed to all faithful believers in Jeſus Chriſt his only natural Son. To whom, the only Saviour of the World, with the Father and the Holy Ghoſt, be all honour, glory, and power, world without end. *Amen.* Oſee 14.

A

EXHORTATION

AGAINST

The Fear of Death.

IT is not to be marvelled that worldly Men do fear to dye. For death depriveth them of all worldly honours, riches and poſſeſſions, in the fruition whereof the worldly Man counteth himſelf happy, ſo long as he may enjoy them at his own pleaſure; and otherwiſe, if he be diſpoſſeſſed of the ſame without hope of recovery, then he can no otherwiſe think of himſelf, but that he is unhappy, becauſe he hath loſt his worldly joy and pleaſure. Alas, thinketh this carnal Man, ſhall I now depart for ever from all my honours, all my treaſure, from my Country, friends, riches, poſſeſſions, and worldly pleaſures, which are my joy and heart's delight? Alas, that ever that day ſhould come, when all theſe I muſt bid farewel at once, and never enjoy any of them after. Wherefore it is not without great cauſe ſpoken of the wiſe Man, O death, how bitter and ſowre is the remembrance of thee to a Man that liveth in peace and proſperity in his ſubſtance, to a Man living at eaſe, leading his life after his own mind without trouble, and is therewithal well pamper'd and fed? There be other Men, whom this world doth not ſo greatly laugh upon, but rather vex and oppreſs with poverty, ſickneſs, or ſome other adverſity; yet they do fear death, partly becauſe the fleſh abhorreth naturally its own ſorrowful diſſolution, which death doth threaten to them, and partly by reaſon of ſickneſſes and painful diſeaſes, which be moſt ſtrong pangs and agonies in the fleſh, and uſe commonly to come to ſick Men before death, or at the leaſt accompany death, whenſoever it cometh. Eccleſ. 41.

Although theſe two cauſes ſeem great and weighty to a worldly Man, whereupon he is moved to fear death, yet there is another cauſe much greater than any of theſe afore rehearſed, for which indeed he hath juſt

cauſe to fear death; and that is the ſtate and condition whereunto at the laſt end death bringeth all them that have their hearts fixed upon this World, without repentance and amendment. This ſtate and condition is called the ſecond death, which unto all ſuch ſhall enſue after this bodily death. And this is that death which indeed ought to be dreaded and feared: For it is an everlaſting loſs without remedy of the grace and favour of God, and of everlaſting joy, pleaſure, and felicity. And it is not only the loſs for ever of all theſe eternal pleaſures, but alſo it is the condemnation both of body and ſoul (without either appellation, or hope of redemption) unto everlaſting pains in hell. Unto this ſtate death

Luke 16. ſent the unmerciful and ungodly rich Man (that *Luke* ſpeaketh of in his Goſpel) who living in all wealth and pleaſure in this world, and cheriſhing himſelf daily with dainty fare and gorgeous apparel, deſpiſed poor *Lazarus* that lay pitiful at his gate, miſerably plagued and full of ſores, and alſo grievouſly pined with hunger. Both theſe two were arreſted by death, which ſent *Lazarus* the poor miſerable Man by Angels anon unto *Abraham*'s boſom, a place of reſt, pleaſure, and conſolation: But the unmerciful rich Man deſcended down into Hell, and being in torments, he cried for comfort, complaining of the intolerable pain that he ſuffered in that flame of fire, but it was too late. So unto this place bodily death ſendeth all them that in this world have their joy and felicity, all them that in this world be unfaithful unto God, and uncharitable unto their Neighbours, ſo dying without repentance and hope of God's mercy. Wherefore it is no marvel that the worldly Man feareth death; for he hath much more cauſe ſo to do, than he himſelf doth conſider. Thus

The firſt. we ſee three cauſes why worldly Men fear death. One, becauſe they ſhall loſe thereby their worldly honours, riches, poſſeſſions, and all their

Second. hearts deſires: Another, becauſe of the painful diſeaſes and bitter pangs, which commonly Men ſuffer, either before, or at the time of death:

Third. But the chief cauſe above all other, is the dread of the miſerable ſtate of eternal damnation both of body and ſoul, which they fear ſhall follow, after their departing from the worldly pleaſures of this preſent life.

For theſe cauſes be all mortal Men (which be given to the love of this world) both in fear, and ſtate of death, through ſin (as the holy Apoſtle

Heb. 10. ſaith) ſo long as they live here in this world: But (everlaſting thanks be to Almighty God for ever) there is never a one of all theſe cauſes, no nor yet them all together, that can make a true Chriſtian Man afraid to

1 Cor. 3. dye (who is the very member of Chriſt, the Temple of the holy Ghoſt, the Son of God, and the very inheritor of the everlaſting Kingdom of Heaven:) But plainly contrary, he conceiveth great and many cauſes undoubtedly grounded upon the infallible and everlaſting truth of the Word of God, which moveth him not only to put away the fear of bodily death, but alſo for the manifold benefits and ſingular commodities which enſue unto every faithful perſon by reaſon of the ſame, to wiſh, deſire, and long heartily for it. For death ſhall be to him no death at all, but a very deliverance from death, from all pains, cares and ſorrows, miſeries and wretchedneſs of this world, and the very entry into reſt, and a beginning of everlaſting joy, a taſting of heavenly pleaſures, ſo great, that neither tongue is able to expreſs, neither eye to ſee, nor ear to hear them; no, nor any earthly Man's heart to conceive them. So exceeding great

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benefits they be, which God our heavenly Father by his mere mercy, and for the love of his Son Jeſus Chriſt, hath laid up in ſtore, and prepared for them that humbly ſubmit themſelves to God's will, and evermore unfeignedly love him from the bottom of their hearts. And we ought to believe that death being ſlain by Chriſt, cannot keep any Man that ſtedfaſtly truſteth in Chriſt under his perpetual tyranny and ſubjection: But that he ſhall riſe from death again unto glory at the laſt day, appointed by Almighty God, like as Chriſt our Head did riſe again, according to God's appointment, the third day. For St. *Auguſtin* ſaith, The head going before, the members truſt to follow and come after. And St. *Paul* ſaith, If Chriſt be riſen from the dead, we ſhall riſe alſo from the ſame. And to comfort all Chriſtian perſons herein, holy Scripture calleth this bodily death a ſleep, wherein Man's ſenſes be (as it were) taken from him for a ſeaſon; and yet when he awaketh, he is more freſh than he was when he went to bed. So although we have our ſouls ſeparated from our bodies for a ſeaſon, yet at the general Reſurrection we ſhall be more freſh, beautiful, and perfect than we be now. For now we be mortal, then we ſhall be immortal; now infected with divers infirmities, then clearly void of all mortal infirmities; now we be ſubject to all carnal deſires, then we ſhall be all ſpiritual, deſiring nothing but God's glory, and things eternal. This is this bodily death, a door or entering unto life, and therefore not ſo much dreadful (if it be rightly conſidered) as it is comfortable; not a miſchief, but a remedy for all miſchief; no enemy, but a friend; not a cruel tyrant, but a gentle guide, leading us not to mortality, but to immortality; not to ſorrow and pain, but to joy and pleaſure; and that to endure for ever, if it be thankfully taken and accepted as God's Meſſenger, and patiently born of us for Chriſt's love, that ſuffered moſt painful death for our love, to redeem us from death eternal. According hereunto St. *Paul* ſaith, Our life is hid with Chriſt in God: But when our life ſhall appear, then ſhall we alſo appear with him in glory. Why then ſhall we fear to dye, conſidering the manifold and comfortable promiſes of the Goſpel, and of holy Scriptures? God the Father hath given us everlaſting life (ſaith St. *John*) and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son, hath not life. And this I write (ſaith St. *John*) to you that believe in the Name of the Son of God, that you may know that you have everlaſting life, and that you do believe upon the Name of the Son of God. And our Saviour Chriſt ſaith, He that believeth in me hath life everlaſting, and I will raiſe him from death to life at the laſt day. St. *Paul* alſo ſaith, That Chriſt is ordained and made of God our righteouſneſs, or holineſs and redemption, to the intent that he which will glory ſhould glory in the Lord. St. *Paul* did contemn and ſet little by all other things, eſteeming them as dung, which before he had in very great price, that he might be found in Chriſt to have everlaſting life, true holineſs, righteouſneſs, and redemption. Finally, St. *Paul* maketh a plain argument on this wiſe; If our heavenly Father would not ſpare his own natural Son, but did give him to death for us; how can it be, but that with him he ſhould give us all things? Therefore if we have Chriſt, then have we with him, and by him, all good things whatſoever we can in our hearts wiſh or deſire, as victory over death, ſin, and hell: We have the favour of God,

Col. 3.

1 John 5.

1 John 5.

John 5.

1 Cor. 1.

Phil. 3.

Rom. 8.

peace

peace with him, holineſs, wiſdom, juſtice, power, life, and redemption; we have by him perpetual health, wealth, joy, and bliſs everlaſting.

The Second Part of the Sermon againſt the Fear of Death.

IT hath been heretofore ſhewed you, That there be three cauſes wherefore Men do commonly fear death. Firſt, the ſorrowful departing from worldly goods and pleaſures. The ſecond, the fear of the pangs and pains that come with death. The laſt and principal cauſe is, the horrible fear of extreme miſery, and perpetual damnation in time to come. And yet none of theſe three cauſes troubleth good Men, becauſe they ſtay themſelves by true faith, perfect Charity, and ſure hope of the endleſs joy and bliſs everlaſting.

All thoſe therefore have great cauſe to be full of joy, that be joined to Chriſt with true faith, ſtedfaſt hope, and perfect charity, and not to fear death, nor everlaſting damnation. For death cannot deprive them of Jeſus Chriſt, nor can any ſin condemn them that are grafted ſurely in him, which is their only joy, treaſure, and life. Let us repent our ſins, amend our lives, truſt in his mercy and ſatisfaction, and death can neither take him from us, nor us from him. For then (as St. *Paul* ſaith) whether we live or dye, we be the Lord's own. And again he ſaith, Chriſt did dye, and roſe again, becauſe he ſhould be Lord both of the dead and quick. Then if we be the Lord's own when we be dead, it muſt needs follow, that ſuch temporal death not only cannot harm us, but alſo that it ſhall be much to our profit, and join us unto God more perfectly. And therefore the Chriſtian heart may ſurely be certified by the infallible or undeceivable truth of holy Scripture. It is God (ſaith St. *Paul*) which hath prepared us unto immortality, and the ſame is he
2 Cor. 5. which hath given us an earneſt of the Spirit. Therefore let us be always of good comfort, for we know that ſo long as we be in the body, we be (as it were) far from God in a ſtrange country, ſubject to many perils, walking without perfect ſight and knowledge of Almighty God, only ſeeing him by faith in holy Scriptures. But we have a courage and deſire rather to be at home with God and our Saviour Chriſt, far from the body, where we may behold his Godhead as he is, face to face, to our everlaſting comfort. Theſe be St. *Paul*'s words in effect, whereby we may perceive, that the life in this world is reſembled and likened to a Pilgrimage in a ſtrange country, far from God, and that death, delivering us from our bodies, doth ſend us ſtrait home into our own country, and maketh us to dwell preſently with God for ever, in everlaſting reſt and quietneſs. So that to dye is no loſs, but profit and winning to all true Chriſtian people. What loſt the thief that hanged on the Croſs with Chriſt by his bodily death? Yea, how much did he gain by it? Did not
Luke 16. our Saviour ſay unto him, This day thou ſhalt be with me in Paradiſe? And *Lazarus*, that pitiful perſon that lay before the rich Man's gate, pained with ſores, and pined with hunger, did not death highly profit and promote him, which by the miniſtry of Angels ſent him unto *Abraham*'s boſom, a place of reſt, joy, and heavenly conſolation? Let us think none other (good Chriſtian people) but Chriſt hath prepared and

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made ready before the ſame joy and felicity for us, that he prepared for *Lazarus* and the thief. Wherefore, let us ſtick unto his ſalvation and gracious redemption, and believe his word, ſerve him from our hearts, love and obey him; and whatſoever we have done heretofore contrary to his moſt holy will, now let us repent in time, and hereafter ſtudy to correct our life: And doubt not, but we ſhall find him as merciful unto us, as he was either to *Lazarus*, or the thief, whoſe examples are written in holy Scripture for the comfort of them that be ſinners, and ſubject to ſorrows, miſeries, and calamities in this world, that they ſhould not deſpair of God's mercy, but ever truſt thereby to have forgiveneſs of their ſins, and life everlaſting, as *Lazarus* and the thief had. Thus I truſt every Chriſtian Man perceiveth by the infallible or undeceivable word of God, that bodily death cannot harm or hinder them that truly believe in Chriſt, but contrarily ſhall profit and promote the Chriſtian Souls, which being truly penitent for their offences, depart hence in perfect charity, and in ſure truſt, that God is merciful to them, forgiving their ſins, for the merits of Jeſus Chriſt his only natural Son.

The ſecond cauſe why ſome do fear death.

The ſecond cauſe why ſome do fear death, is ſore ſickneſs and grievous pains, which partly come before death, and partly accompany or come with death, whenſoever it cometh. This fear is the fear of the frail fleſh, and a natural paſſion belonging unto the nature of a mortal Man. But true faith in God's promiſes, and regard of the pains and pangs which Chriſt upon the Croſs ſuffered for us miſerable ſinners, with conſideration of the joy and everlaſting life to come in Heaven, will mitigate thoſe pains, and moderate this fear, that it ſhall never be able to overthrow the hearty deſire and gladneſs that the Chriſtian Soul hath to be ſeparated from this corrupt body, that it may come to the gracious preſence of our Saviour Jeſus Chriſt. If we believe ſtedfaſtly the Word of God, we ſhall perceive that ſuch bodily ſickneſs, pangs of death, or whatſoever dolorous pangs we ſuffer, either before, or with death, be nothing elſe in Chriſtian Men, but the rod of our heavenly and loving Father, wherewith he mercifully correcteth us, either to try and declare the Faith of his patient Children, that they may be found laudable, glorious, and honourable in his ſight, when Jeſus Chriſt ſhall be openly ſhewed to be the Judge of all the World, or elſe to chaſtiſe and amend in them whatſoever offendeth his fatherly and gracious goodneſs, leſt they ſhould periſh everlaſtingly. And this his correcting rod is common to all Men that be truly his. Therefore let us caſt away the burden of ſin that lieth too heavy on our necks, and return unto God by true penance and amendment of our lives; let us with patience run this courſe that is appointed, ſuffering (for his ſake that died for our ſalvation) all ſorrows and pangs of death, and death it ſelf joyfully, when God ſendeth it to us, having our eyes fixed and ſet faſt ever upon the Head and Captain of our Faith, Jeſus Chriſt: Who (conſidering the joy that he ſhould come unto) cared neither for the ſhame nor pain of death, but willingly conforming and framing his will to his Father's will, moſt patiently ſuffered the moſt ſhameful and painful death of the Croſs, being innocent and harmleſs. And now therefore he is exalted in Heaven, and everlaſtingly ſitteth on the right hand of the throne of God the Father. Let us call to our remembrance therefore the life and joys of Heaven, that are kept for all them

Phil. 2.

that patiently do ſuffer here with Chriſt, and conſider that Chriſt ſuffered all his painful paſſion by ſinners, and for ſinners: And then we ſhall with patience, and the more eaſily, ſuffer ſuch ſorrows and pains when they come. Let us not ſet at light the chaſtiſing of the Lord, nor grudge at him, nor fall from him, when of him we be corrected: For the Lord loveth them whom he doth correct, and beateth every one whom he taketh to be his Child. What Child is that (ſaith St. *Paul*) whom the Father loveth, and doth not chaſtiſe? If ye be without God's correction (which all his well-beloved and true Children have) then be you but Baſtards, ſmally regarded of God, and not his true Children.

Heb. 12.

Therefore ſeeing that when we have on Earth our carnal Fathers to be our correctors, we do fear them, and reverently take their correction: Shall we not much more be in ſubjection to God our Spiritual Father, by whom we ſhall have everlaſting life? And our carnal Fathers ſometimes correct us even as it pleaſeth them, without cauſe: But this Father juſtly correcteth us, either for our ſin, to the intent we ſhould amend, or for our commodity and wealth, to make us thereby partakers of his holineſs. Furthermore, all correction which God ſendeth us in this preſent time, ſeemeth to have no joy and comfort, but ſorrow and pain; yet it bringeth with it a taſte of God's mercy and goodneſs towards them that be ſo corrected, and a ſure hope of God's everlaſting conſolation in Heaven. If then theſe ſorrows, diſeaſes, and ſickneſſes, and alſo death it ſelf be nothing elſe but our heavenly Father's rod, whereby he certifieth us of his love and gracious favour, whereby he trieth and purifieth us, whereby he giveth unto us holineſs, and certifieth us that we be his Children, and he our merciful Father: Shall not we then with all humility, as obedient and loving Children, joyfully kiſs our heavenly Father's rod, and ever ſay in our heart, with our Saviour Jeſus Chriſt, Father, if this anguiſh and ſorrow which I feel, and death which I ſee approach, may not paſs, but that thy will is that I muſt ſuffer them, Thy will be done.

The Third Part of the Sermon againſt the Fear of Death.

IN this Sermon againſt the fear of Death, two cauſes were declared, which commonly move worldly Men to be in much fear to dye, and yet the ſame do nothing trouble the faithful and good livers when Death cometh, but rather give them occaſion greatly to rejoyce, conſidering that they ſhall be delivered from the ſorrow and miſery of this World, and be brought to the great joy and felicity of the life to come. Now the third and ſpecial cauſe why Death indeed is to be feared, is the miſerable ſtate of the worldly and ungodly people after their death: But this is no cauſe at all, why the godly and faithful people ſhou'd fear death, but rather contrariwiſe, their godly converſation in this life, and belief in Chriſt, cleaving continually to his mercies, ſhou'd make them to long ſore after that life, that remaineth for them undoubtedly after this bodily death. Of this immortal ſtate (after this tranſitory life) where we ſhall live evermore in the preſence of God, in joy, and reſt, after victory over all ſickneſs, ſorrows, ſin, and death: There be many plain places of holy Scripture, which confirm the weak conſcience againſt the fear of all

The third cauſe why Death is to be feared.

ſuch dolors, ſickneſſes, ſin, and bodily death, to aſſwage ſuch trembling and ungodly fear, and to encourage us with comfort and hope of a bleſſed ſtate after this life. St. *Paul* wiſheth unto the *Epheſians*, that God the Father of Glory would give unto them the ſpirit of Wiſdom and Revelation, that the eyes of their hearts might give light to know him, and to perceive how great things he had called them unto, and how rich an Inheritance he hath prepared after this life for them that pertain unto him. And St. *Paul* himſelf declareth the deſire of his heart, which was to be diſſolved and looſed from his body, and to be with Chriſt, which (as he ſaid) was much better for him, although to them it was more neceſſary that he ſhould live, which he refuſed not for their ſakes. Even like as St. *Martin* ſaid, Good Lord, if I be neceſſary for thy people to do good unto them, I will refuſe no labour; but elſe for mine own ſelf, I beſeech thee to take my ſoul.

Ephef. 1.

Phil. 1.

Now the holy Fathers of the Old Law, and all faithful and righteous Men which departed before our Saviour Chriſt's Aſcenſion into Heaven, did by death depart from troubles unto reſt, from the hands of their enemies into the hands of God, from ſorrows and ſickneſſes unto joyful refreſhing in *Abraham*'s boſom, a place of all comfort and conſolation, as the Scriptures do plainly by manifeſt words teſtify. The Book of Wiſdom ſaith, That the righteous Mens ſouls be in the hand of God, and no torment ſhall touch them. They ſeemed to the eyes of fooliſh Men to dye, and their death was counted miſerable, and their departing out of this World wretched, but they be in reſt. And another place ſaith, That the righteous ſhall live for ever, and their reward is with the Lord, and their minds be with God, who is above all: Therefore they ſhall receive a glorious Kingdom, and a beautiful Crown at the Lord's hand. And in another place the ſame Book ſaith, The righteous, though he be prevented with ſudden death, nevertheleſs he ſhall be there where he ſhall be refreſhed. Of *Abraham*'s boſom, Chriſt's words be ſo plain, that a Chriſtian Man needeth no more proof of it. Now then if this were the ſtate of the holy Fathers and righteous Men before the coming of our Saviour, and before he was glorified; how much more then ought all we to have a ſtedfaſt faith, and a ſure hope of this bleſſed ſtate and condition after our death? Seeing that our Saviour now hath performed the whole Work of our Redemption, and is glorioufly aſcended into Heaven to prepare our dwelling-places with him; and ſaid unto his Father, Father, I will that where I am, my Servants ſhall be with me. And we know, that whatſoever Chriſt will, his Father will the ſame; wherefore it cannot be, but if we be his faithful Servants, our Souls ſhall be with him, after our departure out of this preſent life. St. *Stephen* when he was ſtoned to death, even in the midſt of his torments, what was his mind moſt upon? When he was full of the Holy Ghoſt (ſaith holy Scripture) having his eyes lifted up into Heaven he ſaw the glory of God, and Jeſus ſtanding on the right hand of God. The which truth, after he had confeſſed boldly before the enemies of Chriſt, they drew him out of the City, and there they ſtoned him, who cried unto God, ſaying, Lord Jeſus Chriſt take my Spirit. And doth not our Saviour ſay plainly in St. *John*'s Goſpel, Verily, verily I ſay unto you, He that heareth my word, and believeth on him that ſent me, hath everlaſting life, and cometh not into judg-

Wiſd. 3.

Wiſd. 4.

John 17.

Acts 7.

John 5.

judgment, but ſhall paſs from death to life. Shall we not then think that death to be precious, by the which we paſs unto life?

Pſal. 116. Therefore it is a true ſaying of the Prophet, The death of the holy and righteous Men is precious in the Lord's ſight. Holy *Simeon*, after that he had his heart's deſire in ſeeing our Saviour, that he ever longed for in

Luke 2. his life, he embraced, and took him in his arms, and ſaid, Now Lord, let me depart in peace, for mine eyes have beholden that Saviour which thou haſt prepared for all Nations.

It is truth therefore, that the death of the Righteous is called peace,

Pſal. 116. and the benefit of the Lord, as the Church ſaith, in the name of the righteous departed out of this World: My ſoul turn thee to thy reſt, for the Lord hath been good to thee, and rewarded thee. And we ſee by holy Scripture, and other antient Hiſtories of Martyrs, that the holy, faithful and righteous, ever ſince Chriſt's Aſcenſion, or going up, in their death did not doubt, but that they went to Chriſt in Spirit, which

Apoc. 14. is our life, health, wealth, and ſalvation. *John* in his holy *Revelation* ſaw an hundred forty and four thouſand Virgins and Innocents, of whom he ſaid, Theſe follow the Lamb Jeſus Chriſt whereſoever he goeth. And ſhortly after in the ſame place he ſaith, I heard a voice from Heaven, ſaying unto me, Write, happy and bleſſed are the dead which dye in the Lord: From henceforth (ſurely ſaith the Spirit) they ſhall reſt from their pains and labours, for their works do follow them: So that then they ſhall reap with joy and comfort, that which they ſowed with labours and pains.

They that ſow in the Spirit, of the Spirit ſhall reap everlaſting life: Let us therefore never be weary of well doing, for when the time of reaping or reward cometh, we ſhall reap without any wearineſs everlaſting

Gal. 6. joy. Therefore while we have time (as St. *Paul* exhorteth us) let us do

Matth. 6. good to all Men, and not lay up our treaſure in earth, where ruſt and

James 5. moths corrupt it; which ruſt (as St. *James* ſaith) ſhall bear witneſs againſt us at the great day, condemn us, and ſhall (like moſt burning fire) torment our fleſh. Let us beware therefore (as we tender our own wealth) that we be not in the number of thoſe miſerable, covetous, and wretched Men, which St. *James* biddeth mourn and lament for their greedy gathering and ungodly keeping of goods. Let us be wiſe in time, and learn to follow the wiſe example of the wicked Steward. Let us ſo wiſely order our goods and poſſeſſions, committed unto us here by God for a ſeaſon, that we may truly hear and obey this Commandment of our Sa-

Luke 16. viour Chriſt: I ſay unto you (ſaith he) make you friends of the wicked Mammon, that they may receive you into everlaſting tabernacles or dwellings. Riches be called wicked, becauſe the World abuſeth them unto all wickedneſs, which are otherwiſe the good gifts of God, and the inſtruments whereby God's ſervants do truly ſerve him in uſing of the ſame. He commanded them not to make them rich friends, to get high dignities and worldly promotions, to give great gifts to rich Men that have no need thereof, but to make them friends of poor and miſerable Men, unto whom, whatſoever they give, Chriſt taketh it as given to himſelf. And to theſe friends Chriſt in the Goſpel giveth ſo great honour and preeminence, that he ſaith, They ſhall receive them that do good unto them into everlaſting houſes: Not that Men ſhall be our rewarders for our well

doing

doing, but that Chriſt will reward us, and take it to be done unto himſelf, whatſoever is done to ſuch friends.

Thus making poor wretches our friends, we make our Saviour Chriſt our friend, whoſe members they are: Whoſe miſery, as he taketh for his own miſery, ſo their relief, ſuccour, and help, he taketh for his ſuccour, relief, and help, and will as much thank us and reward us for our goodneſs ſhewed to them, as if he himſelf had received like benefit at our hands; as he witneſſeth in the Goſpel, ſaying, Whatſoever ye have done Matth. 25. to any of theſe ſimple perſons, which do believe in me, that have you done to my ſelf. Therefore let us diligently foreſee, that our faith and hope which we have conceived in Almighty God, and in our Saviour Chriſt, wax not faint; and that the love which we bear in hand to bear to him, wax not cold: but let us ſtudy daily and diligently to ſhew our ſelves to be the true honourers and lovers of God, by keeping of his Commandments, by doing of good deeds unto our needy neighbours, relieving by all means that we can, their poverty with our abundance and plenty, their ignorance with our wiſdom and learning, and comfort their weakneſs with our ſtrength and authority, calling all Men back from evil doing by godly counſel and good example, perſevering ſtill in well doing ſo long as we live: So ſhall we not need to fear death for any of thoſe three cauſes afore-mentioned, nor yet for any other cauſe that can be imagined. But contrarily, conſidering the manifold ſickneſſes, troubles and ſorrows of this preſent life, the dangers of this perilous pilgrimage, and the great encumbrance which our ſpirit hath by this ſinful fleſh and frail body ſubject to death: Conſidering alſo the manifold ſorrows and dangerous deceits of this world on every ſide, the intolerable pride, covetouſneſs and lechery in time of proſperity, the impatient murmuring of them that be worldly in time of adverſity, which ceaſe not to withdraw, and pluck us from God, our Saviour Chriſt, from our life, wealth, our everlaſting joy and ſalvation: Conſidering alſo the innumerable aſſaults of our Ghoſtly Enemy the Devil, with all his fiery darts of ambition, pride, lechery, vain-glory, envy, malice, detraction, or backbiting, with other his innumerable deceits, engines, and ſnares, whereby he goeth buſily about to catch all Men under his dominion, ever like a roaring Lion, by all means ſearching whom he may devour. The faithful Chri- 1 Pet. 5. ſtian Man which conſidereth all theſe miſeries, perils, and incommodities (whereunto he is ſubject ſo long as he here liveth upon earth) and on the other part conſidereth that bleſſed and comfortable ſtate of the heavenly life to come, and the ſweet condition of them that depart in the Lord, how they are delivered from the continual encumbrances of their mortal and ſinful body, from all the malice, crafts and deceits of this world, from all the aſſaults of their Ghoſtly Enemy the Devil, to live in peace, reſt, and endleſs quietneſs; to live in the fellowſhip of innumerable Angels, and with the congregation of perfect and juſt Men, as Patriarchs, Prophets, Martyrs and Confeſſors; and finally, unto the preſence of Almighty God, and our Saviour Jeſus Chriſt. He that doth conſider all theſe things, and believeth them aſſuredly, as they are to be believed, even from the bottom of his heart, being eſtabliſhed in God in this true Faith, having a quiet conſcience in Chriſt, a firm hope, and aſſured truſt in God's mercy, through the merits of Jeſus Chriſt to obtain this quiet-

neſs, reſt and everlaſting joy, ſhall not only be without fear of bodily
Phil. 1. death when it cometh, but certainly (as St. *Paul* did) ſo ſhall he gladly (according to God's will, and when it pleaſeth God to call him out of this life) greatly deſire in his heart, that he may be rid from all theſe occaſions of evil, and live ever to God's pleaſure, in perfect obedience of his will, with our Saviour Jeſus Chriſt; to whoſe gracious preſence the Lord of his infinite mercy and grace bring us, to reign with him in life everlaſting. To whom with our heavenly Father, and the Holy Ghoſt, be glory in worlds without end. *Amen.*

AN

EXHORTATION

CONCERNING

Good Order, and Obedience to Rulers and Magiſtrates.

ALmighty God hath created and appointed all things in Heaven, Earth, and Waters, in a moſt excellent and perfect order. In Heaven he hath appointed diſtinct and ſeveral orders and ſtates of Archangels and Angels. In Earth he hath aſſigned and appointed Kings, Princes, with other governors under them, in all good and neceſſary order. The Water above is kept, and raineth down in due time and ſeaſon. The Sun, Moon, Stars, Rainbow, Thunder, Lightning, Clouds, and all Birds of the Air, do keep their order. The Earth, Trees, Seeds, Plants, Herbs, Corn, Graſs, and all manner of Beaſts, keep themſelves in order. All the parts of the whole year, as Winter, Summer, Months, Nights and Days, continue in their order. All kinds of Fiſhes in the Sea, Rivers and Waters, with all Fountains, Springs, yea, the Seas themſelves keep their comely courſe and order. And Man himſelf alſo hath all his parts both within and without, as ſoul, heart, mind memory, underſtanding, reaſon, ſpeech, with all and ſingular corporal members of his body in a profitable, neceſſary, and pleaſant order. Every degree of people in their vocation, calling, and office, hath appointed to them their duty and order. Some are in high degree, ſome in low, ſome Kings and Princes, ſome inferiors and ſubjects, Prieſts and Laymen, maſters and ſervants, fathers and children, huſbands and wives, rich and poor, and every one have need of other, ſo that in all things is to be lauded and praiſed the goodly order of God, without the which no Houſe, no City, no Commonwealth can continue and endure, or laſt. For where there is no right order, there reigneth all abuſe, carnal liberty, enormity, ſin, and Babylonical confuſion. Take away Kings, Princes, Rulers, Magiſtrates, Judges, and ſuch eſtates of God's order, no Man ſhall ride or go by the Highway unrobbed, no Man ſhall ſleep in his own houſe or bed unkilled, no Man ſhall keep his Wife, Children, and Poſſeſſions in quietneſs, all things ſhall be common, and there muſt needs follow all miſchief and utter deſtruction both of Souls, Bodies,

Goods, and Commonwealths. But bleſſed be God that we in this Realm of *England* feel not the horrible calamities, miſeries, and wretchedneſs, which all they undoubtedly fear and ſuffer, that lack this godly order: And praiſed be God that we know the great excellent benefit of God ſhewed towards us in this behalf. God hath ſent us his high gift, our moſt dear Sovereign King *GEORGE*, with a godly, wiſe, and honourable Council, with other Superiors and Inferiors, in a beautiful order, and godly. Wherefore, let us ſubjects do our bounden duties, giving hearty thanks to God, and praying for the preſervation of this godly order. Let us all obey, even from the bottom of our hearts, all their godly Proceedings, Laws, Statutes, Proclamations and Injunctions, with all other godly Orders. Let us conſider the Scriptures of the Holy Ghoſt, which perſuade and command us all obediently to be ſubject, firſt and chiefly to the King's Majeſty, Supreme Governor over all, and next to his honourable Council, and to all other Noblemen, Magiſtrates and Officers, which by God's goodneſs be placed and ordered. For Almighty God is the only Author and Provider for this fore-named State and Order, as it is written of God in the Book of the *Proverbs:* Through me Kings do reign, through me Counſellors make juſt Laws, through me do Princes bear Rule, and all Judges of the Earth execute Judgment: I am loving to them that love me. Here let us mark well, and remember that the high power and authority of Kings, with their making of Laws, Judgments and Offices, are the Ordinances not of Man, but of God; and therefore is this word (through me) ſo many times repeated. Here is alſo well to be conſidered and remembred, that this good Order is appointed by God's wiſdom, favour, and love, eſpecially for them that love God; and therefore he ſaith, I love them that love me. Alſo in the Book of Wiſdom we may evidently learn, that a King's power, authority, and ſtrength is a great benefit of God, given of his great mercy, to the comfort of our great miſery. For thus we read there ſpoken to Kings, Hear O ye Kings, and underſtand; learn ye that be Judges of the ends of the Earth, give ear ye that rule the multitudes: For the power is given you of the Lord, and the ſtrength from the Higheſt. Let us learn alſo here by the infallible and undeceivable Word of God, That Kings and other ſupreme and higher Officers are ordained of God, who is moſt high: And therefore they are here taught diligently to apply and give themſelves to knowledge and wiſdom, neceſſary for the ordering of God's people to their governance committed, or whom to govern they are charged of God. And they be here alſo taught by Almighty God, that they ſhould acknowledge themſelves to have all their power and ſtrength not from *Rome*, but immediately of God moſt High. We read in the Book of *Deuteronomy*, that all puniſhment pertaineth to God, by this Sentence, Vengeance is mine, and I will reward. But this Sentence we muſt underſtand to pertain alſo unto the Magiſtrates which do exerciſe God's room in Judgment, and puniſhing by good and godly Laws here on Earth. And the places of Scripture which ſeem to remove from among all Chriſtian Men, judgment, puniſhment, or killing, ought to be underſtood, that no Man (of his own private authority) may be Judge over others, may puniſh, or may kill. But we muſt refer all judgment to God, to Kings and Rulers, Judges under them, which be God's Officers to execute Juſtice, and by

Prov. 8.

Wiſd. 6.

Deut. 33.

plain

plain words of Scripture, have their authority and uſe of the Sword granted from God, as we are taught by St. *Paul*, that dear and choſen Apoſtle of our Saviour Chriſt, whom we ought diligently to obey, even as we would obey our Saviour Chriſt if he were preſent. Thus St. *Paul* writeth to the *Romans*, Let every Soul ſubmit himſelf unto the authority of the Higher Powers, for there is no Power but of God: The powers that be, be ordained of God. Whoſoever therefore withſtandeth the Power, withſtandeth the Ordinance of God, but they that reſiſt, or are againſt it, ſhall receive to themſelves damnation. For Rulers are not fearful to them that do good, but to them that do evil. Wilt thou be without fear of the Power? Do well then, and ſo ſhalt thou be praiſed of the ſame, for he is the Miniſter of God for thy wealth. But and if thou do that which is evil, then fear, for he beareth not the Sword for nought; for he is the Miniſter of God, to take vengeance on him that doth evil. Wherefore ye muſt needs obey, not only for fear of vengeance, but alſo becauſe of conſcience; and even for this cauſe pay ye tribute, for they are God's Miniſters, ſerving for the ſame purpoſe.

Rom. 13.

Here let us learn of St. *Paul*, the choſen Veſſel of God, that all perſons having ſouls (he excepteth none, nor exempteth none, neither Prieſt, Apoſtle, nor Prophet, ſaith St. *Chryſoſtom*) do owe of bounden duty, and even in conſcience, obedience, ſubmiſſion, and ſubjection to the higher Powers, which be ſet in authority by God, foraſmuch as they be God's Lieutenants, God's Preſidents, God's Officers, God's Commiſſioners, God's Judges, ordained of God himſelf, of whom only they have all their power, and all their authority. And the ſame St. *Paul* threatneth no leſs pain than everlaſting damnation to all diſobedient perſons, to all reſiſters againſt this general and common Authority; foraſmuch as they reſiſt not Man, but God; not Man's device and invention, but God's wiſdom, God's order, power, and authority.

The Second Part of the Sermon of Obedience.

FOraſmuch as God hath created and diſpoſed all things in a comely order, we have been taught in the firſt part of the Sermon concerning good order and obedience, that we alſo ought in all Commonweals to obſerve and keep a due order, and to be obedient to the Powers, their Ordinances and Laws, and that all Rulers are appointed of God, for a goodly order to be kept in the World: And alſo how the Magiſtrates ought to learn how to rule and govern according to God's Laws; and that all ſubjects are bound to obey them as God's Miniſters, yea, altho' they be evil, not only for fear, but alſo for Conſcience ſake. And here (good people) let us all mark diligently, that it is not lawful for Inferiors and Subjects, in any caſe, to reſiſt and ſtand againſt the Superior Powers: For St. *Paul*'s words be plain, that whoſoever withſtandeth ſhall get to themſelves damnation; For whoſoever withſtandeth, withſtandeth the ordinance of God. Our Saviour Chriſt himſelf and his Apoſtles received many and divers injuries of the unfaithful and wicked Men in Authority; yet we never read that they, or any of them, cauſed any ſedition or rebellion againſt authority. We read oft, that they patiently

ſuffered

ſuffered all troubles, vexations, ſlanders, pangs and pains, and death it ſelf obediently, without tumult or reſiſtance. They committed their cauſe to him that judgeth righteouſly, and prayed for their enemies heartily and earneſtly. They knew that the authority of the powers was God's ordinance, and therefore both in their words and deeds they taught ever obedience to it, and never taught nor did the contrary. The wicked Judge *Pilate* ſaid to Chriſt, Knoweſt thou not that I have power to crucify thee, and have power alſo to looſe thee? Jeſus anſwered, Thou couldeſt have no power at all againſt me, except it were given thee from above. Whereby Chriſt taught us plainly, that even the wicked Rulers have their power and authority from God, and therefore it is not lawful for their Subjects to withſtand them, although they abuſe their power: Much leſs then is it lawful for Subjects to withſtand their godly and Chriſtian Princes, which do not abuſe their authority, but uſe the ſame to God's glory, and to the profit and commodity of God's people. The holy Apoſtle *Peter* commandeth ſervants to be obedient to their Maſters, not only if they be good and gentle, but alſo if they be evil and froward: Affirming that the vocation and calling of God's people is to be patient, and of the ſuffering ſide. And there he bringeth in the patience of our Saviour Chriſt, to perſuade obedience to Governors, yea, altho' they be wicked and wrong doers. But let us now hear St. *Peter* himſelf ſpeak, for his words certify beſt our conſcience. Thus he uttereth them in his firſt Epiſtle, Servants, obey your Maſters with fear, not only if they be good and gentle, but alſo if they be froward. For it is thankworthy, if a Man for conſcience toward God endureth grief, and ſuffer wrong undeſerved: For what praiſe is it, when ye be beaten for your faults, if ye take it patiently? But when ye do well, if you then ſuffer wrong, and take it patiently, then is there cauſe to have thanks of God, for hereunto verily were ye called: For ſo did Chriſt ſuffer for us, leaving us an example, that we ſhould follow his ſteps. All theſe be the very words of St. *Peter*. Holy *David* alſo teacheth us a good leſſon in this behalf, who was many times moſt cruelly and wrongfully perſecuted of King *Saul*, and many times alſo put in jeopardy and danger of his life by King *Saul* and his people; yet he neither withſtood, neither uſed any force or violence againſt King *Saul* his mortal and deadly enemy, but did ever to his liege Lord and Maſter King *Saul*, moſt true, moſt diligent, and moſt faithful ſervice. Inſomuch that when the Lord God had given King *Saul* into *David*'s hands in his own Cave, he would not hurt him, when he might without all bodily peril eaſily have ſlain him; no, he would not ſuffer any of his Servants once to lay their hand upon King *Saul*, but prayed to God on this wiſe: Lord, keep me from doing that thing unto my Maſter, the Lord's anointed; keep me that I lay not my hand upon him, ſeeing he is the anointed of the Lord: For as truly as the Lord liveth (except the Lord ſmite him, or except his day come, or that he go down to war, and periſh in battel) the Lord be merciful unto me, that I lay not my hand upon the Lord's anointed. And that *David* might have killed his enemy King *Saul*, it is evidently proved in the firſt book of the Kings, both by the cutting off the lap of *Saul*'s garment, and alſo by plain confeſſion of King *Saul*. Alſo another time, as is mentioned in the ſame book, when the moſt unmerciful and moſt unkind King *Saul* did perſecute

1 Pet. 2.

1 Pet. 2.

1 Kings 18, 19, 20.

poor *David*, God did again give King *Saul* into *David*'s hands, by caſting of King *Saul* and his whole Army into a dead ſleep; ſo that *David*, and one *Abiſai* with him, came in the night into *Saul*'s hoſt, where *Saul* lay ſleeping, and his ſpear ſtuck in the ground at his head: Then ſaid *Abiſai* unto *David*, God hath delivered thine enemy into thine hands at this time, now therefore let me ſmite him once with my ſpear to the earth, and I will not ſmite him again the ſecond time. Meaning thereby to have killed him with one ſtroke, and to have made him ſure for ever.

And *David* anſwered and ſaid to *Abiſai*, Deſtroy him not; for who can lay his hands on the Lord's anointed, and be guiltleſs? And *David* ſaid furthermore, As ſure as the Lord liveth, the Lord ſhall ſmite him, or his day ſhall come to dye, or he ſhall deſcend or go down into battel, and there periſh; the Lord keep me from laying my hands upon the Lord's anointed. But take thou now the ſpear that is at his head, and the cruſe of water, and let us go: And ſo he did. Here is evidently proved that we may not withſtand, nor in any wiſe hurt an anointed King, which is God's Lieutenant, Vicegerent, and higheſt Miniſter in that Country where he is King. But peradventure ſome here would ſay, that *David* in his own defence might have killed King *Saul* lawfully, and with a ſafe conſcience. But holy *David* did know that he might in no wiſe withſtand, hurt or kill his Sovereign Lord and King: He did know that he was but King *Saul*'s ſubject, though he were in great favour with God, and his enemy King *Saul* out of God's favour. Therefore though he were never ſo much provoked, yet he refuſed utterly to hurt the Lord's anointed. He durſt not for offending God and his own conſcience (although he had occaſion and opportunity) once lay his hands upon God's high Officer the King, whom he did know to be a perſon reſerved and kept (for his office ſake) only to God's puniſhment and judgment, therefore he prayeth ſo oft, and ſo earneſtly, that he lay not his hands upon the Lord's anointed. And by theſe two examples, Holy *David* (being named in Scripture a Man after God's own heart) giveth a general rule and leſſon to all ſubjects in the world, not to withſtand their Liege Lord and King, not to take a ſword by their private authority againſt their King, God's anointed, who only beareth the Sword by God's authority for the maintenance of the good, and for the puniſhment of the evil, who only by God's Law hath the uſe of the ſword at his command, and alſo hath all power, juriſdiction, regiment, correction and puniſhment, as ſupreme Governor of all his Realms and Dominions, and that even by the authority of God, and by God's Ordinances. Yet another notable ſtory and doctrine is in the ſecond book of the *Kings*, that maketh all for this purpoſe. When an *Amalekite*, by King *Saul*'s own conſent and commandment, had killed King *Saul*, he went to *David*, ſuppoſing to have had great thanks for his meſſage that he had killed *David*'s deadly enemy: and therefore he made great haſte to tell to *David* the chance, bringing with him King *Saul*'s Crown that was upon his head, and his bracelet that was upon his arm, to perſuade his tidings to be true. But godly *David* was ſo far from rejoycing at this news, that immediately and forthwith he rent his cloaths off his back, he mourned and wept, and ſaid to the meſſenger, How is it that thou waſt not afraid to lay thy hands on the Lord's anointed to deſtroy him? And by and by *David* made

An Objection.

An Anſwer.

Pſal. 88.

2 Kings 1.

made one of his Servants to kill the meſſenger, ſaying, Thy blood be on thine own head, for thine own mouth hath teſtified and witneſſed againſt thee, granting that thou haſt ſlain the Lord's anointed. Theſe examples being ſo manifeſt and evident, it is an intolerable ignorance, madneſs, and wickedneſs, for Subjects to make any murmuring, rebellion, reſiſtance, or withſtanding, commotion, or inſurrection againſt their moſt dear and moſt dread Sovereign Lord and King, ordained and appointed of God's goodneſs for their commodity, peace, and quietneſs. Yet let us believe undoubtedly (good Chriſtian people) that we may not obey Kings, Magiſtrates, or any other (though they be our own Fathers) if they would command us to do any thing contrary to God's Commandments. In ſuch a caſe we ought to ſay with the Apoſtle, We muſt rather obey God than Man. But nevertheleſs in that caſe we may not in any wiſe withſtand violently, or rebel againſt Rulers, or make any Inſurrection, Sedition, or Tumults, either by force of Arms (or otherwiſe) againſt the anointed of the Lord, or any of his officers: But we muſt in ſuch caſe patiently ſuffer all wrongs and injuries, referring the Judgment of our cauſe only to God. Let us fear the terrible puniſhment of Almighty God againſt Traytors and rebellious perſons, by the example of *Korah*, *Dathan*, and *Abiram*, who repined and grudged againſt God's Magiſtrates and Officers, and therefore the Earth opened and ſwallowed them up alive. Others for their wicked murmuring and rebellion were by a ſudden fire ſent of God utterly conſumed. Others for their froward behaviour to their Rulers and Governors, God's Miniſters, were ſuddenly ſtricken with a foul leproſy. Others were ſtinged to death with wonderful ſtrange fiery Serpents. Others were ſo plagued, ſo that there were killed in one day the number of fourteen thouſand and ſeven hundren, for rebellion againſt them whom God had appointed to be in authority. *Abſalom* alſo rebelling againſt his Father King *David*, was puniſhed with a ſtrange and notable death.

Acts 7.

2 Kings 18.

The Third Part of the Sermon of Obedience.

YE have heard before in this Sermon of good order and obedience, manifeſtly proved both by the Scriptures and Examples, that all Subjects are bound to obey their Magiſtrates, and for no cauſe to reſiſt, or withſtand, or rebel, or make any ſedition againſt them, yea, altho' they be wicked Men. And let no Man think that he can eſcape unpuniſhed, that committeth Treaſon, Conſpiracy, or Rebellion againſt his Sovereign Lord the King, though he commit the ſame never ſo ſecretly, either in thought, word, or deed, never ſo privily, in his privy chamber by himſelf, or openly communicating and conſulting with others. For treaſon will not be hid, treaſon will out at the length; God will have that moſt deteſtable vice both opened and puniſhed, for that it is ſo directly againſt his ordinance, and againſt his high principal judge and anointed on earth. The violence and injury that is committed againſt authority, is committed againſt God, the Commonweal and the whole Realm, which God will have known, and condignly or worthily puniſhed one way or other; for it is notably written of the wiſe Man in Scripture, in the

Eccl. 10.

book called *Eccleſiaſtes*: Wiſh the King no evil in thy thought, nor ſpeak no hurt of him in thy privy chamber; for the bird of the air ſhall betray thy voice, and with her feathers ſhall bewray thy words. Theſe leſſons and examples are written for our learning. Therefore let us all fear the moſt deteſtable vice of rebellion, ever knowing and remembring that he that reſiſteth or withſtandeth common authority, reſiſteth or withſtandeth God and his Ordinance, as it may be proved by many other places of holy Scripture. And here let us take heed that we underſtand not theſe, or ſuch other like places (which ſo ſtraitly command obedience to Superiors, and ſo ſtraitly puniſhed rebellion and diſobedience to the ſame) to be meant in any condition of the pretended or coloured power of the Biſhop of *Rome*. For truly the Scripture of God alloweth no ſuch uſurped power, full of enormities, abuſions, and blaſphemies. But the true meaning of theſe and ſuch places, be to extol and ſet forth God's true Ordinance, and the authority of God's anointed Kings, and of their Officers appointed under them. And concerning the uſurped power of the Biſhop of *Rome*, which he moſt wrongfully challengeth, as the ſucceſſor of Chriſt and *Peter*; we may eaſily perceive how falſe, feigned, and forged it is, not only in that it hath no ſufficient ground in holy Scripture, but alſo by the fruits and doctrine thereof. For our Saviour Chriſt and St. *Peter* teach moſt earneſtly and agreeably obedience to Kings, as to the chief and ſupreme Rulers in this world next under God: But the Biſhop of *Rome* teacheth, that they that are under him are free from all burdens and charges of the Commonwealth, and obedience toward their Prince, moſt clearly againſt Chriſt's doctrine and St. *Peter*'s. He ought therefore rather to be called Antichriſt, and the ſucceſſor of the Scribes and Phariſees, than Chriſt's Vicar, or St. *Peter*'s Succeſſor: Seeing that not only in this point, but alſo in other weighty matters of Chriſtian Religion, in matters of remiſſion and forgiveneſs of ſins, and of ſalvation, he teacheth ſo directly againſt both St. *Peter*, and againſt our Saviour Chriſt, who not only taught obedience to Kings, but alſo practiſed obedience in their converſation and living: For we read that they both paid tribute to the King. And alſo we read that the holy Virgin
Matth. 17. *Mary*, mother to our Saviour Chriſt, and *Joſeph*, who was taken for his
Luke 2. father, at the Emperor's Commandment went to the City of *David*, named *Bethlehem*, to be taxed among other, and to declare their obedience to the Magiſtrates for God's Ordinances ſake. And here let us not forget the bleſſed Virgin *Mary*'s obedience: For although ſhe was highly in God's favour, and Chriſt's natural mother, and was alſo great with child at the ſame time, and ſo nigh her travail, that ſhe was delivered in her journey; yet ſhe gladly, without any excuſe or grudging (for conſcience ſake) did take that cold and foul winter journey, being in the mean ſeaſon ſo poor, that ſhe lay in a ſtable, and there ſhe was delivered of Chriſt.
1 Pet. 2. And according to the ſame, lo how St. *Peter* agreeth, writing by expreſs words in his firſt Epiſtle: Submit your ſelves, and be ſubject (ſaith he) unto Kings, as unto the chief heads, and unto rulers, as unto them that are ſent of him for the puniſhment of evil doers, and for the praiſe of them that do well, for ſo is the will of God. I need not to expound theſe words, they be ſo plain of themſelves. St. *Peter* doth not ſay, Submit your ſelves unto me, as ſupreme Head of the Church; neither ſaith he,

Submit your ſelves from time to time to my ſucceſſors in *Rome:* But he ſaith, Submit your ſelves unto your King, your ſupreme Head, and unto thoſe that he appointeth in authority under him; for that you ſhall ſo ſhew your obedience, it is the will of God: God wills that you be in ſubjection to your Head and King. This is God's Ordinance, God's Commandment, and God's holy will, that the whole body of every Realm, and all the members and parts of the ſame, ſhall be ſubject to their Head, their King, and that (as St. *Peter* writeth) for the Lord's ſake: And (as St. *Paul* writeth) for conſcience ſake, and not for fear only. Thus we learn by the word of God, to yield to our King what is due to our King; that is, honour, obedience, payments of due taxes, cuſtoms, tributes, ſubſidies, love and fear. Thus we know partly our bounden duties to common authority, now let us learn to accompliſh the ſame. And let us moſt inſtantly and heartily pray to God, the only Author of all authority, for all them that be in authority, according as St. *Paul* willeth, writing thus to *Timothy* in his firſt Epiſtle: I exhort therefore, that above all things, prayers, ſupplications, interceſſions, and giving of thanks be done for all Men; for Kings, and for all that be in authority, that we may live a quiet and a peaceable life, with all godlineſs and honeſty: For that is good and accepted, or allowable in the ſight of God our Saviour. Here St. *Paul* maketh an earneſt and an eſpecial exhortation concerning giving of thanks, and prayer for Kings and Rulers, ſaying, Above all things, as he might ſay, in any wiſe principally and chiefly, let prayer be made for Kings. Let us heartily thank God for his great and excellent benefit and providence concerning the ſtate of Kings. Let us pray for them, that they may have God's favour, and God's protection. Let us pray that they may ever in all things have God before their eyes. Let us pray that they may have wiſdom, ſtrength, juſtice, clemency, and zeal to God's glory, to God's verity, to Chriſtian ſouls, and to the Commonwealth. Let us pray that they may rightly uſe their ſword and authority, for the maintenance and defence of the Catholick faith contained in holy Scripture, and of their good and honeſt Subjects, for the fear and puniſhment of the evil and vicious people. Let us pray that they may moſt faithfully follow the Kings and Captains in the Bible, *David*, *Ezekias*, *Joſias*, and *Moſes*, with ſuch other. And let us pray for our ſelves, that we may live godlily in holy and Chriſtian converſation: So ſhall we have God on our ſide, and then let us not fear what Man can do againſt us: So we ſhall live in true obedience, both to our moſt merciful King in Heaven, and to our moſt Chriſtian King on Earth: So ſhall we pleaſe God, and have the exceeding benefit, peace of conſcience, reſt and quietneſs here in this world, and after this life we ſhall enjoy a better life, reſt, peace, and the everlaſting bliſs of Heaven; which he grant us all, that was obedient for us all, even to the death of the Croſs, Jeſus Chriſt: To whom with the Father, and the Holy Ghoſt, be all honour and glory both now and ever. *Amen.*

1 Pet. 2. Rom. 13. Matth. 22.

Rom. 13.

1 Tim. 2.

T A SER-

A

SERMON

AGAINST

Whoredom and *Uncleanneſs.*

ALthough there want not (good Chriſtian people) great ſwarms of vices worthy to be rebuked (unto ſuch decay is true godlineſs and virtuous living now come;) yet above other vices, the outrageous ſeas of Adultery (or breaking of wedlock) whoredom, fornication and uncleanneſs, have not only burſt in, but alſo overflowed almoſt the whole world, unto the great diſhonour of God, the exceeding infamy of the Name of Chriſt, the notable decay of true Religion, and the utter deſtruction of the public wealth; and that ſo abundantly, that through the cuſtomable uſe thereof this vice is grown unto ſuch an height, that in a manner among many it is counted no ſin at all, but rather a paſtime, a dalliance, and but a touch of youth: Not rebuked, but winked at: Not puniſhed, but laughed at. Wherefore it is neceſſary at this preſent to treat of the ſin of whoredom and fornication, declaring unto you the greatneſs of this ſin, and how odious, hateful, and abominable it is, and hath alway been reputed before God and all good Men, and how grievouſly it hath been puniſhed both by the law of God, and the Laws of divers Princes. Again, to ſhew you certain remedies, whereby ye may (through the grace of God) eſchew this moſt deteſtable ſin of whoredom and fornication, and lead your lives in all honeſty and cleanneſs; and that ye may perceive that fornication and whoredom are (in the ſight of God) moſt abominable ſins, ye ſhall call to remembrance this Commandment of God, Thou ſhalt not commit Adultery: By the which word, Adultery, although it be properly underſtood of the unlawful commixtion or joining together of a married Man with any Woman beſide his wife, or of a wife with any Man beſide her huſband; yet thereby is ſignified alſo all unlawful uſe of thoſe parts, which be ordained for generation. And this one Commandment (forbidding Adultery) doth ſufficiently paint and ſet out before our eyes the greatneſs of this ſin of whoredom, and manifeſtly declareth how greatly it ought to be abhorred of all honeſt and faithful perſons. And that none of us all ſhall think himſelf excepted from this Commandment, whether he be old or young, married or unmarried, Man or Woman, hear what God the Father ſaith by his moſt excellent Prophet *Moſes:* There ſhall be no whore among the daughters of *Iſrael*, nor no whoremonger among the ſons of *Iſrael.*

Exod. 20.

Deut. 23.

Here is whoredom, fornication, and all other uncleanneſs forbidden to all kinds of people, all degrees, and all ages without exception. And that we ſhall not doubt, but that this Precept or Commandment pertaineth to us indeed, hear what Chriſt (the perfect teacher of all truth) ſaith in the New Teſtament; Ye have heard (ſaith Chriſt) that it was ſaid to them

them of old time, Thou ſhalt not commit Adultery: But I ſay unto you, Matth. 5.
Whoſoever ſeeth a Woman to have his luſt of her, hath committed Adultery with her already in his heart. Here our Saviour Chriſt doth not only confirm and eſtabliſh the Law againſt Adultery, given in the Old Teſtament of God the Father by his ſervant *Moſes*, and make it of full ſtrength, continually to remain among the profeſſors of his Name in the new Law: But he alſo (condemning the groſs interpretation of the Scribes and Phariſees, which taught that the foreſaid Commandment only required to abſtain from the outward adultery, and not from the filthy deſires and impure luſts) teacheth us an exact and full perfection of purity and cleanneſs of life, both to keep our bodies undefiled, and our hearts pure and free from all evil thoughts, carnal deſires and fleſhly conſents. How can we then be free from this Commandment, where ſo great charge is laid upon us? May a ſervant do what he will in any thing, having Commandment of his Maſter to the contrary? Is not Chriſt our Maſter? Are not we his Servants? How then may we neglect our Maſter's will and pleaſure, and follow our own will and phantaſy? Ye are my friends John 15.
(ſaith Chriſt) if you keep thoſe things that I command you.

Now hath Chriſt our Maſter commanded us that we ſhould forſake all uncleanneſs and filthineſs both in body and ſpirit. This therefore muſt we do, if we look to pleaſe God. In the Goſpel of St. *Matthew* we Matth. 15.
read, that the Scribes and Phariſees were grievouſly offended with Chriſt, becauſe his Diſciples did not keep the traditions of the Forefathers, for they waſhed not their hands when they went to dinner or ſupper. And among other things, Chriſt anſwered and ſaid, Hear and underſtand; Not that thing which entreth into the mouth defileth the Man, but that which cometh out of the mouth defileth the Man. For thoſe things which proceed out of the mouth come forth from the heart, and they defile the Man. For out of the heart proceed evil thoughts, murders, Matth. 15.
breaking of wedlock, whoredom, theſts, falſe witneſs, blaſphemies: Theſe are the things which defile a Man. Here we may ſee, that not only murder, theft, falſe witneſs, and blaſphemy, defile Men; but alſo evil thoughts, breaking of wedlock, fornication, and whoredom. Who is now of ſo little wit, that he will eſteem whoredom and fornication to be things of ſmall importance, and of no weight before God? Chriſt Mark 7.
(who is the truth, and cannot lye) ſaith, That evil thoughts, breaking of wedlock, whoredom, and fornication defile a Man, that is to ſay, cor- Titus 1.
rupt both the body and ſoul of Man, and make them, of the Temples of the Holy Ghoſt, the filthy dunghil, or dungeon of all unclean Spirits; of the Houſe of God, the dwelling place of Satan.

Again, in the Goſpel of St. *John*, when the woman taken in Adultery John 8.
was brought unto Chriſt, ſaid not he unto her, Go thy way, and ſin no more? Doth not he here call whoredom ſin? And what is the reward of Rom. 6.
ſin, but everlaſting death? If whoredom be ſin, then it is not lawful for us to commit it. For St. *John* ſaith, He that committeth ſin is of the 1 John 3.
Devil. And our Saviour ſaith, Every one that committeth ſin is the ſervant of ſin. If whoredom had not been ſin, ſurely St. *John Baptiſt* John 8.
would never have rebuked King *Herod* for taking his brother's wife; but he told him plainly, that it was not lawful for him to take his brother's Mark 6.
wife. He winked not at the whoredom of *Herod*, altho' he were a King

of

of power, but boldly reproved him for his wicked and abominable living, although for the ſame he loſt his head. But he would rather ſuffer death (than ſee God ſo diſhonoured by the breaking of his holy Precept and Commandment) than to ſuffer whoredom to be unrebuked, even in a King. If whoredom had been but a paſtime, a dalliance, and not to be paſſed of (as many count it now-a-days) truly *John* had been more than twice mad, if he would have had the diſpleaſure of a King, if he would have been caſt in priſon, and loſt his head for a trifle. But *John* knew right well how filthy, and ſtinking, and abominable the ſin of whoredom is in the ſight of God, therefore would not he leave it unrebuked, no not in a King. If whoredom be not lawful in a King, neither is it lawful in a Subject. If whoredom be not lawful in a publick or common Officer, neither is it lawful in a private perſon. If it be not lawful neither in King nor Subject, neither in common Officer nor private perſon, truly then it is lawful in no Man nor Woman of whatſoever degree or age they be. Furthermore, in the Acts of the Apoſtles we read, that when the Apoſtles and Elders, with the whole Congregation, were gathered together to pacify the hearts of the faithful dwelling at *Antioch* (which were diſquieted through the falſe doctrine of certain *Jewiſh* preachers) they ſent word to the Brethren, that it ſeemed good to the Holy Ghoſt, and to them, to charge them with no more than with neceſſary things. Among others, they willed them to abſtain from idolatry and fornication, from which (ſaid they) if you keep yourſelves, ye ſhall do well. Note here, how theſe holy and bleſſed Fathers of Chriſt's Church would charge the Congregation with no more things than were neceſſary. Mark alſo how among thoſe things, from the which they commanded the Brethren of *Antioch* to abſtain, fornication and whoredom are numbred. It is therefore neceſſary, by the determination and conſent of the Holy Ghoſt, and the Apoſtles and Elders, with the whole Congregation, that as from idolatry and ſuperſtition, ſo likewiſe we muſt abſtain from fornication and whoredom. It is neceſſary unto ſalvation to abſtain from idolatry: So it is to abſtain from whoredom. Is there any nigher way to lead unto damnation than to be an idolater? No. Even ſo, neither is there any nearer way to damnation, than to be a fornicator and a whoremonger. Now where are thoſe people, which ſo lightly eſteem breaking of wedlock, whoredom, fornication, and adultery? It is neceſſary, ſaith the Holy Ghoſt, the bleſſed Apoſtles, the Elders, with the whole Congregation of Chriſt, it is neceſſary to ſalvation (ſay they) to abſtain from whoredom. If it be neceſſary unto ſalvation, then woe be to them which neglecting their Salvation, give their minds to ſo filthy and ſtinking ſin, to ſo wicked vice, and to ſuch deteſtable abomination.

Acts 15.

The Second Part of the Sermon againſt Adultery.

YOU have been taught in the firſt part of this Sermon againſt Adultery, how that Vice at this day reigneth moſt above all other Vices, and what is meant by this word (Adultery) and how holy Scripture diſſuadeth or diſcounſelleth from doing that filthy ſin, and finally what corruption cometh to Man's ſoul through the ſin of Adultery. Now to pro-

proceed further, let us hear what the bleſſed Apoſtle St. *Paul* ſaith to this matter, writing to the *Romans* he hath theſe words: Let us caſt away the works of darkneſs, and put on the armour of Light. Let us walk honeſtly as it were in the day time, not in eating and drinking, neither in chambering and wantonneſs, neither in ſtrife and envying; but put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh to fulfil the luſts of it. Here the holy Apoſtle exhorteth us to caſt away the works of darkneſs, which (among other) he calleth gluttonous eating, drinking, chambering and wantonneſs, which are all Miniſters unto that vice, and preparations to induce and bring in the filthy ſin of the fleſh. He calleth them the deeds and works of darkneſs, not only becauſe they are cuſtomably in darkneſs, or in the night time (for every one that doth evil, hateth the light, neither cometh he to the light, leſt his works ſhould be reproved) but that they lead the right way unto that utter darkneſs, where weeping and gnaſhing of teeth ſhall be. And he ſaith in another place of the ſame Epiſtle, They that are in the fleſh, cannot pleaſe God: We are debtors, not to the fleſh, that we ſhould live after the fleſh, for if ye live after the fleſh, ye ſhall dye. Again he ſaith, Flee from whoredom, for every ſin that a Man committeth, is without his body; but whoſoever committeth whoredom, ſinneth againſt his own body. Do ye not know, that your members are the Temples of the Holy Ghoſt which is in you, whom alſo ye have of God, and ye are not your own? For ye are dearly bought; Glorify God in your bodies, *&c.* And a little before he ſaith, Do ye not know that your bodies are the members of Chriſt? Shall I then take the Members of Chriſt, and make them the Members of a Whore? God forbid. Do ye not know, that he which cleaveth to a Whore, is made one body with her? There ſhall be two in one fleſh (ſaith he) but he that cleaveth to the Lord is one ſpirit. What godly words doth the bleſſed Apoſtle St. *Paul* bring forth here, to diſſuade and diſcounſel us from whoredom and all uncleanneſs. Your members (ſaith he) are the Temples of the Holy Ghoſt, which whoſoever doth defile, God will deſtroy him, as ſaith St. *Paul.* If we be the Temple of the Holy Ghoſt, how unfitting then is it to drive that holy Spirit from us through whoredom, and in his place to ſet the wicked ſpirits of uncleanneſs and fornication, and to be joined and do ſervice to them? Ye are dearly bought (ſaith he) therefore glorify God in your bodies. Chriſt that innocent Lamb of God hath bought us from the ſervitude of the devil, not with corruptible gold and ſilver, but with his moſt precious and dear heart blood. To what intent? That we ſhould fall again into our old uncleanneſs and abominable living? Nay verily; but that we ſhould ſerve him all the days of our life in holineſs and righteouſneſs, that we ſhould glorify him in our bodies by purity and cleanneſs of life. He declareth alſo that our bodies are the members of Chriſt: How unſeemly a thing is it then to ceaſe to be incorporate or imbodied and made one with Chriſt, and through whoredom to be conjoined and made all one with a Whore? What greater diſhonour or injury can we do to Chriſt, than to take away from him the members of his body, and to join them to Whores, Devils, and wicked Spirits? And what more diſhonour can we do to our ſelves, than through uncleanneſs to loſe ſo excellent a dignity and freedom, and to become bond-ſlaves and miſerable captives to the ſpi-

Rom. 13.

John 3. Matth. 25.

Rom. 8.

1 Cor. 6.

1 Pet. 1.

Iſaiah 38. Lukc 1.

rits of darkneſs? Let us therefore conſider, firſt the glory of Chriſt, then our eſtate, our dignity, and freedom, wherein God hath ſet us, by giving us his Holy Spirit, and let us valiantly defend the ſame againſt Satan, and all his crafty aſſaults, that Chriſt may be honoured, and that we loſe not our liberty or freedom, but ſtill remain in one Spirit with him.

Eph. 5. Moreover, in his Epiſtle to the *Epheſians*, the bleſſed Apoſtle willeth us to be ſo pure and free from adultery, fornication, and all uncleanneſs, that we not once name them among us (as it becometh Saints) nor filthineſs, nor fooliſh talking, nor jeſting, which are not comely, 1 Cor. 6. but rather giving of thanks: For this you know (ſaith he) that no Whoremonger, neither unclean perſon, or covetous perſon (which is an Idolater) hath any inheritance in the Kingdom of Chriſt and of God. And that we ſhould remember to be holy, pure, and free from all uncleanneſs; the holy Apoſtle calleth us Saints, becauſe we are ſanctified and made holy by the blood of Chriſt, through the Holy Ghoſt.

Now if we be Saints, what have we to do with the manners of the Heathen? St. *Peter* ſaith, As he which called you is holy, even ſo be 1 Pet. 1. ye holy alſo in your converſation, becauſe it is written, be ye holy, for Levit. 19. I am holy. Hitherto have we heard how grievous a ſin Fornication and Whoredom is, and how greatly God doth abhor it throughout the whole Scripture: How can it any otherwiſe be than a ſin of moſt abomination, ſeeing it may not once be named among the Chriſtians, much leſs it may in any point be committed. And ſurely, if we would weigh the greatneſs of this ſin, and conſider it in the right kind, we ſhould find the ſin of Whoredom to be that moſt filthy lake, foul puddle, and ſtinking ſink, whereunto all kinds of ſins and evils flow, where alſo they have their reſting place and abiding.

For hath not the Adulterer a pride in his Whoredom? As the wiſe Man ſaith, They are glad when they have done evil, and rejoyce in things that are ſtark naught. Is not the Adulterer alſo idle, and delighteth in no godly exerciſe, but only in that his moſt filthy and beaſtly pleaſure? Is not his mind pluckt, and utterly drawn away from all virtuous ſtudies, and fruitful labours, and only given to carnal and fleſhly imagination? Doth not the Whoremonger give his mind to gluttony, that he may be the more apt to ſerve his Luſts and carnal Pleaſures? Doth not the Adulterer give his mind to covetouſneſs, and to polling and pilling of others, that he may be the more able to maintain his Harlots and Whores, and to continue in his filthy and unlawful love? Swelleth he not alſo with envy againſt others, fearing that his prey ſhould be allured and taken away from him? Again, is he not ireful, and repleniſhed with wrath and diſpleaſure, even againſt his beſt beloved, if at any time his beaſtly and deviliſh requeſt be letted? What ſin, or kind of ſin is it that is not joined with fornication and whoredom? It is a Monſter of many heads: It receiveth all kinds of vices, and refuſeth all kinds of virtues. If one ſeveral ſin bringeth damnation, what is to be thought of that ſin which is accompanied with all evils, and hath waiting on it whatſoever is hateful to God, damnable to Man, and pleaſant to Satan?

Great is the Damnation that hangeth over the heads of Fornicators and Adulterers. What ſhall I ſpeak of other incommodities, which iſſue and flow out of this ſtinking puddle of whoredom? Is not that treaſure,

which

which before all other is moſt regarded of honeſt perſons, the good fame and name of Man and Woman, loſt through whoredom? What patrimony or livelihood, what ſubſtance, what goods, what riches doth whoredom ſhortly conſume and bring to nought? What valiantneſs and ſtrength is many times made weak, and deſtroyed with whoredom? What wit is ſo fine, that is not beſotted and defaced through whoredom? What beauty (although it were never ſo excellent) is not disfigured through whoredom? Is not whoredom an enemy to the pleaſant flower of youth, and bringeth it not gray hairs and old age before the time? What gift of nature (although it were never ſo precious) is not corrupted with whoredom? Come not many foul and moſt loathſome diſeaſes of whoredom? From whence come ſo many baſtards and miſbegotten children, to the high diſpleaſure of God, and diſhonor of holy wedlock, but of whoredom? How many conſume all their ſubſtance and goods, and at the laſt fall into ſuch extreme poverty, that afterwards they ſteal, and ſo are hanged, through whoredom? What contention and Man-ſlaughter cometh of whoredom? How many Maidens be deflowred, how many Wives corrupted, how many Widows defiled through whoredom? How much is the Publick and Commonweal impoveriſhed and troubled through whoredom? How much is God's word contemned and depraved through whoredom and whoremongers? Of this vice cometh a great part of the divorces which (now-a-days) be ſo commonly accuſtomed and uſed by Men's private authority, to the great diſpleaſure of God, and the breach of the moſt holy knot and bond of Matrimony. For when this moſt deteſtable ſin is once crept into the breaſt of the Adulterer, ſo that he is intangled with unlawful and unchaſte love, ſtraitways his true and lawful wife is deſpiſed, her preſence is abhorred, her company ſtinketh, and is loathſome, whatſoever ſhe doth is diſpraiſed: There is no quietneſs in the houſe, ſo long as ſhe is in his ſight: Therefore to make ſhort work, ſhe muſt away, for her huſband can brook her no longer. Thus through whoredom, is the honeſt and harmleſs wife put away, and an harlot received in her ſtead: And in like ſort, it happeneth many times in the wife towards her huſband. O abomination! Chriſt our Saviour, very God and Man, coming to reſtore the Law of his Heavenly Father, unto the right ſenſe, underſtanding, and meaning (among other things) reformed the abuſe of this Law of God. For whereas the Jews uſed a long ſufferance by cuſtom, to put away their wives at their pleaſure, for every cauſe, Chriſt correcting that evil cuſtom, did teach, that if any Man put away his wife and marrieth another, for any cauſe, except only for Adultery (which then was death by the Law) he was an Adulterer, and forced alſo his Wife ſo divorced, to commit Adultery, if ſhe were joined to any other Man, and the Man alſo ſo joined with her, to commit Adultery. Matth. 19.

In what caſe then are theſe Adulterers, which for the love of an Whore put away their true and lawful Wife, againſt all law, right reaſon, and conſcience? O how damnable is the ſtate whereon they ſtand! Swift deſtruction ſhall fall on them, if they repent not, and amend not: For God will not ſuffer holy wedlock thus to be diſhonoured, hated and deſpiſed. He will once puniſh this fleſhly and licentious manner of living, and cauſe that this holy ordinance ſhall be had in reverence and honour.

For

Heb. 3. For ſurely wedlock (as the Apoſtle ſaith) is honourable among all Men, and the bed undefiled; but whoremongers and fornicators God will judge, that is to ſay, puniſh and condemn. But to what purpoſe is this labour taken to deſcribe and ſet forth the greatneſs of the ſin of Whoredom, and the diſcommodities that iſſue and flow out of it, ſeeing that breath and tongue ſhall ſooner fail any Man, than he ſhall or may be able to ſet it out according to the abomination and heinouſneſs thereof? Notwithſtanding, this is ſpoken to the intent that all Men ſhould flee Whoredom, and live in the fear of God. God grant that it may not be ſpoken in vain.

The Third Part of the Sermon againſt Adultery.

IN the Second part of this Sermon againſt Adultery that was laſt read, you have learned how earneſtly the Scripture warneth us to avoid the ſin of Adultery, and to embrace cleanneſs of life: And that through Adultery we fall into all kinds of ſin, and are made bondſlaves to the Devil: Through cleanneſs of life we are made members of Chriſt. And finally, how far Adultery bringeth a Man from all goodneſs, and driveth him headlong into all vices, miſchief, and miſery. Now will I declare unto you in order, with what grievous puniſhments God in times paſt plagued Adultery, and how certain worldly Princes alſo did puniſh it, that ye may perceive that Whoredom and Fornication be ſins no leſs deteſtable in the ſight of God, and all good Men, than I have hitherto uttered. In the firſt book of *Moſes* we read, that when mankind began to be multiplied upon the earth, the Men and Women gave their minds ſo greatly to fleſhly delight and filthy pleaſure, that they lived without all fear of God. God ſeeing this their beaſtly and abominable living, and perceiving that they amended not, but rather increaſed daily more and more in their ſinful and unclean manners, repented that he had ever made Man: And to ſhew how greatly he abhorreth Adultery, Whoredom, Fornication, and all Uncleanneſs, he made all the fountains of the deep earth to burſt out, and the ſluices of Heaven to be opened, ſo that the rain came down upon the Earth by the ſpace of forty days and forty nights, and by this means deſtroyed the whole World, and all Mankind, eight perſons only excepted; that is to ſay, *Noah* the Preacher of Righteouſneſs (as St. *Peter* calleth him) and his Wife, his three Sons and their Wives. O what a grievous plague did God caſt here upon all living Creatures for the ſin of Whoredom! For the which God took vengeance not only of Man, but of all beaſts, fowls, and all living Creatures. Manſlaughter was committed before, yet was not the World deſtroyed
Gen. 4. for that: But for Whoredom all the World (few only except) was overflowed with waters, and ſo periſhed. An example worthy to be remembred, that ye may learn to fear God.

Gen. 19. We read again, that for the filthy ſin of Uncleanneſs, *Sodom* and *Gomorrha*, and the other Cities nigh unto them, were deſtroyed by Fire and Brimſtone from Heaven; ſo that there was neither Man, Woman, Child, nor Beaſt, nor yet any thing that grew upon the Earth there, left undeſtroyed. Whoſe heart trembleth not at the hearing of this Hiſtory?

Who

Who is ſo drowned in whoredom and uncleanneſs, that will not now for ever after leave this abominable living, ſeeing that God ſo grievouſly puniſheth uncleanneſs, to rain fire and brimſtone from Heaven, to deſtroy whole Cities, to kill Man, Woman, and Child, and all other living Creatures there abiding, to conſume with fire all that ever grew? What can be more manifeſt tokens of God's wrath and vengeance againſt uncleanneſs and impurity of life? Mark this Hiſtory (good people) and fear the vengeance of God. Do you not read alſo, that God did ſmite *Pharaoh* and his Houſe with great plagues, becauſe that he ungodlily deſired *Sarah* the wife of *Abraham?* Likewiſe we read of *Abimelech* King of *Gerar*, although he touched her not by carnal knowledge. Theſe plagues and puniſhments did God caſt upon filthy and unclean perſons before the Law was given (the Law of Nature only reigning in the hearts of Men) to declare how great love he had to Matrimony and Wedlock; and again, how much he abhorreth Adultery, Fornication, and all Uncleanneſs. And when the Law that forbad whoredom was given by *Moſes* to the *Jews*, did not God command that the breakers thereof ſhould be put to death? The words of the Law be theſe: Whoſo committeth Adultery with any Man's wife, ſhall dye the death, both the Man and the Woman, becauſe he hath broken wedlock with his Neighbour's wife. In the Law alſo it was commanded, that a Damoſel and a Man taken together in whoredom ſhould be both ſtoned to death. In another place we alſo read, that God commanded *Moſes* to take all the head Rulers and Princes of the People, and to hang them upon Gibbets openly, that every Man might ſee them, becauſe they either committed, or did not puniſh whoredom. Again, Did not God ſend ſuch a plague among the people for Fornication and Uncleanneſs, that there died in one day three and twenty thouſand? I paſs over, for lack of time, many other Hiſtories of the Holy Bible, which declare the grievous vengeance, and heavy diſpleaſure of God againſt Whoremongers and Adulterers. Certes, this extreme puniſhment appointed of God, ſheweth evidently how greatly God hateth whoredom. And let us not doubt, but that God at this preſent abhorreth all manner of Uncleanneſs, no leſs than he did in the Old Law, and will undoubtedly puniſh it, both in this world, and in the world to come. For he is a God that can abide no wickedneſs: Therefore ought it to be eſchewed of all that tender the glory of God, and the ſalvation of their own ſouls.

Gen. 12.

Gen. 20.

Lev. 22.

Num. 25.

Pſal. 5.

St. *Paul* ſaith, All theſe things are written for our example, and to teach us the fear of God, and the obedience of his holy Laws. For if God ſpared not the natural branches, neither will he ſpare us that be but grafts, if we commit the like offence. If God deſtroyed many thouſands of people, many cities, yea the whole world for whoredom, let us not flatter our ſelves, and think we ſhall eſcape free, and without puniſhment. For he hath promiſed in his holy Law to ſend moſt grievous plagues upon them that tranſgreſs, or break his holy Commandments. Thus have we heard how God puniſheth the ſin of Adultery; let us now hear certain Laws which the Civil Magiſtrates deviſed in their Countries for the puniſhment thereof, that we may learn how Uncleanneſs hath ever been deteſted in all well ordered Cities and Commonwealths, and among all honeſt perſons. The Law among the *Lepreians* was this, that

1 Cor. 10.

Laws deviſed for the puniſhment of Whoredom.

when any were taken in Adultery, they were bound and carried three days through the City, and afterwards as long as they lived they were deſpiſed, and with ſhame and confuſion counted as perſons void of all honeſty. Among the *Locrenſians* the Adulterers had both their eyes thruſt out. The *Romans* in times paſt puniſhed whoredom ſometime by fire, ſometime by ſword. If any Man among the *Egyptians* had been taken in Adultery, the Law was, that he ſhould openly, in the preſence of all the people, be ſcourged naked with whips, unto the number of a thouſand ſtripes; the Woman that was taken with him had her Noſe cut off, whereby ſhe was known ever after to be a Whore, and therefore to be abhorred of all Men. Among the *Arabians*, they that were taken in Adultery had their heads ſtricken from their bodies. The *Athenians* puniſhed whoredom with death in like manner. So likewiſe did the barbarous *Tartarians*. Among the *Turks* even at this day, they that be taken in adultery, both Man and Woman, are ſtoned ſtraitway to death without mercy. Thus we ſee what godly acts were deviſed in times paſt of the high Powers, for the putting away of whoredom, and for the maintaining of holy Matrimony or Wedlock, and pure converſation; and the Authors of theſe Acts were no Chriſtians, but the Heathen: Yet were they ſo inflamed with the love of honeſty and pureneſs of life, that for the maintenance and conſervation or keeping up of that, they made godly Statutes, ſuffering neither Fornication or Adultery to reign in their

Matth. 12. Realms unpuniſhed. Chriſt ſaid to the people, The *Ninevites* ſhall riſe at the judgment with this Nation (meaning the unfaithful *Jews*) and ſhall condemn them; for they repented at the preaching of *Jonas*: but behold (ſaith he) a greater than *Jonas* is here (meaning himſelf) and yet they repent not. Shall not (think you) likewiſe the *Locrenſians*, *Arabians*, *Athenians*, with ſuch other, riſe up in the judgment, and condemn us, foraſmuch as they ceaſed from their whoredom at the commandment of Man; and we have the Law and manifeſt Precepts and Commandments of God, and yet forſake we not our filthy Converſation? Truly, truly, it ſhall be eaſier at the day of judgment to theſe Heathens than to us, except we repent and amend. For though death of body ſeemeth to us a grievous puniſhment in this world for whoredom; yet is that pain nothing in compariſon of the grievous torments which Adulterers, Fornicators, and all unclean Perſons ſhall ſuffer after this life. For all ſuch ſhall

1 Col. 6. Gal. 5. Eph. 5. be excluded and ſhut out of the kingdom of heaven; as St. *Paul* ſaith, Be not deceived, for neither whoremongers nor worſhippers of Images, nor adulterers, nor effeminate perſons, nor ſodomites, nor thieves, nor covetous perſons, nor drunkards, nor curſed ſpeakers, nor revilers, ſhall

Apoc. 20. inherit the Kingdom of God. And St. *John* in his Revelation ſaith, That whoremongers ſhall have their part with murderers, ſorcerers, enchanters, lyars, idolaters, and ſuch other, in the Lake which burneth with fire and brimſtone, which is the ſecond death. The puniſhment of the body, although it be death, hath an end; but the

Matth. 13. Mark 9. puniſhment of the ſoul, which St. *John* calleth the ſecond death, is everlaſting; there ſhall be fire and brimſtone, there ſhall be weeping and gnaſhing of teeth; the worm that there ſhall gnaw the conſcience of the damned, ſhall never dye. O! Whoſe heart diſtilleth not even drops

drops of blood, to hear and conſider theſe things? If we tremble and ſhake at the hearing and naming of theſe pains, O what ſhall they do that ſhall feel them, that ſhall ſuffer them, yea, and ever ſhall ſuffer, worlds without end! God have mercy upon us. Who is now ſo drowned in ſin, and paſt all godlineſs, that he will ſet more by filthy and ſtinking pleaſure (which ſoon paſſeth away) than by the loſs of everlaſting glory? Again, who will ſo give himſelf to the luſts of the fleſh, that he feareth nothing at all the pain of hell fire? But let us hear how we may eſchew the ſin of whoredom and adultery, that we may walk in the fear of God, and be free from thoſe moſt grievous and intolerable torments, which abide all unclean perſons. Now to avoid fornication, adultery, and all uncleanneſs, let us provide, that above all things we may keep our hearts pure and clean, from all evil thoughts and carnal luſts: For if that be once infected and corrupt, we fall headlong into all kind of ungodlineſs. This ſhall we eaſily do, if when we feel inwardly, that Satan our old enemy tempteth us unto whoredom, we by no means conſent to his crafty ſuggeſtions, but valiantly reſiſt and withſtand him by ſtrong faith in the Word of God: alledging againſt him always in our heart, this commandment of God. *Scriptum eſt, non mœchaberis*; It is written, Thou ſhalt not commit whoredom. It ſhall be good alſo for us ever to live in the fear of God, and to ſet before our eyes the grievous threatnings of God againſt all ungodly ſinners, and to conſider in our mind, how filthy, beaſtly, and ſhort that pleaſure is, whereunto Satan continually ſtirreth and moveth us: And again, how the pain appointed for that ſin is intolerable and everlaſting. Moreover, to uſe a temperance and ſobriety in eating and drinking, to eſchew unclean communication, to avoid all filthy company, to flee idleneſs, to delight in reading the Holy Scriptures, to watch in godly prayers and virtuous meditation, and at all times, to exerciſe ſome godly travels, ſhall help greatly to the eſchewing of Whoredom.

Remedies whereby to avoid fornication and adultery.

And here are all degrees to be moniſhed, whether they be married or unmarried, to love chaſtity and cleanneſs of life. For the married are bound by the Law of God ſo purely to love one another, that neither of them ſeek any ſtrange love. The Man muſt only cleave to his wife, and the wife again only to her husband: They muſt ſo delight in one another's company, that none of them covet any other. And as they are bound thus to live together in all godlineſs and honeſty, ſo likewiſe it is their duty, virtuouſly to bring up their children, and provide, that they fall not into Satan's ſnare, nor into any uncleanneſs, but that they come pure and honeſt unto holy wedlock, when time requireth. So likewiſe ought all Maſters and Rulers to provide, that no whoredom, nor any point of uncleanneſs be uſed among their Servants. And again, they that are ſingle, and feel in themſelves that they cannot live without the company of a Woman, let them get wives of their own, and ſo live godly together: For it is better to marry than to burn. 1 Cor. 7.

And to avoid fornication, ſaith the Apoſtle, let every Man have his own wife, and every Woman her own husband. Finally, all ſuch as feel in themſelves a ſufficiency and ability (through the working of God's Spirit) to lead a ſole and continent life, let them praiſe God for his gift, and ſeek all means poſſible to maintain the ſame: As by reading of Holy Scriptures,

tures, by godly meditations, by continual prayers, and ſuch other virtuous exerciſes. If we all on this wiſe will endeavour our ſelves to eſchew fornication, adultery, and all uncleanneſs, and lead our lives in all godlineſs and honeſty, ſerving God with pure and clean hearts, and glorifying him in our bodies by the leading an innocent and harmleſs life, we may be ſure to be in the number of thoſe, of whom our Saviour Chriſt
Matth. 5. ſpeaketh in the Goſpel on this manner: Bleſſed are the pure in heart, for they ſhall ſee God: To whom alone be all glory, honour, rule, and power, world without end. *Amen.*

A

SERMON

AGAINST

Contention and Brawling.

THIS day (good Chriſtian people) ſhall be declared unto you, the unprofitableneſs and ſhameful unhoneſty of contention, ſtrife, and debate; to the intent, that when you ſhall ſee as it were in a table printed before your eyes, the evil-favouredneſs and deformity of this moſt deteſtable vice, your ſtomachs may be moved to riſe againſt it, and to deteſt and abhor that ſin, which is ſo much to be hated, and pernicious and hurtful to all Men. But among all kinds of Contention,
1 Tim. 1. none is more hurtful than is Contention in matters of Religion. Eſchew (ſaith St. *Paul*) fooliſh and unlearned queſtions, knowing that they breed
2 Tim. 2. ſtrife. It becometh not the ſervant of God to fight, or ſtrive, but to be meek toward all Men. This Contention and Strife was in St. *Paul*'s time among the *Corinthians*, and is at this time among us *Engliſh*-Men. For too many there be, which upon the Ale-benches or other places, delight to ſet forth certain queſtions, not ſo much pertaining to edification, as to vain-glory, and ſhewing forth of their cunning, and ſo unſoberly to reaſon and diſpute, that when neither part will give place to other, they fall to chiding and contention, and ſome time from hot words to further
1 Cor. 3. inconvenience. St. *Paul* could not abide to hear among the *Corinthians* theſe words of diſcord or diſſention, I hold of *Paul*, I of *Cephas*, and I of *Apollo*: What would he then ſay, if he heard theſe words of Contention (which be now almoſt in every Man's mouth?) He is a Phariſee, he is a Goſpeller, he is of the new ſort, he is of the old faith, he is a new-broached brother, he is a good Catholick Father, he is a Papiſt, he is an Hetetick. O how the Church is divided? O how the Cities be cut and mangled? O how the Coat of Chriſt, that was without ſeam, is all rent and torn? O body myſtical of Chriſt, where is that holy and happy unity, out of the which whoſoever is, he is not in Chriſt? If one member be pulled from another, where is the body? If the body be drawn from the head, where is the life of the body? We cannot be joined to

Chriſt

Chriſt our Head, except we be glued with concord and charity one to another. For he that is not of this unity, is not of the Church of Chriſt, which is a Congregation or unity together, and not a diviſion. St. *Paul* ſaith, That as long as emulation or envying, contention, and factions or ſects be among us, we be carnal, and walk according to the fleſhly Man. And St. *James* ſaith, If ye have bitter emulation or envying, and contention in your hearts, glory not of it: For where contention is, there is unſtedfaſtneſs and all evil deeds. And why do we not hear St. *Paul*, which prayeth us; whereas he might command us, ſaying, I beſeech you in the Name of our Lord Jeſus Chriſt, that you will ſpeak all one thing, and that there be no diſſention among you, but that you will be one whole body, of one mind, and of one opinion in the truth. If his deſire be reaſonable and honeſt, why do we not grant it? If his requeſt be for our profit, why do we refuſe it? And if we liſt not to hear his petition or prayer, yet let us hear his exhortation, where he ſaith, I exhort you that you walk as it becometh the vocation in which you be called, with all ſubmiſſion and meekneſs, with lenity and ſoftneſs of mind, bearing with one another in charity, ſtudying to keep the unity of the Spirit by the bond of Peace: For there is one Body, one Spirit, one Faith, one Baptiſm. There is (ſaith he) but one Body, of the which he can be no lively Member, that is at variance with the other Members. There is one Spirit, which joineth and knitteth all things in one. And how can this one Spirit reign in us, when we among our ſelves be divided? There is but one Faith, and how can we then ſay, He is of the old Faith, and he is of the new Faith? There is but one Baptiſm, and then ſhall not all they which be baptized be one? Contention cauſeth diviſion, wherefore it ought not to be among Chriſtians, whom one Faith and Baptiſm joineth in an unity. But if we contemn St. *Paul*'s requeſt and exhortation, yet at the leaſt let us regard his earneſt intreating, in the which he doth very earneſtly charge us, and (as I may ſo ſpeak) conjure us in this form and manner: If there be any conſolation in Chriſt, if there be any comfort of love, if you have any fellowſhip of the Spirit, if you have any bowels of pity and compaſſion, fulfil my joy; being all alike affected, having one charity, being of one mind, of one opinion, that nothing be done by contention or vain-glory. Who is he, that hath any bowels of pity, that will not be moved with theſe words ſo pithy? Whoſe heart is ſo ſtony, that the ſword of theſe words (which be more ſharp than any two-edged ſword) may not cut and break aſunder? Wherefore let us endeavour our ſelves to fulfil St. *Paul*'s joy here in this place, which ſhall be at length to our great joy in another place. Let us ſo read the Scripture, that by reading thereof we may be made the better livers, rather than the more contentious diſputers. If any thing be neceſſary to be taught, reaſoned or diſputed, let us do it with all meekneſs, ſoftneſs, and lenity. If any thing ſhall chance to be ſpoken uncomely, let one bear another's frailty. He that is faulty, let him rather amend, than defend that which he hath ſpoken amiſs, leſt he fall by Contention from a fooliſh Error into an obſtinate Hereſy. For it is better to give place meekly, than to win the victory with the breach of charity, which chanceth when every Man will defend his opinion obſtinately. If we be the Chriſtian Men, why do we not follow Chriſt, who ſaith, Learn of me, for I am meek and

1 Cor. 3.

James 3.

1 Cor. 1.

Epheſ. 4.

Phil. 2.

How we ſhould read the Scripture.

Matth. 11.

lowly in heart? A Diſciple muſt learn the leſſon of his Schoolmaſter, and a Servant muſt obey the commandment of his Maſter. He that is wiſe and learned (ſaith St. *James*) let him ſhew his goodneſs by his good converſation and ſoberneſs of his wiſdom. For where there is envy and contention, that wiſdom cometh not from God, but is worldly wiſdom, Man's wiſdom, and deviliſh wiſdom. For the wiſdom that cometh from above, from the Spirit of God, is chaſte and pure, corrupted with no evil affections: It is quiet, meek, and peaceable, abhorring all deſire of contention: It is tractable, obedient, not grudging to learn, and to give place to them that teach better for the reformation. For there ſhall never be an end of ſtriving and contention, if we contend who in contention ſhall be maſter, and have the over hand: We ſhall heap error upon error, if we continue to defend that obſtinately, which was ſpoken unadviſedly. For truth it is, that ſtiffneſs in maintaining an opinion breedeth contention, brawling and chiding, which is a vice among all other moſt pernicious and peſtilent to common peace and quietneſs. And as it ſtandeth betwixt two perſons and parties (for no Man commonly doth chide with himſelf) ſo it comprehendeth two moſt deteſtable vices; the one is picking of quarrels with ſharp and contentious words; the other ſtandeth in froward anſwering, and multiplying evil words again. The firſt is ſo abominable, that St. *Paul* ſaith, If any that is called a brother be a worſhipper of Idols, a brawler, a picker of quarrels, a thief, or an extortioner, with him that is ſuch a Man ſee that ye eat not. Now here conſider that St. *Paul* numbreth a ſcolder, a brawler, or a picker of quarrels, among thieves and idolaters: and many times there cometh leſs hurt of a thief, than of a railing tongue: For the one taketh away a Man's good name, the other taketh but his riches, which is of much leſs value and eſtimation than is his good name. And a thief hurteth but him from whom he ſtealeth; but he that hath an evil tongue troubleth all the town where he dwelleth, and ſometime the whole Country. And a railing tongue is a peſtilence ſo full of contagiouſneſs, that St. *Paul* willeth Chriſtian Men to forbear the company of ſuch, and neither to eat nor drink with them. And whereas he will not that a Chriſtian Woman ſhould forſake her huſband, although he be an Infidel, or that a Chriſtian ſervant ſhould depart from his Maſter, which is an Infidel and Heathen, and ſo ſuffereth a Chriſtian Man to keep Company with an Infidel; yet he forbiddeth us to eat or drink with a ſcolder, or quarrel-picker. And alſo in the ſixth Chapter to the *Corinthians*, he ſaith thus; Be not deceived, for neither Fornicators, neither worſhippers of Idols, neither Thieves, nor Drunkards, nor curſed Speakers, ſhall dwell in the kingdom of Heaven. It muſt needs be a great fault, that doth move and cauſe the Father to diſinherit his natural Son. And how can it otherwiſe be, but that this curſed ſpeaking muſt needs be a moſt damnable ſin, the which doth cauſe God our moſt merciful and loving Father to deprive us of his moſt bleſſed Kingdom of Heaven? Againſt the other ſin that ſtandeth in requiting taunt for taunt, ſpeaketh Chriſt himſelf, ſaying, I ſay unto you reſiſt not evil, but love your enemies, and ſay well by them that ſay evil by you, do well unto them that do evil unto you, and pray for them that do hurt and perſecute you, that you may be the Children of your Father which is in Heaven, who ſuffereth his Sun to riſe both upon

James 3.

Againſt quarrel-picking.

1 Cor. 5.

1 Cor. 5.

1 Cor. 6.

Againſt froward anſwering.

Matth. 5.

upon good and evil, and ſendeth his rain both upon the juſt and unjuſt. To this Doctrine of Chriſt agreeth very well the teaching of St. *Paul*, that choſen veſſel of God, who ceaſeth not to exhort and call upon us, ſaying, Bleſs them that curſe you; bleſs, I ſay, and curſe not; recompenſe to no Man evil for evil; if it be poſſible (as much as lieth in you) live peaceably with all Men. Rom. 12.

The Second Part of the Sermon againſt Contention.

IT hath been declared unto you in this Sermon againſt ſtrife and brawling, what great inconvenience cometh thereby, ſpecially of ſuch contention as groweth in matters of Religion: And how when as no Man will give place to another, there is no end of contention and diſcord; and that unity which God requireth of Chriſtians is utterly thereby neglected and broken; and that this contention ſtandeth chiefly in two points, as in picking of quarrels, and making of froward anſwers. Now ye ſhall hear St. *Paul*'s words, ſaying, Dearly beloved, avenge not your ſelves, but rather give place unto wrath; for it is written, Vengeance is mine, and I will revenge, ſaith the Lord. Therefore if thine enemy hunger, feed him; if he thirſt, give him drink. Be not overcome with evil, but overcome evil with goodneſs. All theſe be the words of St. *Paul*; but they that be full of ſtomach, and ſet ſo much by themſelves, that they may not abide ſo much as one evil word to be ſpoken of them, peradventure will ſay, If I be reviled, ſhall I ſtand ſtill like a Gooſe, or a Fool, with my finger in my mouth? Shall I be ſuch an idiot and dizard, to ſuffer every Man to ſpeak upon me what they liſt, to rail what they liſt, to ſpew out all their venom againſt me at their pleaſures? Is it not convenient that he that ſpeaketh evil ſhould be anſwered accordingly? If I ſhall uſe this lenity and ſoftneſs, I ſhall both increaſe mine enemies frowardneſs, and provoke others to do the like. Such reaſons make they, that can ſuffer nothing, for the defence of their impatience. And yet if by froward anſwering to a froward perſon, there were hope to remedy his frowardneſs, he ſhould leſs offend that ſo ſhould anſwer, doing the ſame not of ire or malice, but only of that intent, that he that is ſo froward or malicious may be reformed. But he that cannot amend another Man's fault, or cannot amend it without his own fault, better it were that one ſhould periſh than two. Then if he cannot quiet him with gentle words, at the leaſt let him not follow him in wicked and uncharitable words. If he can pacify him with ſuffering, let him ſuffer; and if not, it is better to ſuffer evil than to do evil; to ſay well, than to ſay evil. For to ſpeak well againſt evil, cometh of the Spirit of God; but to render evil for evil, cometh of the contrary Spirit. And he that cannot temper nor rule his own anger, is but weak and feeble, and rather more like a Woman or a Child than a ſtrong Man. For the true ſtrength and manlineſs is to overcome wrath, and to deſpiſe injuries, and other Men's fooliſhneſs. And beſides this, he that ſhall deſpiſe the wrong done unto him by his enemy, every Man ſhall perceive that it was ſpoken or done without cauſe: Whereas contrarily, he that doth fume and chafe at it, ſhall help the cauſe of his adverſary, giving ſuſpicion that

An Objection.

An Anſwer.

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the thing is true. And in ſo going about to revenge evil, we ſhew our ſelves to be evil; and while we puniſh and revenge another Man's folly, we double and augment our own folly. But many pretences find they, that be wilful to colour their impatience. Mine enemy, ſay they, is not worthy to have gentle words or deeds, being ſo full of malice or froward-neſs. The leſs he is worthy, the more art thou therefore allowed of God, and the more art thou commended of Chriſt, for whoſe ſake thou ſhouldeſt render good for evil, becauſe he hath commanded thee, and alſo deſerved that thou ſhouldeſt ſo do. Thy neighbour hath peradventure with a word offended thee: Call thou to thy remembrance with how many words and deeds, how grievouſly thou haſt offended thy Lord God. What was Man when Chriſt died for him? Was he not his enemy, and unworthy to have his favour and mercy? Even ſo, with what gentleneſs and patience doth he forbear, and tolerate, and ſuffer thee, although he is daily offended by thee? Forgive therefore a light treſpaſs to thy neighbour, that Chriſt may forgive thee many thouſands of treſpaſſes, which art every day an offender. For if thou forgive thy brother, being to thee a treſpaſſer, then haſt thou a ſure ſign and token that God will forgive thee, to whom all Men be debtors and treſpaſſers. How wouldeſt thou have God merciful to thee, if thou wilt be cruel unto thy brother? Canſt thou not find in thy heart to do that towards another that is thy fellow, which God hath done to thee, that art but his ſervant? Ought not one ſinner to forgive another, ſeeing that Chriſt which was no ſinner, did pray to his Father for them that without mercy, and deſpitefully put
1 Pet. 2. him to death? Who, when he was reviled, he did not uſe reviling words again; and when he ſuffer'd wrongfully, he did not threaten, but gave all vengeance to the judgment of his Father, which judgeth rightfully. And what crackeſt thou of thy head, if thou labour not to be in the body? Thou canſt be no member of Chriſt, if thou follow not the ſteps
Iſa. 53. of Chriſt, who, as the Prophet ſaith, was led to death like a Lamb, not opening his mouth to reviling, but opening his mouth to praying for
Luke 23. them that crucified him, ſaying, Father, forgive them, for they cannot
Acts 7. tell what they do. The which example, anon after Chriſt, St. *Stephen* did follow, and after St. *Paul:* We be evil ſpoken of (ſaith he) and we ſpeak well: We ſuffer perſecution, and take it patiently: Men curſe us,
1 Cor. 4. and we gently intreat. Thus St. *Paul* taught that he did, and he did that he taught. Bleſs you (ſaith he) them that perſecute you: Bleſs you, and curſe not. Is it a great thing to ſpeak well to thine adverſary, to whom Chriſt doth command thee to do well? *David*, when *Shimei* did call him all to nought, did not chide again, but ſaid patiently, Suffer him to ſpeak evil, if perchance the Lord will have mercy on me. Hiſtories be full of examples of Heathen Men, that took very meekly both opprobrious and reproachful words, and injurious or wrongful deeds. And ſhall thoſe Heathen excel in patience us that profeſs Chriſt, the teacher and example of all patience? *Lyſander*, when one did rage againſt him in reviling of him, he was nothing moved, but ſaid, Go to, go to, ſpeak againſt me as much, and as oft as thou wilt, and leave out nothing, if perchance by this means thou mayſt diſcharge thee of thoſe naughty things, with which it ſeemeth that thou art full laden. Many Men ſpeak evil of all Men, becauſe they can ſpeak well of no Man. After

this

this ſort this wiſe Man avoideth from him the reproachful words ſpoken unto him, imputing and laying them to the natural ſickneſs of his adverſary. *Pericles*, when a certain ſcolder or railing fellow did revile him, he anſwered not a word again, but went into a gallery; and after towards night, when he went home, this ſcolder followed him, raging ſtill more and more, becauſe he ſaw the other to ſet nothing by him: And after that he came to his gate (being dark night) *Pericles* commande done of his ſervants to light a torch, and to bring the ſcolder home to his own houſe. He did not only with quietneſs ſuffer this brawler patiently, but alſo recompenſed an evil turn with a good turn, and that to his enemy. Is it not a ſhame for us that profeſs Chriſt, to be worſe than Heathen people, in a thing chiefly pertaining to Chriſt's Religion? Shall Philoſophy perſuade them more than God's word ſhall perſuade us? Shall natural reaſon prevail more with them, than Religion ſhall with us? Shall Man's wiſdom lead them to thoſe things, whereunto the heavenly Doctrine cannot lead us? What blindneſs, wilfulneſs, or rather madneſs is this? *Pericles* being provoked to anger with many villanous words, anſwered not a word. But we, ſtirred but with one little word, what foul work do we make? How do we fume, rage, ſtamp, and ſtare like Mad-men? Many Men of every trifle will make a great matter, and of a ſpark of a little word will kindle a great fire, taking all things in the worſt part. But how much better is it, and more like to the example and doctrine of Chriſt, to make rather a greater fault in our neighbour a ſmall fault, reaſoning with our ſelves after this ſort: He ſpake theſe words, but it was in a ſudden heat, or the drink ſpake them, and not he, or he ſpake them at the motion of ſome other, or he ſpake them being ignorant of the truth; he ſpake them not againſt me, but againſt him whom he thought me to be. But as touching evil-ſpeaking, he that is ready to ſpeak evil againſt other Men, firſt let him examine himſelf, whether he be faultleſs and clear of the fault which he findeth in another. For it is a ſhame when he that blameth another for any fault, is guilty himſelf, either in the ſame fault, or in a greater. It is a ſhame for him that is blind to call another Man blind, and it is more ſhame for him that is whole blind to call him blinkard that is but purblind. For this is to ſee a ſtraw in another Man's eye, when a Man hath a block in his own eye.

Reaſons to move Men from quarrel-picking.

Then let him conſider, that he that uſeth to ſpeak evil ſhall commonly be evil ſpoken of again. And he that ſpeaketh what he will for his pleaſure, ſhall be compelled to hear what he would not, to his diſpleaſure. Moreover, let him remember that ſaying, That we ſhall give an account for every idle word. How much more then ſhall we make reckoning for our ſharp, bitter, brawling and chiding words, which provoke our brother to be angry, and ſo to the breach of his charity? And as touching evil anſwering, although we be never ſo much provoked by other Men's evil-ſpeaking, yet we ſhall not follow their frowardneſs by evil anſwering, if we conſider that anger is a kind of madneſs, and that he which is angry is (as it were for the time) in a phrenſy. Wherefore let him beware, leſt in his fury he ſpeak any thing whereof afterward he may have juſt cauſe to be ſorry. And he that will defend that anger is not fury, but that he hath reaſon, even when he is moſt angry, then let him reaſon thus with himſelf when he is angry: Now I am ſo moved and

Matth. 12.

Reaſons to move Men from froward anſwering.

chafed, yet within a little while after I ſhall be otherwiſe minded; wherefore then ſhould I now ſpeak any thing in mine anger, which hereafter, when I would faineſt, cannot be changed? Wherefore ſhall I do any thing, now being (as it were) out of my wit; for the which, when I ſhall come to my ſelf again, I ſhall be very ſad? Why doth not reaſon, why doth not godlineſs, yea, why doth not Chriſt obtain that thing now of me, which hereafter time ſhall obtain of me? If a Man be called an Adulterer, Uſurer, Drunkard, or by any other ſhameful name, let him conſider earneſtly, whether he be ſo called truly or falſly: If truly, let him amend his fault, that his adverſary may not after worthily charge him with ſuch offences: If theſe things be laid againſt him falſly, yet let him conſider whether he hath given any occaſion to be ſuſpected of ſuch things, and ſo he may both cut off that ſuſpicion whereof this ſlander did ariſe, and in other things ſhall live more warily. And thus uſing our ſelves, we may take no hurt, but rather much good, by the rebukes and ſlanders of our enemy. For the reproach of an enemy may be to many Men a quicker ſpur to the amendment of their life, than the gentle monition of a friend. *Philippus* the King of *Macedonia*, when he was evil ſpoken of by the chief Rulers of the City of *Athens*, he did thank them heartily, becauſe by them he was made better, both in his words and deeds: For I ſtudy (ſaith he) both by my ſayings and doings to prove them lyars.

The Third Part of the Sermon againſt Contention.

YE heard in the laſt leſſon of the Sermon againſt ſtrife and brawling, how we may anſwer them which maintain their froward ſayings in contention, and that will revenge with words ſuch evil as other Men do them; and finally, how we may according to God's will order our ſelves, and what to conſider towards them when we are provoked to contention and ſtrife with railing words. Now to proceed in the ſame matter, you ſhall know the right way how to diſprove and overcome your adverſary and enemy. This is the beſt way to diſprove a Man's adverſary, ſo to live, that all which ſhall know his honeſty, may bear witneſs that he is ſlandered unworthily. If the fault, whereof he is ſlandered, be ſuch, that for the defence of his honeſty he muſt needs make anſwer, let him anſwer quietly and ſoftly on this faſhion, That thoſe faults be laid againſt him falſly. For it is truth that the wiſe Man
Prov. 15. ſaith, A ſoft anſwer aſſwageth anger, and a hard and ſharp anſwer doth
1 Kings 25. ſtir up rage and fury. The ſharp anſwer of *Nabal* provoked *David* to cruel vengeance; but the gentle words of *Abigal* quenched the fire again that was all in a flame. And a ſpecial remedy againſt malicious tongues, is to arm our ſelves with patience, meekneſs, and ſilence, leſt with mul-
An Objection. tiplying words with the enemy, we be made as he. But they that cannot bear one evil word, peradventure for their own excuſe will alledge
Prov. 26. that which is written: He that deſpiſeth his good name is cruel. Alſo we read, Anſwer a fool according to his fooliſhneſs. And our Lord Jeſus did hold his peace at certain evil ſayings; but to ſome he anſwered diligently. He heard Men call him a *Samaritan*, a Carpenter's Son, a wine-

wine-drinker, and he held his peace: But when he heard them ſay, Thou haſt the devil within thee, he anſwered to that earneſtly. Truth it is indeed, that there is a time when it is convenient to anſwer a fool according to his fooliſhneſs, leſt he ſhould ſeem in his own conceit to be wiſe. And ſometime it is not profitable to anſwer a fool according to his fooliſhneſs, leſt the wiſe Man be made like to the fool. When our infamy, or the reproach that is done unto us, is joined with the peril of many, then it is neceſſary in anſwering to be quick and ready. For we read that many holy Men, of good zeal, have ſharply and fiercely both ſpoken and anſwered Tyrants and evil Men: Which ſharp words came not of anger, rancor or malice, or deſire of vengeance, but of a fervent deſire to bring them to the true knowledge of God, and from ungodly living, by an earneſt and ſharp rebuke and chiding. In this zeal, St. *John Baptiſt* called the Phariſees Adders brood; and St. *Paul* called the *Galatians* Fools; and the Men of *Crete* he called lyars, evil beaſts, and ſluggiſh bellies; and the falſe Apoſtles he called dogs and crafty workmen. And his zeal is godly, and to be allowed, as it is plainly proved by the example of Chriſt, who although he were the fountain and ſpring of all meekneſs, gentleneſs and ſoftneſs, yet he called the obſtinate Scribes and Phariſees, blind guides, fools, painted graves, hypocrites, ſerpents, adders brood, a corrupt and wicked generation. Alſo he rebuketh *Peter* eagerly, ſaying, Go behind me, Satan. Likewiſe St. *Paul* reproveth *Elymas*, ſaying, O thou full of all craft and guile, enemy to all Juſtice, thou ceaſeſt not to deſtroy the right ways of God: And now lo, the hand of the Lord is upon thee, and thou ſhalt be blind, and not ſee for a time. And St. *Peter* reprehendeth *Ananias* very ſharply, ſaying, *Ananias*, how is it that Satan hath filled thy heart, that thou ſhouldeſt lye unto the Holy Ghoſt? This zeal hath been ſo fervent in many good Men, that it hath ſtirred them, not only to ſpeak bitter and eager words, but alſo to do things, which might ſeem to ſome to be cruel, but indeed they be very juſt, charitable and godly, becauſe they were not done of ire, malice, or contentious mind, but of a fervent mind, to the glory of God, and the correction of ſin, executed by Men called to that office. For in this zeal our Lord Jeſus Chriſt did drive with a whip the buyers and ſellers out of the Temple. In this zeal *Moſes* brake the two Tables which he had received at God's hand, when he ſaw the *Iſraelites* dancing about the Calf, and cauſed to be killed twenty four thouſand of his own people. In this zeal, *Phineas*, the ſon of *Eleazer* did thruſt through with his ſword *Zimri* and *Coſby*, whom he found together joined in the act of Uncleanneſs. Wherefore now to return again to contentious words, and ſpecially in matters of Religion and God's Word (which would be uſed with all modeſty, ſoberneſs and chaſtity) the words of St. *James* ought to be well marked, and born in memory, where he ſaith, That of contention riſeth all evil. And the wiſe King *Solomon* ſaith, Honour is due to a Man that keepeth himſelf from contention, and all that mingle themſelves therewith be fools. And becauſe this vice is ſo much hurtful to the ſociety of a Commonwealth in all well-ordered Cities, theſe common brawlers and ſcolders be puniſhed with a notable kind of pain, as to be ſet on the Cucking-ſtool, Pillory, or ſuch like. And they be unworthy to live in a Commonwealth, the which do

Anſwer.

Matth. 3. Gal. 3. Titus 1. Phil. 3.

Matth. 23.

Matth. 16.

Acts 13.

Acts 5.

John 2.

Ex. 32.

Num. 25.

But theſe Examples are not to be followed of every body, but as Men be called to office, and ſet in authority.

Prov. 20.

as much as lieth in them, with brawling and ſcolding, to diſturb the quietneſs and peace of the ſame. And whereof cometh this contention, ſtrife and variance, but of pride and vain-glory? Let us therefore humble our ſelves under the mighty hand of God, which hath promiſed to reſt upon them that be humble and low in ſpirit. If we be good and quiet Chriſtian Men, let it appear in our ſpeech and tongues. If we have forſaken the Devil, let us uſe no more deviliſh tongues. He that hath been a railing ſcolder, now let him be a ſober counſellor. He that hath been a malicious ſlanderer, now let him be a loving comforter. He that hath been a vain railer, now let him be a ghoſtly teacher. He that hath abuſed his tongue in curſing, now let him uſe it in bleſſing. He that hath abuſed his tongue in evil-ſpeaking, now let him uſe it in ſpeaking well. All bitterneſs, anger, railing, and blaſphemy, let it be avoided from you. If you may, and if it be poſſible, in no wiſe be angry. But if you may not be clean void of this paſſion, yet then ſo temper and bridle it, that it ſtir you not to contention and brawling. If you be provoked with evil-ſpeaking, arm your ſelf with patience, lenity, and ſilence, either ſpeaking nothing, or elſe being very ſoft, meek, and gentle in anſwering. Overcome thine adverſary with benefits and gentleneſs. And above all things, keep peace and unity: Be no peace-breakers, but peace-makers. And then there is no doubt, but that God the Author of comfort and peace, will grant us peace of conſcience, and ſuch concord and agreement, that with one mouth and mind we may glorify God the Father of our Lord Jeſus Chriſt, to whom be all glory now and for ever. *Amen.*

1 Pet. 5. Luke 1.

HEreafter ſhall follow Sermons of Faſting, Prayer, Almſdeeds, of the Nativity, Paſſion, Reſurrection and Aſcenſion of our Saviour Chriſt: Of the due Receiving of his Bleſſed Body and Blood, under the form of Bread and Wine: Againſt Idleneſs, againſt Gluttony and Drunkenneſs, againſt Covetouſneſs, againſt Envy, Ire and Malice, with many other matters, as well fruitful as neceſſary to the edifying of Chriſtian People, and the increaſe of godly living.

God ſave the King.

THE

SECOND TOME

OF

HOMILIES

OF

SUCH MATTERS

As were promiſed and entituled in the former Part of HOMILIES.

Set out by the Authority of the late Queen ELIZABETH, *and to be Read in every Pariſh Church agreeably.*

LONDON:

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AN

ADMONITION

TO ALL

Miniſters Eccleſiaſtical.

FOR that the Lord doth require of his Servant, whom he hath ſet over his houſhold, to ſhew both faithfulneſs and prudence in his Office; it ſhall be neceſſary that ye above all other do behave your ſelves moſt faithfully and diligently in your ſo high a Function: that is, aptly, plainly, and diſtinctly to read the ſacred Scriptures, diligently to inſtruct the youth in their Catechiſm, gravely and reverently to Miniſter his moſt holy Sacraments, prudently alſo to chuſe out ſuch Homiles as be moſt mete for the time, and for the more agreeable inſtruction of the people committed to your charge, with ſuch diſcretion, that where the Homily may appear too long for one reading, to divide the ſame to be read part in the forenoon, and part in the afternoon. And where it may ſo chance ſome one or other Chapter of the Old Teſtament to fall in order to be read upon the Sundays or Holidays, which were better to be changed with ſome other of the New Teſtament of more edification, it ſhall be well done to ſpend your time to conſider well of ſuch Chapters before hand, whereby your prudence and diligence in your office may appear, ſo that your people may have cauſe to glorify God for you, and be the readier to embrace your labours, to your better commendation, to the diſcharge of your Conſciences and their own.

A N

ADMONITION

TO ALL

AN HOMILY OF THE Right Uſe of the Church or Temple of GOD, and of the Reverence due unto the ſame.

The Firſt Chapter.

WHEREAS there appeareth at theſe days great ſlackneſs and negligence of a great ſort of people in reſorting to the Church, there to ſerve God their heavenly Father, according to their moſt bounden duty; as alſo much uncomely and unreverent behaviour of many perſons in the ſame when they be there aſſembled, and thereby may juſt fear ariſe of the wrath of God, and his dreadful plagues hanging over our heads for our grievous offences in this behalf, amongſt other many and great ſins which we daily and hourly commit before the Lord. Therefore for the diſcharge of all our conſciences, and for the avoiding of the common peril and plague hanging over us, let us conſider what may be ſaid out of God's holy Book concerning this matter; whereunto I pray you give good audience, for that it is of great weight, and concerneth you all. Although the eternal and incomprehenſible Majeſty of God, the Lord of Heaven and Earth, whoſe ſeat is Heaven, and the Earth his footſtool, cannot be incloſed in Temples or Houſes made with man's hand, as in dwelling places able to receive or contain his Majeſty, according as is evidently declared by the Prophet *Iſaiah*, and by the doctrine of St. *Stephen* and St. *Paul* in the *Acts* of the Apoſtles. And where King *Solomon* (who builded unto the Lord the moſt glorious Temple that ever was made) ſaith, Who ſhall be able to build a mete or worthy houſe for him? If heaven, and the heaven above all heavens cannot contain him; how much leſs can that which I have builded? And further confeſſeth, What am I, that I ſhould be able to build thee an Houſe, O Lord? But yet for this purpoſe only it is made, that thou may'ſt regard the prayer of thy ſervant, and his humble ſupplication. Much leſs then be our Churches mete dwelling places to receive the incomprehenſible Majeſty of God. And indeed the chief and ſpecial temples of God, wherein he hath greateſt pleaſure, and moſt delighteth to dwell and continue in, are the bodies and minds of true Chriſtians, and the choſen people of God, according to the Doctrine of the holy Scripture, declared in the firſt Epiſtle to the *Corinthians*. Know ye not (ſaith St. *Paul*) that ye be the temple of God, and that the Spirit of God

Iſaiah 66.
Acts 7. 17.
3 Reg. 8.
2 Par. 2. & 6.
1 Cor. 3.

dwelleth in you? If any man defile the Temple of God, him will God deſtroy. For the temple of God is holy, which ye are. And again in
1 Cor. 6. the ſame Epiſtle: Know ye not that your body is the temple of the Holy Ghoſt dwelling in you, whom ye have given you of God, and that ye be not your own? For ye are dearly bought. Glorify ye now therefore God in your body, and in your ſpirit, which are God's. And therefore
John 4. as our Saviour Chriſt teacheth in the Goſpel of St. *John*, they that worſhip God the Father in ſpirit and truth, in what place ſoever they do it, worſhip him aright: for ſuch worſhippers doth God the Father look for. For God is a Spirit, and thoſe that worſhip him, muſt worſhip him in ſpirit and truth, ſaith our Saviour Chriſt. Yet all this notwithſtanding, the material Church or temple is a place appointed, as well by the uſage and continual examples expreſſed in the Old Teſtament, as in the New, for the people of God to reſort together unto, there to hear God's holy Word, to call upon his holy Name, to give him thanks for his innumerable and unſpeakable benefits beſtowed upon us, and duly and truly to celebrate his holy Sacraments: (In the unfeigned doing and accompliſhing of the which, ſtandeth that true and right worſhipping of God aforementioned) and the ſame Church or temple is by the holy Scriptures, both of the Old Teſtament and New, called the Houſe and Temple of the Lord, for the peculiar ſervice there done to his Majeſty by his people, and for the effectuous preſence of his heavenly Grace, wherewith he by his ſaid holy Word endueth his people ſo there aſſembled. And to the ſaid houſe or temple of God, at all times, by common order appointed, are all people that be godly indeed, bound with all diligence to reſort, unleſs by ſickneſs, or other moſt urgent cauſes, they be letted therefrom. And all the ſame ſo reſorting thither, ought with all quietneſs and reverence there to behave themſelves, in doing their bounden duty and ſervice to Almighty God, in the congregation of his Saints. All which things are evident to be proved by God's holy Word, as hereafter ſhall plainly appear.

And firſt of all I will declare by the Scriptures, that it is called (as it is indeed) the Houſe of God, and temple of the Lord. He that ſwear-
John 2. eth by the temple (ſaith our Saviour Chriſt) ſweareth by it, and him that
Matth. 23. dwelleth therein, meaning God the Father, which he alſo expreſſeth plain-
John 2. ly in the Goſpel of St. *John*, ſaying, Do not make the Houſe of my Father the Houſe of merchandize. And in the book of the *Pſalms* the
Pſal. 5. Prophet *David* ſaith, I will enter into thine Houſe, I will worſhip in thy holy temple in thy fear. And it is almoſt in infinite places of the Scripture, eſpecially in the Prophets and book of *Pſalms*, called the
Exod. 25. Houſe of God, or Houſe of the Lord. Sometimes it is named the Tabernacle of the Lord, and ſometimes the Sanctuary, that is to ſay, the holy Place or Houſe of the Lord. And it is likewiſe called the Houſe of
Levit. 19. Prayer, as *Solomon*, who builded the Temple of the Lord at *Jeruſalem*,
3 Reg. 8. 2 Par. 6. doth oft call it the Houſe of the Lord, in the which the Lord's Name
Iſa. 56. Matth. 12. ſhould be called upon. And *Iſaiah* in the 56th Chapter, My Houſe ſhall be called the Houſe of Prayer amongſt all nations. Which text our Saviour Chriſt alledgeth in the New Teſtament, as doth appear in
Matth. 21. Mark 11. Luke 19. three of the Evangeliſts, and in the parable of the Phariſee and the Publican which went to pray; in which parable our Saviour Chriſt ſaith,

They

They went up into the Temple to pray. And *Anna* the holy Widow and Propheteſs ſerved the Lord in faſting and prayer in the Temple night and day. And in the ſtory of the *Acts* it is mentioned, how that *Peter* and *John* went up into the Temple at the hour of prayer. And St. *Paul* praying in the Temple at *Jeruſalem*, was wrapt in the Spirit, and did ſee Jeſus ſpeaking unto him. And as in all convenient places, Prayer may be uſed of the godly privately: So it is moſt certain, that the Church or Temple is the due and appointed place for common and publick Prayer. Now that it is likewiſe the place of thankſgiving unto the Lord for his innumerable and unſpeakable benefits beſtowed upon us, appeareth notably at the latter end of the Goſpel of St. *Luke*, and the beginning of the ſtory of the *Acts*, where it is written that the Apoſtles and Diſciples after the Aſcenſion of the Lord, continued with one accord daily in the Temple, always praiſing and bleſſing God. And it is likewiſe declared in the firſt Epiſtle to the *Corinthians*, that the Church is the due place appointed for the uſe of the Sacraments. It remaineth now to be declared, that the Church or Temple is the place where the lively word of God (and not Man's inventions) ought to be read and taught, and that the people are bound thither with all diligence to reſort: And this proof likewiſe to be made by the Scriptures, as hereafter ſhall appear.

Luke 18. Luke 2. Acts 3. Luke 24. Acts 12. 1 Cor. 11.

In the ſtory of the *Acts* of the Apoſtles, we read that *Paul* and *Barnabas* preached the word of God in the Temples of the *Jews* and *Salamine*. And when they came to *Antiocchia*, they entred on the Sabbath-day into the Synagogue or Church, and ſate down; and after the Leſſon or reading of the law and the Prophets, the Ruler of the Temple ſent unto them, ſaying, Ye Men and Brethren, if any of you have any exhortation to make unto the people, ſay it. And ſo *Paul* ſtanding up and making ſilence with his hand, ſaid, Ye Men that be *Iſraelites*, and ye that fear God, give ear, *&c.* preaching to them a Sermon out of the Scriptures, as there at large appeareth. And in the ſame Story of the *Acts*, the 17th Chapter, is teſtified, how *Paul* preached Chriſt out of the Scriptures at *Theſſalonica*. And in the 15th Chapter, *James* the Apoſtle in that holy Council and Aſſembly of his fellow Apoſtles, ſaith, *Moſes* of old time hath in every City certain that preach him in the Synagogues or Temples, where he is read every Sabbath-day. By theſe places, ye may ſee the uſage of reading the Scriptures of the Old Teſtament among the *Jews* in their Synagogues every Sabbath-day, and Sermons uſually made upon the ſame. How much more then is it convenient, that the Scriptures of God, and ſpecially the Goſpel of our Saviour Chriſt, ſhould be read and expounded unto us that be Chriſtians in our Churches, ſpecially our Saviour Chriſt and his Apoſtles allowing this moſt godly and neceſſary uſage, and by their examples confirming the ſame?

Acts 13. Acts 15.

It is written in the Stories of the Goſpel in divers places, that Jeſus went round about all *Galilee*, teaching in their Synagogues, and preaching the Goſpel of the Kingdom: In which places is his great diligence in continual preaching and teaching of the people moſt evidently ſet forth.

Matth. 4. Mark 1. Luke 4. Matth 13. 20. Mark 6. Luke 13.

In

In *Luke* ye read, how Jeſus according to his accuſtomed uſe came into the Temple, and how the book of *Iſaiah* the Prophet was deliver'd him, how he read a text therein, and made a Sermon upon the ſame.

Luke 19. And in the 19th, is expreſſed how he taught daily in the Temple. And
John 8. it is thus written in the 8th of *John:* Jeſus came again early in the morning into the Temple, and all the people came unto him, and he ſate down
John 18. and taught them. And in the 18th of *John*, our Saviour teſtifieth before *Pilate*, that he ſpake openly unto the world, and that he always taught in the Synagogue and in the Temple, whither all the *Jews* reſort-
Luke 21. ed; and that ſecretly he ſpake nothing. And in St. *Luke:* Jeſus taught in the Temple, and all the people came early in the morning unto him, that they might hear him in the Temple.

Here ye ſee as well the diligence of our Saviour in teaching the word of God in the Temple daily, and ſpecially on the Sabbath-days, as alſo the readineſs of the people reſorting all together, and that early in the morning, into the Temple to hear him.

The ſame example of diligence in preaching the word of God in the Temple, ſhall ye find in the Apoſtles, and the people reſorting unto them, *Acts* the fifth. Where the Apoſtles, although they had been whipped and ſcourged the day before, and by the High Prieſt commanded that they ſhould preach no more in the Name of Jeſus; yet the day following they entred early in the morning into the Temple, and did not ceaſe to teach and declare Jeſus Chriſt. And in ſundry other places of the
Acts 13, 15, 17. ſtory of the *Acts*, ye ſhall find like diligence both in the Apoſtles in teaching, and in the people in coming to the Temple to hear God's word.
Luke 1. And it is teſtified in the firſt of *Luke*, that when *Zachary* the holy Prieſt, and father to *John Baptiſt*, did ſacrifice within the Temple, all the people ſtood without a long time praying, ſuch was their zeal and fervency
Luke 2. at that time. And in the 2d of *Luke* appeareth what great journeys Men, Women, yea, and children took, to come to the Temple on the Feaſt-day, there to ſerve the Lord; and ſpecially the example of *Joſeph*, the bleſſed Virgin *Mary*, Mother to our Saviour Jeſus Chriſt, and of our Saviour Chriſt himſelf, being yet but a Child, whoſe examples are worthy for us to follow. So that if we would compare our negligence in reſorting to the Houſe of the Lord, there to ſerve him with the diligence of the *Jews*, in coming daily very early, ſometimes by great journeys to their Temple; and when the multitude could not be received within the Temple, the fervent zeal that they had was declared in ſtanding long without and praying: We may juſtly in this compariſon condemn our ſlothfulneſs and negligence, yea, plain contempt, in coming to the Lord's Houſe, ſtanding ſo near unto us, ſo ſeldom, and ſcarcely at any time. So far is it from a great many of us to come early in the morning, or give attendance without, who diſdain to come into the Temple: And yet we abhor the very Name of the *Jews* when we hear it, as of a moſt wicked and ungodly people. But it is to be feared, that in this point we be far worſe than the *Jews*, and that they ſhall riſe at the day of Judgment to our condemnation, who in compariſon to them ſhew ſuch ſlackneſs and contempt in reſorting to the Houſe of the Lord, there to ſerve him according as we are of duty moſt bound. And beſides this moſt horrible dread of God's juſt Judgment in the great day, we ſhall

not in this life eſcape his heavy hand and vengeance for this contempt of the Houſe of the Lord, and his due ſervice in the ſame, according as the Lord himſelf threatneth in the firſt Chapter of the Prophet *Aggeus*, after this ſort: Becauſe you have left my Houſe deſart and without company (ſaith the Lord) and ye have made haſte every Man to his own Houſe, for this cauſe are the Heavens ſtayed over you, that they ſhould give no dew, and the earth is forbidden that it ſhould bring forth her fruit; and I have called drought upon the earth, and upon the mountains, and upon corn, and upon wine, and upon oyl, and upon all things that the Earth bringeth forth, and upon Men, and upon beaſts, and upon all things that Men's hands labour for. Behold, if we be ſuch worldlings that we care not for the eternal Judgments of God (which yet of all other are moſt dreadful and horrible) we ſhall not eſcape the puniſhment of God in this world by drought and famine, and the taking away of all worldly commodities, which we as worldlings ſeem only to regard and care for. Whereas on the contrary part, if we would amend this fault, or negligence, ſlothfulneſs and contempt of the Houſe of the Lord, and his due ſervice there, and with diligence reſort thither together, to ſerve the Lord with one accord and conſent, in all holineſs and righteouſneſs before him, we have promiſes of benefits both heavenly and worldly. Whereſoever two or three be gathered in my Name (ſaith our Saviour Chriſt) there am I in the midſt of them. And what can be more bleſſed, than to have our Saviour Chriſt among us? Or what again can be more unhappy or miſchievous than to drive our Saviour Chriſt from amongſt us, to leave a place for his and our moſt antient and mortal enemy the old Dragon and Serpent, Satan the Devil, in the midſt of us?

Agge 1.

Matth. 18.

In the ſecond of *Luke* it is written, how that the mother of Chriſt and *Joſeph*, when they had long ſought Chriſt whom they had loſt, and could find him no where, that at the laſt they found him in the Temple, ſitting in the midſt of the Doctors. So that if we lack Jeſus Chriſt, that is to ſay, the Saviour of our ſouls and bodies, we ſhall not find him in the Market-place, or in the *Guild-hall*, much leſs in the Ale-houſe or Tavern, amongſt good fellows (as they call them) ſo ſoon as we ſhall find him in the Temple, the Lord's Houſe, amongſt the Teachers and Preachers of his Word, where indeed he is to be found. And as concerning worldly commodities, we have a ſure promiſe of our Saviour Chriſt: Seek ye firſt the kingdom of God, and the righteouſneſs thereof, and all theſe things ſhall withal be given unto you. And thus we have in the firſt part of this Homily declared by God's word, that the Temple or Church is the Houſe of the Lord; for that the Service of the Lord (as teaching and hearing of his holy Word, calling upon his holy Name, giving thanks to him for his great and innumerable benefits, and due miniſtring of his Sacraments) is there uſed. And it is likewiſe declared by the Scriptures, how all godly and Chriſtian Men and Women ought, at times appointed, with diligence to reſort unto the Houſe of the Lord, there to ſerve him, and to glorify him, as he is moſt worthy, and we moſt bound; to whom be all glory and honour world without end. *Amen.*

Luke 2.

The Second Part of the Homily of the right Uſe of the Church.

IT was declared in the firſt part of this Homily by God's Word, that the Temple, or Church, is the Houſe of the Lord; for that the Service of the Lord (as teaching and hearing of his holy Word, calling upon his holy Name, giving thanks to him for his great and innumerable benefits, and due miniſtring of the Sacraments) is there uſed. And it is likewiſe already declared by the Scriptures, how all godly and Chriſtian Men and Women ought at times appointed, with diligence to reſort unto the Houſe of the Lord, there to ſerve him, and to glorify him, as he is moſt worthy, and we moſt bounden.

Now it remaineth in this Second part of the Homily concerning the right uſe of the Temple of God, to be likewiſe declared by God's Word, with what quietneſs, ſilence, and reverence, thoſe that reſort to the Houſe of the Lord ought there to uſe and behave themſelves.

It may teach us ſufficiently how well it doth become us Chriſtian Men reverently to uſe the Church and holy Houſe of our Prayers, by conſidering in how great reverence and veneration the *Jews* in the old Law had their Temple, which appeared by ſundry places, whereof I will note unto you certain. In the 26th of *Matthew*, it is laid to our Saviour Chriſt's charge before a Temporal Judge, as a matter worthy of death, by the two falſe witneſſes, that he had ſaid, he could deſtroy the Temple of God, and in three days build it again; not doubting but if they might make Men to believe that he had ſaid any thing againſt the honour and majeſty of the Temple, he ſhould ſeem to all Men moſt worthy of death. And in the 21ſt of the *Acts*, when the *Jews* found *Paul* in the Temple, they laid hands upon him, crying, Ye Men, *Iſraelites*, help; this is that Men who teacheth all Men every where againſt the people and the law, and againſt this place: Beſides that, he hath brought the *Gentiles* into the Temple, and hath prophaned this holy place. Behold how they took it for a like offence to ſpeak againſt the Temple of God, as to ſpeak againſt the Law of God; and how they judged it convenient, that none but godly perſons, and the true worſhippers of God, ſhould enter into the Temple of God. And the ſame fault is laid to *Paul*'s charge by *Tertullus* an eloquent Man, and by the *Jews* in the 24th of the *Acts*, before a temporal Judge, as a matter worthy of death, that he went about to pollute the Temple of God. And in the 27th of *Matthew*, when the chief Prieſts had received again the pieces of ſilver at *Judas* hand, they ſaid, it is not lawful to put them into *Corban* (which was the treaſure-houſe of the Temple) becauſe it is the price of blood. So that they could not abide that not only any unclean perſon, but alſo any other dead thing that was judged unclean, ſhould once come into the Temple, or any place thereto belonging. And to this end is St. *Paul*'s ſaying in the ſecond Epiſtle to the *Corinthians*, the 6th Chapter, to be applied. What fellowſhip is there betwixt righteouſneſs and unrighteouſneſs? Or what communion between light and darkneſs? Or what concord between Chriſt and Belial? Or what part can the faithful have with the unfaithful? Or what agreement can there be between the Temple of God and Images? Which ſentence, although it be chiefly referred

Acts 21.

Acts 24.

Matth. 27.

2 Cor. 6.

red to the Temple of the mind of the godly; yet ſeeing that the ſimilitude and pith of the argument is taken from the material Temple, it enforceth that no ungodlineſs, ſpecially of images or idols, may be ſuffered in the Temple of God, which is the place of worſhipping God: And therefore can no more be ſuffered to ſtand there, than light can agree with darkneſs, or Chriſt with Belial; for that the true worſhipping of God, and the worſhipping of images, are moſt contrary. And the ſetting of them up in the place of worſhipping, may give great occaſion to the worſhipping of them. But to turn to the reverence that the *Jews* had to their Temple: You will ſay that they honoured it ſuperſtitiouſly, and a great deal too much, crying out, The Temple of the Lord, the Temple of the Lord, being notwithſtanding moſt wicked in life, and be therefore moſt juſtly reproved of *Jeremiah* the Prophet of the Lord. Truth it is that they were ſuperſtitiouſly given to the honouring of their Temple. But I would we were not as far too ſhort from the due reverence of the Lord's Houſe, as they overſhot themſelves therein. And if the Prophet juſtly reprehended them, hearken alſo what the Lord requireth at our hands, that we may know whether we be blame-worthy or no. Jer. 7.

It is written in *Eccleſiaſtes* the fourth Chapter: When thou doſt enter into the Houſe of God (ſaith he) take heed to thy feet, draw near that thou mayſt hear; for obedience is much more worth than the ſacrifice of fools, which know not what evil they do. Speak nothing raſhly there, neither let thine heart be ſwift to utter words before God: For God is in Heaven, and thou art upon the Earth, therefore let thy words be few. Note (well-beloved) what quietneſs in geſture and behaviour, what ſilence in talk and words, is required in the Houſe of God; for ſo he calleth it. See whether they take heed to their feet, as they be here warned, which never ceaſe from uncomely walking, jetting up and down and overthwart the Church, ſhewing an evident ſignification of notable contempt both of God and all good Men there preſent: And what heed they take to their tongues and ſpeech, which do not only ſpeak words ſwiftly and raſhly before the Lord (which they be here forbidden) but alſo oftentimes ſpeak filthily, covetouſly, and ungodlily, talking of matters ſcarce honeſt or fit for an Alehouſe or Tavern, in the Houſe of the Lord; little conſidering that they ſpeak before God who dwelleth in Heaven (as is here declared) when they be but vermin here creeping upon the earth, in compariſon to his eternal Majeſty; and leſs regarding that they muſt give an account at the great day of every idle word whereſoever it be ſpoken, much more of filthy, unclean, or wicked words ſpoken in the Lord's Houſe, to the great diſhonour of his Majeſty, and offence of all that hear them. And indeed concerning the people and multitude, the Temple is prepared for them to be hearers rather than ſpeakers, conſidering that as well the Word of God is there read or taught, whereunto they are bound to give diligent ear with all reverence and ſilence, as alſo that Common-prayer and thankſgiving are rehearſed and ſaid by the publick Miniſter in the name of the people and the whole multitude preſent, whereunto they giving their ready audience ſhould aſſent and ſay, *Amen*, as St. *Paul* teacheth in the firſt Epiſtle to the *Corinthians*. And in another place, glorifying God with one ſpirit and mouth: Which cannot be when every Man and Woman in ſeveral pretences of devotion prayeth privately, Eccleſ. 4. Matth. 12. 1 Cor. 14.

privately, one aſking, another giving thanks, another reading doctrine, and not regarding to hear the Common-prayer of the Miniſter. And peculiarly, what due reverence is to be uſed in the miniſtring of the Sa-
1 Cor. 11. craments in the Temple, the ſame St. *Paul* teacheth to the *Corinthians*, rebuking ſuch as did unreverently uſe themſelves in that behalf. Have ye not houſes to eat and drink in (ſaith he?) Do ye deſpiſe the Church or Congregation of God? What ſhall I ſay unto you? Shall I praiſe you? In this I praiſe you not. And God requireth not only this outward reverence of behaviour and ſilence in his houſe, but all inward reverence in cleanſing of the thoughts of our hearts, threatning by his Prophet *Oſee* in
Oſee 9. the ninth Chapter, That for the malice of the inventions and devices of the people, he will caſt them out of his Houſe: Whereby is alſo ſignified the eternal caſting of them out of his heavenly Houſe and Kingdom,
Levit. 19. which is moſt horrible. And therefore in the 19th of *Leviticus* God ſaith, Fear you with reverence my Sanctuary, for I am the Lord. And
Pſal. 5. according to the ſame the Prophet *David* ſaith, I will enter into thine Houſe, I will worſhip in thy holy Temple in thy fear: Shewing what inward reverence and humbleneſs of mind the godly Man ought to have in the Houſe of the Lord. And to alledge ſomewhat concerning this matter out of the New Teſtament, in what honour God would have his Houſe or Temple kept, and that by the example of our Saviour Chriſt, whoſe authority ought of good reaſon with all true Chriſtians to be of
Matth. 21. Mark 11. Luke 19. John 11. moſt weight and eſtimation. It is written of all the four Evangeliſts, as a notable act, and worthy to be teſtified by many holy witneſſes, how that our Saviour Jeſus Chriſt, that merciful and mild Lord, com-
Iſa. 53. Acts 8. Iſa. 50. Matth. 5. pared for his meekneſs to a ſheep ſuffering with ſilence his fleece to be ſhorn from him, and to a Lamb led without reſiſtance to the ſlaughter, which gave his body to them that did ſmite him, anſwered not him that reviled, nor turned away his face from them that did reproach him and ſpit upon him, and according to his own example, gave precepts of mildneſs and ſufferance to his Diſciples: Yet when he ſeeth the Temple and holy Houſe of his heavenly Father miſordered, polluted, and prophaned, uſeth great ſeverity and ſharpneſs, overturneth the Tables of the Exchangers, ſubverted the ſeats of them that ſold Doves, maketh a whip of Cords, and ſcourgeth out thoſe wicked abuſers and profaners of the Temple of God, ſaying, My Houſe ſhall be called the Houſe of Prayer, but ye have made
John 2. it a den of Thieves. And in the ſecond of *John*, Do not ye make the Houſe of my Father, the Houſe of Merchandize? For as it is the Houſe of God, when God's ſervice is duly done in it: So when we wickedly abuſe it with wicked talk or covetous bargaining, we make it a den of Thieves, or an houſe of merchandiſe. Yea, and ſuch reverence would
Mark 11. Chriſt ſhould be therein, that he would not ſuffer any veſſel to be carried through the Temple. And whereas our Saviour Chriſt (as is before mentioned out of St. *Luke*) could be found no where (when he was ſought) but only in the Temple amongſt the Doctors, and now again he exerciſeth his Authority and Juriſdiction, not in Caſtles and Princely Palaces amongſt Soldiers, but in the Temple: Ye may hereby underſtand in what place his ſpiritual Kingdom (which he denyeth to be of this world) is ſooneſt to be found, and beſt to be known of all places in this

this world. And according to this example of our Saviour Chriſt in the primitive Church, which was moſt holy and godly, and in the which due diſcipline with ſeverity was uſed againſt the wicked, open offenders were not ſuffered once to enter into the houſe of the Lord, nor admitted to Common-prayer, and the uſe of the holy Sacraments with other true Chriſtians, until they had done open penance before the whole Church. And this was practiſed, not only upon mean perſons, but alſo upon the rich, noble, and mighty perſons, yea, upon *Theodoſius*, that puiſſant and mighty Emperor, whom, for committing * a grievous and wilful murder, St. *Ambroſe* Biſhop of *Milain* reproved ſharply, and † did alſo excommunicate the ſaid Emperor, and brought him to open penance. And they that were ſo juſtly exempted and baniſhed (as it were) from the Houſe of the Lord, were taken (as they be indeed) for Men divided and ſeparated from Chriſt's Church, and in moſt dangerous eſtate, yea, as St. *Paul* ſaith, ‖ even given unto Satan the devil for a time, and their company was ſhunned and avoided of all godly Men and Women, until ſuch time as they by repentance and publick penance were reconciled. Such was the honour of the Lord's Houſe in Men's hearts, and outward reverence alſo at that time, and ſo horrible a thing was it to be ſhut out of the Church and Houſe of the Lord in thoſe days, when Religion was moſt pure, and nothing ſo corrupt as it hath been of late days. And yet we willingly either by abſenting our ſelves from the Houſe of the Lord, do (as it were) excommunicate our ſelves from the Church and fellowſhip of the Saints of God, or elſe coming thither, by uncomely and unreverent behaviour there, by haſty, raſh, yea, unclean and wicked thoughts and words before the Lord our God, horribly diſhonour his holy Houſe the Church of God, and his holy Name and Majeſty, to the great danger of our ſouls, yea, and certain damnation alſo, if we do not ſpeedily and earneſtly repent us of this wickedneſs.

* *The peoples fault was moſt grievous: The ſentence executed otherwiſe and more cruel than it ſhould.*

† *He was only dehorted from receiving the Sacrament, until by Repentance he might be better prepared.* Chryſ.

‖ 1 Cor. 5.

Thus ye have heard (dearly beloved) out of God's word, what reverence is due to the holy Houſe of the Lord, how all godly perſons ought with diligence at times appointed thither to repair, how they ought to behave themſelves there, with reverence and dread before the Lord, what plagues and puniſhments, as well temporal, as eternal, the Lord in his holy word threatneth, as well to ſuch as neglect to come to his holy Houſe, as alſo to ſuch, who coming thither, do unreverently by geſture or talk there behave themſelves. Wherefore if we deſire to have ſeaſonable weather, and thereby to enjoy the good fruits of the earth, if we will avoid drought and barrenneſs, thirſt and hunger, which are plagues threatned unto ſuch as make haſte to go to their own Houſes, to Alehouſes and Taverns, and leave the Houſe of the Lord empty and deſolate; if we abhor to be ſcourged, not with whips made of cords, out of the material temple only (as our Saviour Chriſt ſerved the defilers of the Houſe of God in *Jeruſalem*) but alſo to be beaten and driven out of the eternal Temple and Houſe of the Lord (which is his heavenly Kingdom) with the iron rod of everlaſting damnation, and caſt into utter darkneſs, where is weeping and gnaſhing of teeth, if we fear, dread and abhor this (I ſay) as we have moſt juſt cauſe to do: Then let us amend this our negligence and contempt in coming to the Houſe of the Lord,

Epheſ. 3.

this our unreverent behaviour in the Houſe of the Lord; and reſorting thither diligently together, let us there with reverent hearing of the Lord's holy word, calling on the Lord's holy Name, giving of hearty thanks unto the Lord for his manifold and ineſtimable benefits daily and hourly beſtowed upon us, celebrating alſo reverently the Lord's holy Sacraments, ſerve the Lord in his holy Houſe, as becometh the ſervants of the Lord, in holineſs and righteouſneſs before him all the days of our life; and then we ſhall be aſſured, after this life, to reſt in his holy Hill, and to dwell in his Tabernacle, there to praiſe and magnify his holy Name in the Congregation of his Saints, in the holy Houſe of his eternal Kingdom of Heaven, which he hath purchaſed for us, by the death and ſhedding of the precious Blood of his Son, our Saviour Jeſus Chriſt, to whom with the Father and the Holy Ghoſt, one immortal God, be all honour, glory, praiſe and thankſgiving world without end. *Amen.*

A N

H O M I L Y

AGAINST

Peril of Idolatry, and ſuperfluous decking of Churches.

The Firſt Part.

IN what points the true ornaments of the Church or Temple of God do conſiſt and ſtand, hath been declared in the two laſt Homilies, treating of the right uſe of the Temple or Houſe of God, and of the due reverence that all true Chriſtian people are bound to give unto the ſame. The ſum whereof is, that the Church or Houſe of God is a place appointed by the holy Scriptures, where the lively Word of God ought to be read, taught, and heard, the Lord's holy Name called upon by publick Prayer, hearty thanks given to his Majeſty for his infinite and unſpeakable benefits beſtowed upon us, his holy Sacraments duly and reverently miniſtred, and that therefore all that be godly indeed, ought both with diligence at times appointed, to repair together to the ſaid Church, and there with all reverence to uſe and behave themſelves before the Lord. And that the ſaid Church thus godly uſed by the Servants of the Lord, in the Lord's true ſervice, for the effectual preſence of God's grace, wherewith he doth by his holy word and promiſes, endue his people there preſent and aſſembled, to the attainment, as well of commodities worldly, neceſſary for us, as alſo of all heavenly gifts, and life everlaſting, is called by the word of God (as it is indeed) the Temple of the Lord, and the Houſe of God; and that therefore the due reverence thereof, is ſtirred up in the hearts of the godly, by the conſideration of theſe true ornaments of the ſaid Houſe of God, and not by any outward ceremonies or coſtly and glorious decking of the ſaid Houſe or Temple of the Lord,

contrary

contrary to the which moſt manifeſt Doctrine of the Scriptures, and contrary to the uſage of the Primitive Church, which was moſt pure and uncorrupt, and contrary to the ſentences and judgments of the moſt antient, learned, and godly Doctors of the Church (as hereafter ſhall appear) the corruption of theſe latter days hath brought into the Church infinite multitudes of images; and the ſame, with other parts of the Temple alſo, have decked with gold and ſilver, painted with colours, ſet them with ſtone and pearl, cloathed them with ſilks and precious veſtures, fancying untruly that to be the chief decking and adorning of the Temple or Houſe of God; and that all people ſhould be the more moved to the due reverence of the ſame, if all corners thereof were glorious, and gliſtering with gold and precious ſtones. Whereas indeed they by the ſaid images, and ſuch glorious decking of the Temple, have nothing at all profited ſuch as were wiſe and of underſtanding: But have thereby greatly hurt the ſimple and unwiſe, occaſioning them thereby to commit moſt horrible idolatry: And the covetous perſons, by the ſame occaſion, ſeeming to worſhip, and peradventure worſhipping indeed, not only the images, but alſo the matter of them, gold and ſilver, as that vice is of all others in the Scriptures peculiarly called idolatry, or worſhipping of images. Againſt the which foul abuſes and great enormities ſhall be alledged unto you, Firſt, the authority of God's holy word, as well out of the Old Teſtament, as of the New. And ſecondly, the teſtimonies of the holy and antient learned Fathers and Doctors, out of their own works and antient hiſtories Eccleſiaſtical, both that you may at once know their judgments, and withal underſtand what manner of ornaments were in the Temples in the primitive Church, in thoſe times which were moſt pure and ſincere. Thirdly, the reaſons and arguments made for the defence of images or idols, and the outragious decking of Temples and Churches with gold, ſilver, pearl, and precious ſtones, ſhall be confuted, and ſo this whole matter concluded. But leſt any ſhould take occaſion by the way of doubting by words or names, it is thought good here to note firſt of all, that although in common ſpeech we uſe to call the likeneſs or ſimilitudes of Men, or other things, images, and not idols; yet the Scriptures uſe the ſaid two words (idols and images) indifferently for one thing alway. They be words of divers tongues and ſounds, but one in ſenſe and ſignification in the Scriptures. The one is taken of the *Greek* word Εἴδωλον, an Idol; and the other of the *Latin* word *Imago*, an Image; and ſo both uſed as *Engliſh* terms in the tranſlating of Scriptures indifferently, according as the *Septuaginta* have in their tranſlation in *Greek*, Εἴδωλα, and St. *Jerome* in his tranſlation of the ſame places in *Latin* hath *Simulachra*; in *Engliſh*, Images. And in the New Teſtament, that which St. *John* calleth Εἴδωλον, St. *Jerome* likewiſe tranſlateth *Simulachrum*, as in all other like places of Scripture uſually he doth ſo tranſlate. And *Tertullian*, a moſt antient Doctor, and well learned in both the tongues, *Greek* and *Latin*, interpreting this place of St. *John*, Beware of Idols, that is to ſay (ſaith *Tertullian*) of the images themſelves. The *Latin* words which he uſeth be *Effigies* and *Imago*, that is to ſay, an Image. And therefore it ſkilleth not, whether in this proceſs we uſe the one term or the other, or both together, ſeeing they both (though not in common

Ephes. 5. Coloſſ. 3.

1 John 5.

Lib. de corona militis.

Engliſh

Engliſh Speech, yet in Scripture) ſignify one thing. And though ſome to blind Men's eyes have heretofore craftily gone about to make them to be taken for words of divers ſignifications in matters of Religion; and have therefore uſually named the likeneſs or ſimilitude of a thing ſet up amongſt the Heathen in their Temples, or other places to be worſhipped, an Idol: But the like ſimilitude with us ſet up in the Church, the place of worſhipping, they call an image; as though theſe two words (Idol and Image) in Scripture did differ in property and ſenſe, which (as is aforeſaid) differ only in ſound and language, and in meaning be indeed all one, eſpecially in the Scriptures and matters of Religion. And our Images alſo have been, and be, and if they be publickly ſuffered in Churches and Temples, ever will be alſo worſhipped, and ſo Idolatry committed to them, as in the laſt part of this Homily ſhall at large be declared and proved. Wherefore our images in Temples and Churches be indeed none other but idols, as unto the which Idolatry hath been, is, and ever will be committed.

And firſt of all, the Scriptures of the Old Teſtament condemning and abhorring as well all idolatry or worſhipping of images, as alſo the very idols or images themſelves, eſpecially in Temples, are ſo many and plentiful, that it were almoſt an infinite work, and to be contained in no ſmall volume, to record all the places concerning the ſame. For when God had choſen to himſelf a peculiar and ſpecial people from amongſt all other Nations that knew not God, but worſhipped idols and falſe gods, he gave unto them certain ordinances and laws to be kept and obſerved of his ſaid people: But concerning none other matter did he give either more, or more earneſt and expreſs Laws to his ſaid people, than thoſe that concerned the true worſhipping of him, and the avoiding and fleeing of idols and images, and idolatry: For that both the ſaid idolatry is moſt repugnant to the right worſhipping of him and his true glory, above all other vices; and that he knew the proneneſs and inclination of Man's corrupt kind and nature to that moſt odious and abominable vice. Of the which Ordinances and Laws, ſo given by the Lord to his people concerning this matter, I will rehearſe and alledge ſome that be moſt ſpecial for this purpoſe, that you by them may judge of the reſt.

Deut. 4. Numb. 22.

In the fourth Chapter of the Book named *Deuteronomy*, is a notable place, and moſt worthy with all diligence to be marked, which beginneth thus: And now *Iſrael*, hear the Commandments and Judgments which I teach thee (ſaith the Lord) that thou doing them may'ſt live, and enter and poſſeſs the Land which the Lord God of your Fathers will give you. Ye ſhall put nothing to the word which I ſpeak to you, neither ſhall ye take any thing from it. Keep ye the Commandments of the Lord your God, which I command you. And by and by after he repeateth the ſame Sentence three or four times, before he come to the matter that he would ſpecially warn them of, as it were for a Preface, to make them to take the better heed unto it. Take heed to thy ſelf, ſaith he, and to thy ſoul, with all carefulneſs, leſt thou forgetteſt the things which thine eyes have ſeen, and that they go not out of thine heart all the days of thy life, thou ſhalt teach them to thy Children and Nephews, or poſterity. And ſhortly after, the Lord ſpake unto you out of the middle of fire, but ye heard the voice or ſound of his words, but you

did

did ſee no form or ſhape at all. And by and by followeth, Take heed therefore diligently unto your ſouls: You ſaw no manner of image in the day in the which the Lord ſpake unto you in *Horeb*, out of the midſt of the fire, leſt peradventure you being deceived, ſhould make to your ſelves any graven image, or likeneſs of Man or Woman, or the likeneſs of any beaſt which is upon the Earth, or of the birds that fly under Heaven, or of any creeping thing that is moved on the Earth, or of the fiſhes that do continue in the waters; leſt peradventure thou lifting up thine eyes to Heaven, do ſee the Sun, and the Moon, and the Stars of Heaven, and ſo thou, being deceived by error, ſhouldſt honour and worſhip them which the Lord thy God hath created to ſerve all Nations that be under Heaven. And again; Beware that thou forget not the Covenant of the Lord thy God which he made with thee, and ſo make to thy ſelf any carved image of them, which the Lord hath forbidden to be made: For the Lord thy God is a conſuming fire, and a jealous God. If you have Children and Nephews, and do tarry in the Land, and being deceived, do make to your ſelves any ſimilitude, doing evil before the Lord your God, and provoke him to anger; I do this day call upon Heaven and Earth to witneſs, that ye ſhall quickly periſh out of the Land which you ſhall poſſeſs; you ſhall not dwell in it any long time, but the Lord will deſtroy you, and will ſcatter you amongſt all Nations, and ye ſhall remain but a very few amongſt the Nations, whither the Lord will lead you away; and then ſhall you ſerve gods which are made with Man's hands, of wood and ſtone, which ſee not, and hear not, neither eat nor ſmell, and ſo forth. This is a notable Chapter, and treateth almoſt altogether of this matter. But becauſe it is too long to write out the whole, I have noted you certain principal points out of it. Firſt, how earneſtly and oft he calleth upon them to mark and to take heed, and that upon the peril of their ſouls, to the charge which he giveth them. Then how he forbiddeth by a ſolemn and long rehearſal of all things in Heaven, in Earth, and in the Water, any Image or likeneſs of any thing at all to be made. Thirdly, what penalty and horrible deſtruction, he ſolemnly, with invocation of Heaven and Earth, for record, denounceth and threatneth to them, their children and poſterity, if they, contrary to this Commandment, do make or worſhip any images or ſimilitude, which he ſo ſtrictly had forbidden. And when they, this notwithſtanding, partly by inclination of Man's corrupt nature, moſt prone to idolatry, and partly occaſioned by the Gentiles and heathen people dwelling about them, who were idolaters, did fall to the making and worſhipping of images; God according to his word, brought upon them all thoſe plagues which he threatned them with, as appeareth in the Books of the *Kings* and the *Chronicles*, in ſundry places at large. And agreeable hereunto are many other notable places in the Old Teſtament. *Deuteronomy* twenty-ſeven, Curſed be he that maketh a carved image, or a caſt or molten image, which is abomination before the Lord, the work of the Artificers hand, and ſetteth it up in a ſecret corner, and all the people ſhall ſay, *Amen.*

Read the thirteenth and fourteenth Chapters of the Book of *Wiſdom* concerning idols or images, how they may be made, ſet up, called upon and offered unto, and how he praiſeth the tree whereof the gibbet is made

as happy, in compariſon to the tree that an image or idol is made of, even by theſe very words: Happy is the tree where-through Righteouſneſs cometh (meaning the gibbet) but curſed is the Idol that is made with hands, yea, both it, and he that made it, and ſo forth. And by and by he ſheweth, how that the things which were the good creatures of God before (as trees or ſtones) when they be once altered and faſhioned into images to be worſhipped, become abomination, a temptation unto the ſouls of Men, and a ſnare for the feet of the unwiſe. And why? The ſeeking out of Images is the beginning of whoredom, ſaith he; and the bringing up of them, is the deſtruction of life: For they were not from the beginning, neither ſhall they continue for ever. The wealthy idleneſs of Men hath found them out upon Earth, therefore ſhall they come ſhortly to an end; and ſo forth, to the end of the Chapter; containing theſe points, how idols or images were firſt invented, and offered unto; how by an ungracious cuſtom they were eſtabliſhed; how tyrants compel Men to worſhip them; how the ignorant and the common people are deceived by the cunning of the workman, and the beauty of the image, to do honour unto it, and ſo to err from the knowledge of God, and of other great and many miſchiefs that come by images. And for a concluſion he ſaith, That the honouring of abominable images is the cauſe, the beginning, and end of all evil, and that the worſhippers of them be either mad, or moſt wicked. See and view the whole Chapter with diligence, for it is worthy to be well conſidered, ſpecially that is written of the deceiving of the ſimple and unwiſe common people by idols and images; and repeated twice or thrice, leſt it ſhould be forgotten. Sap. 15. And in the Chapter following be theſe words: The painting of the picture and carved image with divers colours enticeth the ignorant ſo, that he honoureth and loveth the picture of a dead image that hath no ſoul. Nevertheleſs, they that love ſuch evil things, they that truſt in them, they that make them, they that favour them, and they that honour them, are all worthy of death, and ſo forth.

In the Book of *Pſalms*, the Prophet curſeth the image-honourers in divers places. Pſal. 115. Confounded be all they that worſhip carved images, and Pſal. 135. that delight or glory in them. Like be they unto the images that make them, and all they that put their truſt in them.

Iſa. 42. And in the Prophet *Iſaiah*, ſaith the Lord: Even I am the Lord, and this is my Name, and my glory will I give to none other, neither my honour to graven images. And by and by; Let them be confounded with ſhame that truſt in idols or images, or ſay to them, You are our Gods. Iſa. 40. And in the fortieth Chapter, after he hath ſet forth the incomprehenſible Majeſty of God, he aſketh, To whom then will you make God like? Or what ſimilitude will ye ſet up unto him? Shall the Carver make him a carved image? And ſhall the Goldſmith cover him with gold, and caſt him into a form of ſilver plates? And for the poor Man, ſhall the Image-maker frame an image of timber, that he may have ſomewhat to ſet up alſo? And after this he crieth out, O wretches, heard ye never of this? Hath it not been preached unto you ſince the beginning, and ſo forth, how by the Creation of the world, and the greatneſs of the work, they might underſtand the Majeſty of God, the Creator and Maker of all, to be greater than that it ſhould be expreſſed, or ſet forth in any image or

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bodily ſimilitude? And beſides this preaching, even in the Law of God written with his own finger (as the Scripture ſpeaketh) and that in the firſt Table, and the beginning thereof, is this doctrine aforeſaid againſt Images (not briefly touched) but at large ſet forth and preached, and that with denunciation of deſtruction to the contemners and breakers of this Law, and their poſterity after them. And leſt it ſhould yet not be marked, or not remembred, the ſame is written and reported not in one, but in ſundry places of the word of God, that by oft hearing and reading of it, we might once learn and remember it; as you alſo hear daily read in the Church, God ſpake theſe words, and ſaid, I am the Lord thy God. Thou ſhalt have none other Gods but me. Thou ſhalt not make to thy ſelf any graven Image, nor the likeneſs of any thing that is in Heaven above, nor in the Earth beneath, nor in the Water under the Earth, thou ſhalt not bow down to them, nor worſhip them: For I the Lord thy God am a jealous God, and viſit the ſin of the fathers upon the children unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands in them that love me, and keep my Commandments. All this notwithſtanding, neither could the notableneſs of the place, being the very beginning of the very loving Lord's Law, make us to mark it, nor the plain declaration by recounting of all kind of ſimilitudes, cauſe us to underſtand it; nor the oft repeating and reporting of it in divers and ſundry places, the oft reading and hearing of it, could cauſe us to remember it; nor the dread of the horrible penalty to our ſelves, our children and poſterity after us, fright us from tranſgreſſing of it; nor the greatneſs of the reward to us, and our children after us, move us any thing to obedience, and the obſerving of this the Lord's great Law: But as though it had been written in ſome corner, and not at large expreſſed, but briefly and obſcurely touched, as though no penalty to the tranſgreſſors, nor reward to the obedient, had been adjoined unto it; like blind Men without all knowledge and underſtanding; like unreaſonable Beaſts, without dread of puniſhment, or reſpect of reward, have diminiſhed and diſhonoured the high Majeſty of the living God, by the baſeneſs and vileneſs of ſundry and divers Images of dead Stocks, Stones, and Metals. And as the Majeſty of God, whom we have left, forſaken, and diſhonoured, and therefore the greatneſs of our ſin and offence againſt his Majeſty cannot be expreſſed; ſo is the weakneſs, vileneſs, and fooliſhneſs, in device of the Images (whereby we have diſhonoured him) expreſſed at large in the Scriptures, namely the *Pſalms*, the book of *Wiſdom*, the Prophet *Iſaiah*, *Ezekiel*, and *Baruch*, eſpecially in theſe places and Chapters of them: *Pſalm* cxv, and cxxxiv. *Iſaiah* xl, and xliv. *Ezekiel* the vi. *Wiſdom* xiii, xiv, and xv. *Baruch* vi. The which places, as I exhort you often and diligently to read, ſo are they too long at this preſent to be rehearſed in an Homily. Notwithſtanding, I will make you certain brief or ſhort notes out of them, what they ſay of theſe Idols or Images. Firſt, that they be made but of ſmall pieces of wood, ſtone or metal, and therefore they cannot be any ſimilitudes of the great Majeſty of God, whoſe ſeat is in heaven, and the earth his footſtool. Secondly, that they be dead, have eyes, and ſee not, hands, and feel not, feet, and cannot go, *&c.* and therefore they cannot be fit ſimilitudes of the living God. Thirdly,

Exod. 20.

Exod. 20. Lev. 26. Deut. 5.

Places of the Scripture againſt Idols, or Images.

Thirdly, that they have no power to do good nor harm to others; though some of them have an axe, some a sword, some a spear in their hands, yet do thieves come into their Temples and rob them, and they cannot once stir to defend themselves from the thieves: Nay, if the Temple or Church be set a-fire, that their Priests can run away and save themselves, but they cannot once move, but tarry still like blocks as they are, and be burned, and therefore they can be no meet figures of the puissant and mighty God, who alone is able both to save his servants, and to destroy his enemies everlastingly. They be trimly deckt in Gold, Silver, and
Baruch 6. Stone, as well the Images of Men, as of Women, like wanton wenches (saith the Prophet *Baruch*) that love paramours, and therefore can they not teach us, nor our wives and daughters any soberness, modesty, and chastity. And therefore although it is now commonly said that they be the Lay-mens books, yet we see they teach no good lesson, neither of God, nor godliness, but all error and wickedness. Therefore God by his word, as he forbiddeth any idols or images to be made or set up, so doth he command such as we find made and set up, to be pulled down, broken, and destroyed.

Numb. 23. And it is written in the Book of *Numbers*, the twenty third Chapter, that there was no idol in *Jacob*, nor there was no image seen in *Israel*, and that the Lord God was with the people. Where note, that the true Israelites, that is, the people of God, have no images among them, but that God was with them, and that therefore their enemies cannot hurt them, as appeareth in the process of that Chapter. And as concerning
Deut. 7. and 12. images already set up, thus saith the Lord in *Deuteronomy*: Overturn their altars, and break them to pieces, cut down their groves, burn their images; for thou art an holy people unto the Lord. And the same is repeated more vehemently again in the twelfth Chapter of the same Book. Here note, what the people of God ought to do to images, where they find them. But lest any private persons, upon colour of destroying images, should make any stir or disturbance in the Commonwealth, it must always be remembred, that the redress of such publick enormities pertaineth to the Magistrates, and such as be in authority only, and not to private persons; and therefore the good Kings of *Juda*, *Asa*, *Ezechias*, *Josaphat*, and *Josias*, are highly commended for the breaking down and destroying of the altars, idols, and images. And the Scriptures declare that, they specially in that point, did that which was right
1 Kings 16. before the Lord. And contrarywise, *Jeroboam*, *Achab*, *Joas*, and other
2 Chro. 14. 16. 31. Princes, which either set up, or suffered such altars or images undestroyed, are by the word of God reported to have done evil before the Lord. And if any, contrary to the Commandment of the Lord, will needs set up such altars or images, or suffer them undestroyed amongst them, the
Numb. 1. Lord himself threatneth in the first Chapter of the Book of *Numbers*, and by his holy Prophets *Ezekiel*, *Micheas*, and *Abakuk*, that he will come himself and pull them down. And how he will handle, punish, and destroy the people that so set up, or suffer such altars, images, or idols
Ezek. 6. undestroyed, he denounceth by his Prophet *Ezekiel* on this manner: I my self (saith the Lord) will bring a sword over you, to destroy your high places, I will cast down your altars, and break down your images, your slain Men will I lay before your gods, and the dead carkasses of the

children

children of *Iſrael* will I caſt before their idols, your bones will I ſtrew round about your altars and dwelling places, your Cities ſhall be deſolate, the hill Chapels laid waſte, your altars deſtroyed and broken, your gods caſt down and taken away, your Temples laid even with the ground, your own works clean rooted out, your ſlain Men ſhall lye amongſt you, that ye may learn to know how that I am the Lord, and ſo forth, to the Chapter's end, worthy with diligence to be read: That they that be near, ſhall periſh with the ſword, they that be far off, with the peſtilence, they that flee into holds or wilderneſs, with hunger: And if any be yet left, that they ſhall be carried away priſoners to ſervitude and bondage. So that either the multitude, or plainneſs of the places might make us to underſtand, or the earneſt charge that God giveth in the ſaid places move us to regard, or the horrible plagues, puniſhments, and dreadful deſtruction, threatned to ſuch worſhippers of images or idols, ſetters up, or maintainers of them, might engender any fear in our hearts, we would once leave and forſake this wickedneſs, being in the Lord's ſight ſo great an offence and abomination. Infinite places almoſt might be brought out of the Scriptures of the Old Teſtament concerning this matter, but theſe few at this time ſhall ſerve for all.

You will ſay, peradventure, theſe things pertain to the Jews, what have we to do with them? Indeed they pertain no leſs to us Chriſtians, than to them. For if we be the people of God, how can the Word and Law of God not appertain to us? Saint *Paul* alledging one Text out of the Old Teſtament concludeth generally for other Scriptures of the Old Teſtament as well as that, ſaying, Whatſoever is written before (meaning in the Old Teſtament) is written for our inſtruction: Which ſentence is moſt ſpecially true of ſuch writings of the Old Teſtament, as contain the immutable law and ordinances of God, in no age or time to be altered, nor of any perſons of any nations or age to be diſobeyed, ſuch as the above rehearſed places be. Notwithſtanding, for your further ſatisfying herein, according to my promiſe, I will out of the Scriptures of the New Teſtament or Goſpel of our Saviour Chriſt, likewiſe make a confirmation of the ſaid doctrine againſt idols or images, and of our duty concerning the ſame. Firſt, the Scriptures of the New Teſtament do in ſundry places make mention with rejoycing, as for a moſt excellent benefit and gift of God, that they which received the Faith of Chriſt, were turned from their dumb and dead images, unto the true and living God, who is to be bleſſed for ever: Namely, in theſe places, the fourteenth and ſeventeenth of the *Acts* of the Apoſtles, the eleventh to the *Romans*, and the firſt Epiſtle to the *Corinthians* the twelfth Chapter, to the *Galatians* the fourth, and the firſt to the *Theſſalonians* the firſt Chapter. Rom. 15.

And likewiſe the ſaid idols, images and worſhipping of them, are in the Scriptures of the New Teſtament by the Spirit of God much abhorred and deteſted, and earneſtly forbidden, as appeareth both in the forenamed places, and alſo many other beſides, as in the ſeventh and fifteenth of the *Acts* of the Apoſtles, the firſt to the *Romans*, where is ſet forth the horrible plague of idolaters, given over by God unto a reprobate ſenſe to work all wickedneſs and abominations not to be ſpoken, as uſually ſpiritual and carnal Fornication go together.

In the first Epistle to the *Corinthians*, the fifth Chapter, we are forbidden once to keep company, or to eat and drink with such as be called Brethren or Christians, that do worship images. In the fifth to the *Galatians*, the worshipping of images is numbred amongst the works of the flesh. And in the first to the *Corinthians*, the tenth, it is called the service of Devils, and that such as use it shall be destroyed. And in the sixth Chapter of the said Epistle, and the fifth to the *Galatians*, is denounced, that such Image-worshippers shall never come into the inheritance of the Kingdom of Heaven. And in sundry other places is threatned, that the
1 John 5. wrath of God shall come upon all such. And therefore St. *John* in his Epistle exhorteth us as his dear Children, to beware of images. And
1 Cor. 10. St. *Paul* warneth us to flee from the worshipping of them, if we be wise, that is to say, if we care for health, and fear destruction; if we regard the Kingdom of God, and life everlasting, and dread the wrath of God, and everlasting damnation. For it is not possible that we should be worshippers of images, and the true servants of God also; as St *Paul* teacheth in the second to the *Corinthians*, the sixth Chapter, affirming expressly, that there can be no more consent or agreement between the Temple of God (which all true Christians be) and images, than between righteousness and unrighteousness, between light and darkness, between the faithful and the unfaithful, or between Christ and the Devil. Which place enforceth both that we should not worship images, and that we should not have images in the Temple, for fear and occasion of worshipping them, though they be of themselves things indifferent: For the Christian is the holy Temple and lively Image of God, as the place well declareth to such as will read and weigh it. And whereas all godly Men did ever abhor that any kneeling and worshipping, or offering, should be used to themselves when they were alive (for that it was the honour
Acts 10. due to God only) as appeareth in the *Acts* of the Apostles by St. *Peter*
Acts 14. forbidding it to *Cornelius*, and by St. *Paul* and *Barnabas* forbidding the same to the Citizens in *Lystra*; yet we, like mad Men, fall down before the dead idols or images of *Peter* and *Paul*, and give that honour to stocks and stones, which they thought abominable to be given to themselves being alive. And the good Angel of God, as appeareth in the Book of St. *John*'s Revelation, refused to be kneeled unto, when that honour was offered him of *John*: Beware (saith the Angel) that thou do it not, for I am thy fellow Servant. But the evil Angel, Satan, desireth nothing so much as to be kneeled unto, and thereby at once both to rob God of his due honour, and to work the damnation of such as make him so low
Matth. 4. courtesy, as in the story of the Gospel appeareth in sundry places. Yea,
Luke 2. and he offered our Saviour Christ all earthly goods, on the condition that he would kneel down and worship him. But our Saviour repelleth Satan by the Scriptures, saying, It is written, thou shalt worship thy Lord God, and him alone shalt thou serve. But we by not worshipping and serving God alone (as the Scriptures teach us) and by worshipping of images contrary to the Scriptures, pluck Satan to us, and are ready without reward to follow his desire; yea, rather than fail, we will offer him gifts and oblations to receive our service. But let us, brethren, rather follow the counsel of the good Angel of God, than the suggestion of subtil Satan, that wicked Angel and old Serpent; who, according to the

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pride whereby he firſt fell, attempteth always by ſuch ſacrilege to deprive God (whom he envieth) of his due honour: And (becauſe his own face is horrible and ugly) to convey it to himſelf by the mediation of gilt ſtocks and ſtones, and withal to make us the enemies of God, and his own ſuppliants and ſlaves; and in the end to procure us for a reward, everlaſting deſtruction and damnation. Therefore, above all things, if we take our ſelves to be Chriſtians indeed (as we be named) let us credit the Word, obey the Law, and follow the doctrine and example of our Saviour and Maſter Chriſt, repelling Satan's ſuggeſtion to idolatry, and worſhipping of images, according to the truth alledged and taught out of the Teſtament and Goſpel of our ſaid heavenly Doctor and Schoolmaſter Jeſus Chriſt, who is God to be bleſſed for ever. *Amen.*

The Second Part of the Homily againſt peril of Idolatry.

YOU have heard (well-beloved) in the firſt part of this Homily, the doctrine of the word of God againſt idols and images, againſt idolatry and worſhipping of images, taken out of the Scriptures of the Old Teſtament and the New, and confirmed by the examples, as well of the Apoſtles, as of our Saviour Chriſt himſelf. Now although our Saviour Chriſt taketh not, or needeth not any teſtimony of Men; and that which is once confirmed by the certainty of his eternal truth, hath no more need of the confirmation of Man's doctrine and writings, than the bright Sun at noon-tide hath need of the light of a little candle to put away darkneſs, and to increaſe his light; yet for your further content, it ſhall in this ſecond part be declared (as in the beginning of the firſt part was promiſed) that this truth and doctrine concerning the forbidding of images and worſhipping of them, taken out of the holy Scriptures, as well of the Old Teſtament as the New, was believed and taught of the old holy Fathers, and moſt antient learned Doctors, and received in the old primitive Church, which was moſt uncorrupt and pure. And this declaration ſhall be made out of the ſaid holy Doctors own writings, and out of the antient Hiſtories Eccleſiaſtical to the ſame belonging.

Tertullian, a moſt antient Writer and Doctor of the Church, who lived about one hundred and threeſcore years after the death of our Saviour Chriſt, both in ſundry other places of his works, and ſpecially in his Book written againſt the manner of crowning; and in another little treatiſe, entitled, Of the ſoldiers crown or garland, doth moſt ſharply and vehemently write and inveigh againſt images or idols. And upon St. *John*'s words, the firſt Epiſtle and fifth Chapter, ſaith thus: St. *John* (ſaith he) deeply conſidering the matter, ſaith, My little children, keep your ſelves from images or idols. He ſaith not now, Keep your ſelves from idolatry, as it were from the ſervice and worſhipping of them; but from the images or idols themſelves, that is, from the very ſhape and likeneſs of them. For it were an unworthy thing, that the image of the living God ſhould become the image of a dead idol. Do you not think thoſe perſons which place images and idols in Churches and Temples, yea, ſhrine them even over the Lord's Table, even as it were of purpoſe to

Lib. contra coronandi morem.

1 John.

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the worſhipping and honouring of them, take good heed either to St. *John*'s counſel, or *Tertullian*'s? For ſo to place images and idols, is it to keep themſelves from them, or elſe to receive and embrace them?

Origen in his Book againſt *Celſus*, ſaith thus: Chriſtian Men and Jews, when they hear theſe words of the Law (Thou ſhalt fear the Lord thy God, and ſhalt not make any image) do not only abhor the temples, altars, and images of the gods, but if need be, will rather die than they ſhould defile themſelves with any impiety. And ſhortly after he ſaith: In the Common-wealth of the Jews, the carver of idols and image-maker was caſt far off and forbidden, leſt they ſhould have any occaſion to make images, which might pluck certain fooliſh perſons from God, and turn the eyes of their ſouls to the contemplation of earthly things. And in another place of the ſame Book; It is not only (ſaith he) a mad and frantick part to worſhip images, but alſo once to diſſemble or wink at it. And a Man may know God and his only Son, and thoſe which have had ſuch honour given them by God, that they be called gods: But it is not poſſible that any ſhould by worſhipping of images, get any knowledge of God.

Athanaſius in his Book againſt the Gentiles, hath theſe words: Let them tell, I pray you, how God may be known by an Image. If it be by the matter of an image, then there needeth no ſhape or form, ſeeing that God hath appeared in all material creatures which do teſtify his glory. Now if they ſay, he is known by the form or faſhion, is he not better to be known by the living things themſelves, whoſe faſhions the images expreſs? For of ſurety, the glory of God ſhould be more evidently known, if it were declared by reaſonable and living creatures, rather than by dead and unmoveable images. Therefore when ye do grave or paint images, to the end to know God thereby, ſurely ye do an unworthy and unfit thing. And in another place of the ſame Book he ſaith, The invention of images came of no good, but of evil, and whatſoever hath an evil beginning, can never in any thing be judged good, ſeeing it is altogether naught. Thus far *Athanaſius*, a very antient, holy, and learned Biſhop and Doctor, who judgeth both the firſt beginning and the end, and altogether of images or idols, to be naught.

Lactantius likewiſe, an old and learner writer, in his Book of the Original of Error, hath theſe words; God is above Man, and is not placed beneath, but is to be ſought in the higheſt region. Wherefore there is no doubt, but that no Religion is in that place whereſoever any image is: For if Religion ſtand in godly things (and there is no godlineſs but in heavenly things) then be images without Religion. Theſe be *Lactantius* his words, who was above thirteen hundred years ago, and within three hundred years after our Saviour Chriſt.

Lib. 2. *c.* 16.

Cyrillus, an old and holy Doctor, upon the Goſpel of St. *John* hath theſe words; Many have left the Creator, and have worſhipped the Creature, neither have they been abaſhed to ſay unto a Stock, thou art my Father; and to a Stone, thou begotteſt me. For many, yea, almoſt all (alas for ſorrow) are fallen unto ſuch folly, that they have given the glory of Deity or Godhead, to things without ſenſe or feeling.

Epiphanius,

Epiphanius, Biſhop of *Salamine* in *Cyprus*, a very holy and learned Man, who lived in *Theodoſius* the Emperor's time, about three hundred and ninety years after our Saviour Chriſt's Aſcenſion, writeth thus to *John* Patriarch of *Jeruſalem*; I entred (ſaith *Epiphanius*) into a certain Church to pray, I found there a linnen cloth hanging in the Church door, painted, and having in it the image of Chriſt, as it were, or of ſome other Saint (for I remember not well whoſe image it was) therefore when I did ſee the image of a Man hanging in the Church of Chriſt, contrary to the authority of the Scriptures, I did tear it, and gave counſel to the keepers of the Church, that they ſhould wind a poor Man that was dead, in the ſaid cloth, and ſo bury him.

And afterwards the ſame *Epiphanius* ſending another unpainted cloth, for that painted one which he had torn, to the ſaid Patriarch, writeth thus, I pray you, will the Elders of that place to receive this cloth which I have ſent by this bearer, and command them that from henceforth no ſuch painted cloths, contrary to our Religion, be hanged in the Church of Chriſt. For it becometh your goodneſs rather to have this care, that you take away ſuch ſcrupuloſity, which is unfitting for the Church of Chriſt, and offenſive to the people committed to your charge. And this Epiſtle as worthy to be read of many, did St. *Jerome* himſelf tranſlate into the Latin tongue. And that ye may know that St. *Jerome* had this holy and learned Biſhop *Epiphanius* in moſt high eſtimation, and therefore did tranſlate this Epiſtle, as a writing of authority, hear what a teſtimony the ſaid St. *Jerome* giveth him in another place, in his Treatiſe againſt the Errors of *John* Biſhop of *Jeruſalem*, where he hath theſe words: Thou haſt (ſaith St. *Jerome*) Pope *Epiphanius*, which doth openly in his Letters call thee an Heretick. Surely thou art not to be preferred before him, neither for age, nor learning, nor godlineſs of life, nor by the teſtimony of the whole world. And ſhortly after in the ſame Treatiſe ſaith St. *Jerome*, Biſhop *Epiphanius* was ever of ſo great veneration and eſtimation, that *Valens* the Emperor, who was a great Perſecutor, did not once touch him. For Hereticks, being Princes, thought it their ſhame if they ſhould perſecute ſuch a Notable Man. And in the tripartite Eccleſiaſtical Hiſtory, the ninth Book, and forty eighth Chapter, is teſtified, that *Epiphanius* being yet alive, did work miracles, and that after his death, devils, being expelled at his grave or tomb, did roar. Thus you ſee what authority St. *Jerome*, and that moſt antient Hiſtory, give unto the holy and learned Biſhop *Epiphanius*, whoſe judgment of images in Churches and Temples, then beginning by ſtealth to creep in, is worthy to be noted.

All notable Biſhops were then called Popes.

Lib. 9. c. 48.

Firſt, he judged it contrary to Chriſtian Religion and the authority of the Scriptures, to have any images in Chriſt's Church. Secondly, he rejected not only carved, graven, and molten images, but alſo painted images out of Chriſt's Church. Thirdly, that he regarded not whether it were the image of Chriſt, or of any other Saint, but being an image would not ſuffer it in the Church. Fourthly, that he did not only remove it out of the Church, but with a vehement zeal tare it in ſunder, and exhorted that a Corpſe ſhould be wrapped and buried in it, judging it meet for nothing but to rot in the earth; following herein the example of the good King *Ezekias*, who brake the brazen Serpent to pieces, and burned

it to aſhes, for that idolatry was committed to it. Laſt of all, that *Epiphanius* thinketh it the duty of vigilant Biſhops, to be careful that no images be permitted in the Church, for that they be occaſion of ſcruple and offence to the people committed to their charge. Now whereas neither St. *Jerome*, who did tranſlate the ſame Epiſtle, nor the authors of that moſt antient Hiſtory Eccleſiaſtical tripartite (who do moſt highly commend *Epiphanius*, as is aforeſaid) nor any other godly or learned Biſhop at that time, or ſhortly after, have written any thing againſt *Epiphanius* his judgment concerning images: It is an evident proof that in thoſe days, which were about four hundred years after our Saviour Chriſt, there were no images publickly uſed and received in the Church of Chriſt, which was then much leſs corrupt, and more pure than now it is.

And whereas images began at that time ſecretly and by ſtealth to creep out of private Men's Houſes into the Churches, and that firſt in painted cloths and walls, ſuch Biſhops as were godly and vigilant, when they ſpied them, removed them away, as unlawful and contrary to Chriſtian Religion, as did here *Epiphanius*, to whoſe judgment you have not only St. *Jerome* the tranſlator of his Epiſtle, and the writer of the Hiſtory Tripartite, but alſo all the learned and godly Clerks, yea, and the whole Church of that Age, and ſo upward to our Saviour Chriſt's time, by the ſpace of about four hundred years, conſenting and agreeing. This is written the more largely of *Epiphanius*, for that our image maintainers, now-a-days, ſeeing themſelves ſo preſſed with this moſt plain and earneſt act and writing of *Epiphanius*, a Biſhop and Doctor of ſuch antiquity and authority, labour by all means (but in vain againſt the truth) either to prove that this Epiſtle was neither of *Epiphanius*'s writing, nor St. *Jerome*'s tranſlation: Either if it be, ſay they, it is of no great force: For this *Epiphanius*, ſay they, was a Jew, and being converted to the Chriſtian Faith, and made a Biſhop, retained the hatred which Jews have to images, ſtill in his mind, and ſo did and wrote againſt them as a Jew, rather than as a Chriſtian. O Jewiſh impudency and malice of ſuch deviſers! it ſhould be proved, and not ſaid only, that *Epiphanius* was a Jew. Furthermore, concerning the reaſon they make, I would admit it gladly. For if *Epiphanius* his judgment againſt images is not to be admitted, for that he was born of a Jew, an enemy to images, which be God's enemies, converted to Chriſt's Religion; then likewiſe followeth it, that no ſentence in the old Doctors and Fathers ſounding for images, ought to be of any authority, for that in the Primitive Church the moſt part of learned Writers, as *Tertullian*, *Cyprian*, *Ambroſe*, *Auſtin*, and infinite others more, were of Gentiles (which be favourers and worſhippers of images) converted to the Chriſtian Faith, and ſo let ſomewhat ſlip out of their pens, ſounding for images, rather as Gentiles than Chriſtians; as *Euſebius* in his Hiſtory Eccleſiaſtical, and St. *Jerome* ſaith plainly, that images came firſt from the Gentiles to us Chriſtians. And much more doth it follow, that the opinion of all the rabblement of the Popiſh Church, maintaining images, ought to be eſteemed of ſmall or no authority; for that it is no marvel that they which have from their childhood been brought up amongſt images and idols, and have drunk in idolatry almoſt with their mothers milk, hold with images and idols, and ſpeak

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and write for them. But indeed it would not be ſo much marked whether he were of a *Jew* or a *Gentile* converted unto Chriſt's Religion, that writeth, as how agreeable or contrary to God's word he doth write, and ſo to credit or diſcredit him. Now what God's word ſaith of idols and images, and the worſhipping of them, you heard at large in the firſt part of this Homily.

St. *Ambroſe* in his treatiſe of the death of *Theodoſius* the Emperor, ſaith, *Helene* found the Croſs and the title on it. She worſhipped the King, and not the wood ſurely (for that is an heatheniſh error, and the vanity of the wicked) but ſhe worſhipped him that hanged on the Croſs, whoſe name was written in the title, and ſo forth. See both the godly Empreſs her fact, and St. *Ambroſe* judgment at once: They thought it had been an heatheniſh error and vanity of the wicked, to have worſhipped the Croſs it ſelf which was embrued with our Saviour Chriſt's own precious blood. And we fall down before every croſs piece of timber, which is but an image of that Croſs.

St. *Auguſtin*, the beſt learned of all antient Doctors, in his forty fourth Epiſtle to *Maximus*, ſaith, Know thou that none of the dead, nor any thing that is made of God, is worſhipped as God of the Catholick Chriſtians, of whom there is a Church alſo in your Town. Note, that by St. *Auguſtin*, ſuch as worſhipped the dead, or creatures, be not Catholick Chriſtians.

The ſame St. *Auguſtin* teacheth in the twelfth Book of the City of God, the tenth Chapter, that neither Temples or Churches ought to be builded or made for Martyrs and Saints, but to God alone; and that there ought no Prieſts to be appointed for Martyr or Saint, but to God only. The ſame St. *Auguſtine*, in his Book of the Manners of the Catholick Church, hath theſe words: I know that many be worſhippers of tombs and pictures; I know that there be many that banquet moſt riotouſly over the graves of the dead, and giving meat to dead carcaſſes, do bury themſelves upon the buried, and attribute their gluttony and drunkenneſs to Religion. See, he eſteemeth worſhipping of Saints, Tombs and Pictures, as good Religion as gluttony and drunkenneſs, and no better at all. St. *Auguſtin* greatly alloweth *Marcus Varro*, affirming that Religion is moſt pure without images; and ſaith himſelf, images be of more force to crooken an unhappy ſoul, than to teach and inſtruct it. And ſaith further, Every child, yea every beaſt knoweth that it is not God that they ſee. Wherefore then doth the Holy Ghoſt ſo often admoniſh us of that which all Men know? Whereunto St. *Auguſtin* himſelf anſwereth thus; For (ſaith he) when images are placed in Temples, and ſet in honourable ſublimity, and begin once to be worſhipped, forthwith breedeth the moſt vile affection of Error. This is St. *Auguſtin*'s judgment of images in Churches, that by and by they breed error and idolatry. It would be tedious to rehearſe all other places, which might be brought out of the antient Doctors againſt images and idolatry. Wherefore we ſhall hold our ſelves contented with theſe few at this preſent. Now as concerning Hiſtories Eccleſiaſtical touching this matter, that ye may know why and when, and by whom images were firſt uſed privately, and afterwards not only received into Chriſtian Churches and Temples, but in concluſion worſhipped alſo; and how the ſame was gainſaid, reſiſted,

Lib. de Civ. Dei, cap. 43. *In Pſal.* 36. & 113.

reſiſted, and forbidden, as well by godly Biſhops and learned Doctors, as alſo by ſundry Chriſtian Princes; I will briefly collect into a compendious Hiſtory, that which is at large, and in ſundry places written by divers antient Writers and Hiſtoriographers concerning this matter.

As the *Jews*, having a moſt plain and expreſs commandment of God, that they ſhould neither make nor worſhip any image (as it is at large before declared) did notwithſtanding, by the example of the Gentiles or Heathen people that dwelt about them, fall to the making of images, and worſhipping of them, and ſo to the committing of moſt abominable idolatry, for the which God by his holy Prophets doth moſt ſharply reprove and threaten them, and afterward did accompliſh his ſaid threatnings by extreme puniſhing of them, as is alſo above ſpecified: Even ſo ſome of the Chriſtians in old time, which were converted from worſhipping of idols and falſe gods, unto the true living God, and to our Saviour Jeſus Chriſt, did of a certain blind zeal (as Men long accuſtomed to images) paint or carve images of our Saviour Chriſt, his Mother *Mary*, and of the Apoſtles; thinking that this was a point of gratitude and kindneſs towards thoſe, by whom they had received the true knowledge of God, and the doctrine of the Goſpel. But theſe pictures or images came not yet into Churches, nor were yet worſhipped of a long time after. And leſt you ſhould think that I do ſay this of mine own head only without authority, I alledge for me *Euſebius* Biſhop of *Cæſarea*, and the moſt antient Author of the Eccleſiaſtical Hiſtory, who lived about the three hundred and thirtieth Year of our Lord in *Conſtantius Magnus* his days, and his Son *Conſtantius*, Emperors, in the ſeventh Book of his Hiſtory Eccleſiaſtical, the fourteenth Chapter, and St. *Jerom* upon the tenth Chapter of the Prophet *Jeremiah*, who both expreſsly ſay, That the errors of images (for ſo St. *Jerom* calleth it) have come in and paſſed to the Chriſtians from the *Gentiles* by an Heatheniſh uſe and cuſtom. The cauſe and means *Euſebius* ſheweth, ſaying, It is no marvel if they which being *Gentiles* before, and did believe, ſeemed to offer this as a gift to our Saviour, for the benefits which they had received of him; yea, and we do ſee now that images of *Peter* and *Paul*, and of our Saviour himſelf be made, and tables to be painted, which I think to have been obſerved and kept indifferently by an Heatheniſh cuſtom. For the Heathen are wont ſo to honour them whom they judged honour worthy, for that ſome tokens of old Men ſhould be kept. For the remembrance of poſterity is a token of their honour that were before, and the love of thoſe that come after.

Thus far I have rehearſed *Euſebius* his words. Where note ye, that both St. *Jerom* and he agree herein, that theſe images came in amongſt Chriſtian Men by ſuch as were *Gentiles*, and accuſtomed to idols, and being converted to the Faith of Chriſt, retained yet ſome remnants of Gentility not throughly purged: For St. *Jerome* calleth it an error manifeſtly. And the like example we ſee in the *Acts* of the Apoſtles of the *Jews*, who when they were converted to Chriſt would have brought in their Circumciſion (whereunto they were ſo long accuſtomed) with them into Chriſt's Religion. With whom the Apoſtles (namely St. *Paul*) had much ado for the ſtaying of that matter. But of Circumciſion was leſs marvel, for that it came firſt in by God's ordinance and commandment. A Man

Acts 15.

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may moſt juſtly wonder of images ſo directly againſt God's holy word and ſtrict commandment, how they ſhould enter in. But images were not yet worſhipped in *Euſebius* his time, nor publickly ſet up in Churches and Temples, and they who privately had them, did err of a certain zeal, and not by malice: But afterwards they crept out of private Houſes into Churches, and ſo bred firſt ſuperſtition, and laſt of all Idolatry amongſt Chriſtians, as hereafter ſhall appear.

In the time of *Theodoſius* and *Martain*, Emperors, who reigned about the year of our Lord 460. and 1117. years ago, when the people of the City of *Nola* once a year did celebrate the birth-day of St. *Fælix* in the Temple, and uſed to banquet there ſumptuouſly, *Pontius Paulinus* Biſhop of *Nola*, cauſed the walls of the Temple to be painted with ſtories taken out of the Old Teſtament, that the people beholding and conſidering thoſe pictures, might the better abſtain from too much ſurfeiting and riot. And about the ſame time *Aurelius Prudentius*, a very learned and Chriſtian Poet, declareth how he did ſee painted in a Church, the Hiſtory of the paſſion of St. *Caſſian*, a Schoolmaſter and Martyr, whom his own Scholars, at the commandment of the tyrant, tormented with the pricking or ſtabbing in of their pointels or brazen pens into his body, and ſo by a thouſand wounds and more (as ſaith *Prudentius*) moſt cruelly ſlew him. And theſe were the firſt paintings in Churches that were notable of antiquity. And ſo by this example came in painting, and afterward images of timber and ſtone, and other matter, into the Churches of Chriſtians. Now, if ye well conſider this beginning, Men are not ſo ready to worſhip a picture on a wall, or in a window, as an emboſſed and gilt image, ſet with pearl and ſtone. And a proceſs of a ſtory, painted with the geſtures and actions of many perſons, and commonly the ſum of the ſtory written withal, hath another uſe in it, than one dumb idol or image ſtanding by it ſelf. But from learning by painted ſtories, it came by little and little to idolatry. Which when godly Men (as well Emperors and learned Biſhops, as others) perceived, they commanded that ſuch pictures, images, or idols, ſhould be uſed no more. And I will for a declaration thereof, begin with the decree of the antient Chriſtian Emperors, *Valens* and *Theodoſius* the ſecond, who reigned about four hundred years after our Saviour Chriſt's Aſcenſion, who forbad that any images ſhould be made or painted privately: For certain it is, that there were none in Temples publickly in their time. Theſe Emperors did write unto the Captain of the Army attending on the Emperors, after this ſort, *Valens* and *Theodoſius* Emperors, unto the Captain of the Army; Whereas we have a diligent care to maintain the Religion of God above, in all things, we will grant to no Man to ſet forth, grave, carve, or paint the image of our Saviour Chriſt in colours, ſtone, or any other matter, but in what place ſoever it ſhall be found, we command that it be taken away, and that all ſuch as ſhall attempt any thing contrary to our decrees or commandment herein, ſhall be moſt ſharply puniſhed. This decree is written in the Books named *Libri Auguſtales*, the Imperial Books, gathered by *Tribonianus*, *Baſilides*, *Theophilus*, *Dioſcorus*, and *Satira*, Men of great authority and learning, at the commandment of the Emperor *Juſtinian*, and is alledged by *Petrus Crinitus*, a notable learned Man, in the ninth Book and ninth Chapter of his Work, intituled,

De honeſta Diſciplina, that is to ſay, of honeſt learning. Here you ſee what Chriſtian Princes of moſt antient times decreed againſt images, which then began to creep in amongſt the Chriſtians. For it is certain, that by the ſpace of three hundred years and more, after the death of our Saviour Chriſt, and before theſe godly Emperors reigned, there were no images publickly in Churches or Temples. How would the idolaters glory, if they had ſo much antiquity and authority for them, as is here againſt them?

Now ſhortly after theſe days, the *Goths*, *Vandals*, *Huns*, and other barbarous and wicked Nations, burſt into *Italy*, and all parts of the *Weſt* Countries of *Europe*, with huge and mighty Armies, ſpoiled all places, deſtroyed Cities, and burned Libraries; ſo that Learning and true Religion went to wrack, and decayed incredibly. And ſo the Biſhops of thoſe latter days being of leſs learning, and in the midſt of the Wars, taking leſs heed alſo than did the Biſhops afore; by ignorance of God's Word, and negligence of Biſhops, and eſpecially barbarous Princes, not rightly inſtructed in true Religion, bearing the rule, images came into the Church of Chriſt in the ſaid *Weſt* parts, where theſe barbarous people ruled, not now in painted cloth only, but emboſſed in ſtone, timber, metal, and other like matter; and were not only ſet up, but began to be worſhipped alſo. And therefore *Serenus*, Biſhop of *Maſſile*, the head town of *Gallia Narbonenſis* (now called the Province) a godly and learned Man, who was about ſix hundred years after our Saviour Chriſt, ſeeing the people by occaſion of images fall to moſt abominable idolatry, brake to pieces all the images of Chriſt and Saints which were in that city; and was therefore complained upon to *Gregory*, the firſt of that name, Biſhop of *Rome*, who was the firſt learned Biſhop that did allow the open having of images in Churches, that can be known by any Writing or Hiſtory of Antiquity. And upon this *Gregory* do all image-worſhippers at this day ground their defence. But as all things that be amiſs, have from a tolerable beginning grown worſe and worſe, till they at the laſt became intolerable: So did this matter of images. Firſt, Men uſed privately ſtories painted in tables, cloths and walls. Afterwards, groſs and emboſſed images privately in their own Houſes. Then afterwards, pictures firſt, and after them emboſſed images began to creep into Churches, learned and godly Men ever ſpeaking againſt them. Then by uſe it was openly maintained that they might be in Churches, but yet forbidden that they ſhould be worſhipped. Of which opinion was *Gregory*, as by the ſaid *Gregory*'s Epiſtle to the forenamed *Serenus* Biſhop of *Maſſile* plainly appeareth. Which Epiſtle is to be found in the Book of Epiſtles of *Gregory*, or Regiſter, in the tenth part of the fourth Epiſtle, where he hath theſe words: That thou didſt forbid images to be worſhipped, we praiſe altogether; but that thou didſt break them, we blame. For it is one thing to worſhip the picture, and another thing by the picture of the ſtory to learn what is to be worſhipped. For that which Scripture is to them that read, the ſame doth Picture perform unto idiots or the unlearned beholding, and ſo forth. And after a few words; Therefore it ſhould not have been broken, which was ſet up, not to be worſhipped in Churches, but only to inſtruct the minds of the ignorant. And a little after: Thus thou ſhouldſt have ſaid, If you will have images in the Church

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for that inſtruction wherefore they were made in old time, I do permit that they may be made, and that you may have them, and ſhew them, that not the ſight of the ſtory, which is opened by the picture, but that worſhipping which was inconveniently given to the pictures, did miſlike you. And if any would make images, not to forbid them, but avoid by all means to worſhip any image. By theſe ſentences taken here and there out of *Gregory*'s Epiſtle to *Serenus* (for it were too long to rehearſe the whole) ye may underſtand whereunto the matter was now come ſix hundred years after Chriſt: That the having of images or pictures in the Churches, were then maintained in the Weſt part of the World (for they were not ſo forward yet in the Eaſt Church) but the worſhipping of them was utterly forbidden. And you may withal note, that ſeeing there is no ground for worſhipping of images in *Gregory*'s writing, but a plain condemnation thereof, that ſuch as do worſhip images, do unjuſtly alledge *Gregory* for them. And further, if images in the Church do not teach Men according to *Gregory*'s mind, but rather blind them; it followeth, that images ſhould not be in the Church by his ſentence, who only would they ſhould be placed there, to the end that they may teach the ignorant. Wherefore, if it be declared that images have been, and be worſhipped, and alſo that they teach nothing but errors and lies (which ſhall by God's grace hereafter be done) I truſt that then by *Gregory*'s own determination, all images and image-worſhippers ſhall be overthrown. But in the mean ſeaſon, *Gregory*'s authority was ſo great in all the Weſt-Church, that by his encouragement Men ſet up images in all places: But their judgment was not ſo good to conſider why he would have them ſet up, but they fell all on heaps to manifeſt idolatry by worſhipping of them, which Biſhop *Serenus* (not without juſt cauſe) feared would come to paſs. Now if *Serenus* his judgment, thinking it meet that images whereunto idolatry was committed, ſhould be deſtroyed, had taken place, idolatry had been overthrown: For to that which is not, no Man committeth idolatry. But of *Gregory*'s opinion, thinking that images might be ſuffered in Churches, ſo it were taught that they ſhould not be worſhipped; what ruin of Religion, and what miſchief enſued afterward to all *Chriſtendom*, experience hath to our great hurt and ſorrow proved. Firſt, by the Schiſm riſing between the Eaſt and the Weſt Church about the ſaid images. Next, by the diviſion of the Empire into two parts by the ſame occaſion of images, to the great weakning of all *Chriſtendom*, whereby laſt of all, hath followed the utter overthrow of the Chriſtian Religion and noble Empire in *Greece*, and all the Eaſt parts of the World, and the increaſe of *Mahomet*'s falſe Religion, and the cruel dominion and tyranny of the *Saracens* and *Turks*, who do now hang over our necks alſo that dwell in the Weſt parts of the World, ready at all occaſions to over-run us. And all this do we owe unto our idols and images, and our idolatry in worſhipping of them.

But now give you ear a little to the proceſs of the Hiſtory, wherein I do much follow the Hiſtories of *Paulus Diaconus*, and others joyned with *Eutropius* an old Writer. For though ſome of the Authors were favourers of images, yet do they moſt plainly and at large proſecute the hiſtories of thoſe times, whom *Baptiſt Platina* alſo in his Hiſtory of

Eutrob. lib. de rebus Ro. 23.

Platina in vitis Conſtantini & Greg. 2.

of Popes, as in the lives of *Conſtantine* and *Gregory* the ſecond, Biſhops of *Rome*, and other places (where he treateth of this matter) doth chiefly follow. After *Gregory*'s time, *Conſtantine* Biſhop of *Rome* aſſembled a Council of Biſhops in the *Weſt* Church, and did condemn *Philippicus* then Emperor, and *John* Biſhop of *Conſtantinople*, of the Hereſy of the *Monothelites*, nor without a cauſe indeed, but very juſtly. When he had ſo done, by the conſent of the learned about him, the ſaid *Conſtantine* Biſhop of *Rome* cauſed the images of the antient Fathers, which had been at thoſe ſix Councils which were allowed and received of all Men, to be painted in the entry of St. *Peter*'s Church at *Rome*. When the *Greeks* had knowledge hereof, they began to diſpute and reaſon the matter of images with the *Latins*, and held this Opinion, that images could have no place in Chriſt's Church, and the *Latins* held the contrary, and took part with the images. So the *Eaſt* and *Weſt* Churches, which agreed evil before, upon this contention about images fell to utter enmity, which was never well reconciled yet. But in the mean ſeaſon *Philippicus* and *Arthemius*, or *Anaſtatius*, Emperors, commanded images and pictures to be pulled down, and raſed out in every place of their dominion. After them came *Theodoſius* the third, he commanded the defaced images to be painted again in their places: But this *Theodoſius* reigned but one year. *Leo*, the third of that Name, ſucceeded him, who was a *Syrian* born, a very wiſe, godly, merciful, and valiant Prince. This *Leo* by proclamation commanded, That all images ſet up in Churches to be worſhipped, ſhould be plucked down and defaced; and required ſpecially the Biſhop of *Rome* that he ſhould do the ſame: And himſelf in the mean ſeaſon cauſed all images that were in the Imperial City of *Conſtantinople*, to be gathered on an heap in the midſt of the City, and there publickly burned them to aſhes; and whited over, and raſed out all pictures painted upon the walls of the Temples, and puniſhed ſharply divers maintainers of images. And when ſome did therefore report him to be a Tyrant, he anſwered, That ſuch of all other were moſt juſtly puniſhed, who neither worſhipped God aright, nor regarded the Imperial Majeſty and Authority, but maliciouſly rebelled againſt wholſome and profitable Laws. When *Gregorius*, the third of that Name, Biſhop of *Rome*, heard of the Emperors doings in *Greece* concerning the images, he aſſembled a Council of *Italian* Biſhops againſt him, and there made decrees for images, and that more reverence and honour ſhould yet be given to them than was before, and ſtirred up the *Italians* againſt the *Emperor* firſt at *Ravenna*, and moved them to rebellion. And as *Uſpurgenſis* and *Anthonius*, Biſhops of *Florence*, teſtify in their Chronicles, he cauſed *Rome* and all *Italy*, at the leaſt, to refuſe their obedience, and the payment of any more tribute to the Emperor; and ſo by treaſon and rebellion maintained their Idolatry. Which example other Biſhops of *Rome* have continually followed, and gone through withal moſt ſtoutly.

Treaſon and rebellion for the defence of images.

After this *Leo*, who reigned thirty four years, ſucceeded his Son *Conſtantine* the fifth, who after his Father's example, kept images out of the Temples, and being moved with the Council which *Gregory* had aſſembled in *Italy* for images againſt his Father; he alſo aſſembled a Council of all the Learned Men and Biſhops of *Aſia* and *Greece*, although ſome writers place this Council in *Leo Iſauricus*, his Father's latter days. In this great aſſem-

A Council againſt images.

aſſembly they ſate in Council from the fourth of the *Idus* of *February*, to the ſixth of the *Idus* of *Auguſt*, and made concerning the uſe of images this decree: It is not lawful for them that believe in God through Jeſus Chriſt, to have any images, neither of the Creator, nor of any Creatures, ſet up in Temples to be worſhipped; but rather that all things by the Law of God, and for the avoiding of offence, ought to be taken out of the Churches. And this decree was executed in all places where any images were found in *Aſia* or *Greece*. And the Emperor ſent the determination of this Council holden at *Conſtantinople*, to *Paul* then Biſhop of *Rome*, and commanded him to caſt all images out of the Churches: Which he (truſting in the friendſhip of *Pipine* a mighty Prince) refuſed to do. And both he and his Succeſſor *Stephanus* the third (who aſſembled another Council in *Italy* for images) condemned the Emperor and the Council of *Conſtantinople* of Hereſy, and made a decree that the holy images, (for ſo they called them) of Chriſt, the bleſſed Virgin, and other Saints, were indeed worthy honour and worſhipping. When *Conſtantine* was dead, *Leo* the fourth his Son reigned after him, who married a Woman of the City of *Athens*, named *Theodora*, who alſo was called *Irene*. by whom he had a Son, named *Conſtantine* the ſixth, and dying whilſt his Son was yet young, left the regiment of the Empire and governance of his young Son to his wife *Irene*. Theſe things were done in the Church about the year of our Lord 760. Note here I pray you in this proceſs of the ſtory, that in the Churches of *Aſia* and *Greece*, there were no images publickly by the ſpace of almoſt ſeven hundred years. And there is no doubt but the primitive Church next the Apoſtles time was moſt pure. Note alſo, that when the contention began about images, how of ſix Chriſtian Emperors, who were the chief Magiſtrates by God's Law to be obeyed, only one, which was *Theodoſius*, who reigned but one year, held with images. All the other Emperors, and all the learned Men and Biſhops of the Eaſt Church, and that in aſſembled Councils, condemned them, beſides the two Emperors before mentioned, *Valens* and *Theodoſius* the ſecond, who were long before theſe times, who ſtrictly forbad that any images ſhould be made. And univerſally after this time, all the Emperors of *Greece* (only *Theodoſius* excepted) deſtroyed continually all images. Now on the contrary part, note ye, that the Biſhops of *Rome*, being no ordinary Magiſtrates appointed of God, out of their Dioceſe, but Uſurpers of Princes Authority, contrary to God's Word, were the maintainers of images againſt God's Word, and ſtirrers up of Sedition and Rebellion, and workers of continual treaſon againſt their Sovereign Lords, contrary to God's Law, and the Ordinances of all human Laws, being not only enemies to God, but alſo rebels and traytors againſt their Princes. Theſe be the firſt bringers in of images openly into Churches. Theſe be the maintainers of them in the Churches, and theſe be the means whereby they have maintained them: To wit, conſpiracy, treaſon, and Rebellion againſt God and their Princes.

Or Eirene.

Now to proceed in the Hiſtory, moſt worthy to be known. In the nonage of *Conſtantine* the ſixth, the Empreſs *Irene* his Mother, in whoſe hands the regiment of the Empire remained, was governed much by the advice of *Theodore* Biſhop, and *Tharaſius* Patriarch of *Conſtantinople*, who practiſed and held with the Biſhop of *Rome* in maintaining of images moſt

earneſtly. By whoſe counſel and intreaty, the Empreſs firſt moſt wickedly digged up the body of her Father-in-law *Conſtantine* the fifth, and commanded it to be openly burned, and the aſhes to be thrown into the Sea. Which example (as the conſtant report goeth) had like to have been put in practice with Princes Corpſes in our days, had the authority of the holy Father continued but a little longer. The cauſe why the Empreſs *Irene* thus uſed her Father-in-law, was, for that he, when he was alive, had deſtroyed images, and had taken away the ſumptuous ornaments of Churches, ſaying that Chriſt, whoſe Temples they were, allowed poverty, and not Pearls and precious Stones. Afterward the ſaid *Irene* at the perſuaſion of *Adrian* Biſhop of *Rome*, and *Paul* the Patriarch of *Conſtantinople*, and his Succeſſor *Tharaſius*, aſſembled a Council of the Biſhops of *Aſia* and *Greece*, at the City *Nicea*, where the Biſhop of *Rome*'s Legates being Preſidents of the Council, and ordering all things as they liſted, the Council which were aſſembled before under the Emperor *Conſtantine* the fifth, and had decreed that all images ſhould be deſtroyed, was condemned as an Heretical Council and Aſſembly: And a decree was made, that images ſhould be put up in all the Churches of *Greece*, and that honour and worſhip alſo ſhould be given unto the ſaid images. And ſo the Empreſs ſparing no diligence in ſetting up of images, nor coſt in decking them in all Churches, made *Conſtantinople* within a ſhort time altogether like *Rome* it ſelf. And now you may ſee that come to paſs which Biſhop *Serenus* feared, and *Gregory* the firſt forbad in vain; to wit, that images ſhould in no wiſe be worſhipped. For now not only the ſimple and unwiſe (unto whom images, as the Scriptures teach, be ſpecially a ſnare) but the Biſhops and learned Men alſo, fall to idolatry by occaſion of images, yea, and make decrees and laws for the maintenance of the ſame. So hard is it, and indeed impoſſible, any longer time to have images publickly in Churches and Temples without idolatry, as by the ſpace of a little more than one hundred years betwixt *Gregory* the firſt, forbidding moſt ſtrictly the worſhipping of images, and *Gregory* the third, *Paul*, and *Leo* the third, Biſhops of *Rome*, with this Council commanding and decreeing that images ſhould be worſhipped, moſt evidently appeareth.

A decree that images ſhould be worſhipped.

Now when *Conſtantine* the young Emperor came to the age of twenty years, he was daily in leſs and leſs eſtimation. For ſuch as were about his Mother, perſwaded her, that it was God's determination that ſhe ſhould reign alone and not her Son with her. The ambitious Woman believing the ſame, deprived her Son of all Imperial dignity, and compelled all the men of war, with their Captains, to ſwear to her that they would not ſuffer her Son *Conſtantine* to reign during her life. With which indignity the young Prince being moved, recovered the regimen of the Empire unto himſelf by force, and being brought up in true Religion in his Father's time, ſeeing the ſuperſtition of his Mother *Irene*, and the idolatry committed by images, caſt down, brake and burned all the idols and images that his Mother had ſet up. But within a few years after *Irene* the Empreſs, taken again into her Son's favour, after ſhe had perſuaded him to put out *Nicephorus* his uncle's eyes, and to cut out the tongues of his four other uncles, and to forſake his wife, and by ſuch means to bring him into hatred with all his Subjects; now further to de-

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clare that ſhe was no Changling, but the ſame Woman that had before digged up and burned her Father-in-law's body, and that ſhe would be as natural a Mother as ſhe had been a kind Daughter, ſeeing the images which ſhe loved ſo well, and had with ſo great coſt ſet up, daily deſtroyed by her own Son the Emperor, by the help of certain good companions, deprived her Son of the Empire: And firſt, like a kind and loving Mother, put out both his eyes, and laid him in priſon, where after long and many torments, ſhe at the laſt moſt cruelly ſlew him.

In this Hiſtory, joined to *Eutropius*, it is written, that the Sun was darken'd for the ſpace of ſeventeen days moſt ſtrangely and dreadfully; and that all Men ſaid, that for the horribleneſs of that cruel and unnatural fact of *Irene*, and the putting out of the Emperor's eyes, the Sun had loſt his light. But indeed, God would ſignify by the darkneſs of the Sun, into what darkneſs and blindneſs of ignorance and idolatry *Chriſtendom* ſhould fall by the occaſion of images. The bright Sun of his eternal truth, and light of his holy word, by the miſts and black clouds of Mens traditions being blemiſh'd and darken'd, as by ſundry moſt terrible earthquakes that happened about the ſame time, God ſignified, that the quiet eſtate of true Religion ſhould by ſuch idolatry be moſt horribly toſſed and turmoiled. And here may you ſee what a gracious and virtuous Lady this *Irene* was, how loving a Niece to her huſband's uncles, how kind a Mother-in-law to her Son's wife, how loving a daughter to her Father-in-law, how natural a Mother to her own Son, and what a ſtout and valiant Captain the Biſhops of *Rome* had of her, for the ſetting up and maintenance of their idols or images. Surely they could not have found a meeter Patron for the maintenance of ſuch a matter than this *Irene*, whoſe ambition and deſire of rule was inſatiable, whoſe treaſon continually ſtudied and wrought was moſt abominable, whoſe wicked and unnatural cruelty paſſed *Medea* and *Progne*, whoſe deteſtable parricides have miniſtred matter to Poets to write their horrible Tragedies.

And yet certain Hiſtoriographers, who do put in writing all theſe her horrible wickedneſſes, for love they had to images, which ſhe maintained, do praiſe her as a godly Empreſs, and as ſent from God. Such is the blindeſs of falſe Superſtition, if it once take poſſeſſion in a Man's mind, that it will both declare the vices of wicked Princes, and alſo commend them. But not long after, the ſaid *Irene* being ſuſpected to the Princes and Lords of *Greece* of treaſon, in alienating the Empire to *Charles* King of the *Francons*, and for practiſing a ſecret marriage between her ſelf and the ſaid King, and being convicted of the ſame, was by the ſaid Lords depoſed and deprived again of the Empire, and carried into exile into the Iſland *Leſbos*, where ſhe ended her lewd life.

While theſe Tragedies about images were thus working in *Greece*, the ſame queſtion of the uſe of images in Churches began to be moved in *Spain* alſo. And at *Eliberi*, a notable city, now called *Granate*, was a Council of *Spaniſh* Biſhops, and other learned Men aſſembled; and there, after long deliberation and debating of the matter, it was concluded at length by the whole Council after this ſort, in the 36th Article:

Another Council againſt images.

We think that pictures ought not to be in Churches, leſt that which is honoured or worſhipped be painted on walls. And in the forty firſt Canon of that Council it is thus written: We thought good to admoniſh the

Doctors of the Council againſt images.

the faithful, that as much as in them lieth, they ſuffer no images to be in their Houſes; but if they fear any violence of their ſervants, at the leaſt let them keep themſelves clean and pure from images; if they do not ſo, let them be accounted as none of the Church. Note here, I pray you, how a whole and great Country in the *Weſt* and *South* parts of *Europe*, nearer to *Rome* a great deal than to *Greece* in ſituation of place, do agree with the *Greeks* againſt images; and do not only forbid them in Churches, but alſo in private Houſes, and do excommunicate them that do the contrary. And another Council of the learned Men of all *Spain* alſo, called *Concilium Toletanum Duodecimum*, decreed and determined likewiſe againſt images and image-worſhippers. But when theſe decrees of the *Spaniſh* Council at *Eliberi* came to the knowledge of the Biſhop of *Rome* and his adherents, they fearing leſt all *Germany* alſo would decree againſt images, and forſake them, thought to prevent the matter, and by the conſent and help of the Prince of *Francons* (whoſe power was then moſt great in the *Weſt* parts of the world) aſſembled a Council of *Germans* at *Frankford*, and there procured the *Spaniſh* Council againſt images aforementioned, to be condemned by the name of the *Fœlician* Hereſy (for that *Fœlix* Biſhop of *Aquitania* was chief in that Council) and obtained that the Acts of the ſecond *Nicene* Council, aſſembled by *Irene* (the holy Empreſs whom ye heard of before) and the ſentence of the Biſhop of *Rome* for images might be received. For much after this ſort do the Papiſts report of the hiſtory of the Council of *Frankford*. Notwithſtanding the Book of *Carolus Magnus* his own writing, as the title ſheweth, which is now put in print, and commonly in Men's hands, ſheweth the judgment of that Prince, and of the whole Council of *Frankford* alſo, to be againſt images, and againſt the ſecond Council of *Nice* aſſembled by *Irene* for images, and calleth it an arrogant, fooliſh, and ungodly Council; and declareth the aſſembly of the Council of *Frankford* to have been directly made and gathered againſt that *Nicene* Council, and the errors of the ſame. So that it muſt needs follow, that either there were in one Prince's time two Councils aſſembled at *Frankford*, one contrary to the other, which by no Hiſtory doth appear; or elſe that after their cuſtom, the Popes and Papiſts have moſt ſhamefully corrupted the Council, as their manner is to handle, not only Councils, but alſo all Hiſtories and Writings of the old Doctors, falſifying and corrupting them for the maintenance of their wicked and ungodly purpoſes, as hath in times of late come to light, and doth in our days more and more continually appear moſt evidently. Let the forged gift of *Conſtantine*, and the notable attempt to falſify the firſt *Nicene* Council for the Pope's Supremacy, practiſed by Popes in St. *Auguſtin*'s time, be a witneſs hereof. Which practice indeed had then taken effect, had not the diligence and wiſdom of St. *Auguſtin*, and other learned and godly Biſhops in *Africk*, by their great labour and charges alſo, reſiſted and ſtopped the ſame. Now to come towards an end of this Hiſtory, and to ſhew you the principal point that came to paſs by the maintenance of images. Whereas from *Conſtantinus Magnus* his time until this day, all authority, imperial and princely dominion of the Empire of *Rome*, remained continually in the right and poſſeſſion of the Emperors, who had their continuance and ſeat Imperial at *Conſtantinople* the City Royal: *Leo* the third, then Biſhop of

Yet another Council againſt images.

The forged gift of Conſtantine, *&c.*

Nicene *Council like to be falſified.*

of *Rome*, ſeeing the *Greek* Emperors ſo bent againſt his gods of gold and ſilver, timber and ſtone; and having the King of the *Francons* or *Frenchmen*, named *Charles*, whoſe power was exceeding great in the *Weſt* Countries, very appliable to his mind, for cauſes hereafter appearing, under the pretence that they of *Conſtantinople* were for that matter of images under the Pope's ban and curſe, and therefore unworthy to be Emperors, or to bear rule; and for that the Emperors of *Greece* being far off, were not ready at a beck to defend the Pope againſt the *Lombards* his enemies, and others with whom he had variance. This *Leo* the third, I ſay, attempted a thing exceeding ſtrange and unheard-of before, and of incredible boldneſs and preſumption: For he by his Papal Authority doth tranſlate the Government of the Empire, and the Crown and Name Imperial from the *Greeks*, and giveth it unto *Charles* the Great, King of the *Francons*; not without the conſent of the forenamed *Irene*, Empreſs of *Greece*, who alſo ſought to be joined in marriage with the ſaid *Charles*. For the which cauſe the ſaid *Irene* was by the Lords of *Greece* depoſed and baniſhed, as one that had betrayed the Empire, as ye before have heard. And the ſaid Princes of *Greece* did, after the deprivation of the ſaid *Irene*, by common conſent, elect and create (as they always had done) an Emperor named *Nicephorus*, whom the Biſhop of *Rome*, and they of the *Weſt*, would not acknowledge for their Emperor: for they had already created them another: And ſo there became two Emperors. And the Empire, which was before one, was divided into two parts, upon occaſion of idols and images, and the worſhipping of them: Even as the Kingdom of the *Iſraelites* was in old time, for the like cauſe of Idolatry, divided in King *Rehoboam*'s time. And ſo the Biſhop of *Rome*, having the favour of *Charles* the Great by this means aſſured to him, was wondrouſly enhanced in power and authority, and did in all the *Weſt* Church (eſpecially in *Italy*) what he liſt, where images were ſet up, garniſhed, and worſhipped of all ſorts of Men. But images were not ſo faſt ſet up, and ſo much honoured in *Italy* and the *Weſt*, but *Nicephorus* Emperor of *Conſtantinople*, and his Succeſſors *Scauratius*, the two *Michaels*, *Leo*, *Theophirus*, and other Emperors their Succeſſors in the Empire of *Greece*, continually pulled them down, brake them, burned them, and deſtroyed them as faſt. And when *Theodorus* the Emperor would, at the Council of *Lyons*, have agreed with the Biſhop of *Rome*, and have ſet up images; he was by the Nobles of the Empire of *Greece* deprived, and another choſen in his place; and ſo roſe a jealouſy, ſuſpicion, grudge, hatred and enmity between the Chriſtians and Empires of the *Eaſt* Countries and *Weſt*, which could never be quenched nor pacified. So that when the *Saracens* firſt, and afterward the *Turks*, invaded the Chriſtians, the one part of *Chriſtendom* would not help the other. By reaſon whereof at the laſt, the noble Empire of *Greece*, and the City Imperial, *Conſtantinople*, was loſt, and is come into the hands of the Infidels, who now have over-run almoſt all *Chriſtendom*; and poſſeſſing paſt the middle of *Hungary*, which is part of the *Weſt* Empire, do hang over all our heads, to the utter danger of all *Chriſtendom*.

Theſe things were done about the 803 year of our Lord.

Or, Stauratius.

Thus we ſee what a ſea of miſchiefs the maintenance of images hath brought with it, what an horrible Schiſm between the *Eaſt* and the *Weſt* Church, what an hatred between one Chriſtian and another, Councils

againſt Councils, Church againſt Church, Chriſtians againſt Chriſtians, Prin es againſt Princes, rebellions, treaſons, unnatural and moſt cruel murders; the daughter digging up and burning her Father the Emperor's body; the Mother, for love of idols, moſt abominably murdering of her own Son, being an Emperor; at the laſt, the tearing in ſunder of *Chriſtendom* and the Empire into two pieces, till the Infidels, *Saracens* and *Turks*, common enemies to both parts, have moſt cruelly vanquiſhed, deſtroyed and ſubdued the one part, the whole Empire of *Greece*, *Aſia* the leſs, *Thracia*, *Macedonia*, *Epirus*, and many other great and goodly Countries and Provinces; and have won a great piece of the other Empire, and put the whole in dreadful fear and moſt horrible danger. For it is not without a juſt and great cauſe to be dreaded, leſt as the Empire of *Rome* was even for the like cauſe of images, and the worſhipping of them, torn in pieces and divided, as was for idolatry the Kingdom of *Iſrael* in old time divided; ſo like puniſhment, as for the like offence fell upon the Jews, will alſo light upon us: That is, leſt the cruel tyrant, and enemy of our Commonwealth and Religion, the Turk, by God's juſt vengeance, ſhould likewiſe partly murder, and partly lead away into captivity us Chriſtians, as did the *Aſſyrian* and *Babylonian* Kings murder and lead away the *Iſraelites*, and leſt the Empire of *Rome* and Chriſtian Religion be ſo utterly brought under foot, as was then the Kingdom of *Iſrael* and true Religion of God, whereunto the matter already (as I have declared) ſhrewdly inclineth on our part, the greater part of Chriſtendom, within leſs than three hundred years ſpace, being brought into captivity and moſt miſerable thraldom under the Turk, and the noble Empire of *Greece* clean everted. Whereas if the Chriſtians, divided by theſe image matters, had holden together, no Infidels and Miſcreants could thus have prevailed againſt Chriſtendom. And all this miſchief and miſery, which we have hitherto fallen into, do we owe to our mighty gods of gold and ſilver, ſtock and ſtone, in whoſe help and defence (where they cannot help themſelves) we have truſted ſo long, until our enemies the Infidels have overcome and over-run us almoſt all together. A juſt reward for thoſe that have left the mighty living God, the Lord of Hoſts, and have ſtopped and given the honour due to him, to dead blocks and ſtocks, who have eyes and ſee not, feet and cannot go, and ſo forth, and are curſed of God, and all they that make them, and that put their truſt in them.

Thus you underſtand (well beloved in our Saviour Chriſt) by the judgment of the old learned and godly Doctors of the Church, and by antient Hiſtories Eccleſiaſtical, agreeing to the verity of God's word, alledged out of the Old Teſtament and the New, that images and image-worſhipping were in the Primitive Church (which was moſt pure and uncorrupt) abhorred and deteſted, as abominable and contrary to true Chriſtian Religion. And that when images began to creep into the Church, they were not only ſpoken and written againſt by godly and learned Biſhops, Doctors, and Clerks, but alſo condemned by whole Councils of Biſhops and learned Men aſſembled together, yea, the ſaid images by many Chriſtian Emperors and Biſhops were defaced, broken and deſtroyed, and that above ſeven hundred, and eight hundred years ago, and that therefore it is not of late days (as ſome would bear you

in hand) that images and image-worſhipping have been ſpoken and written againſt. Finally, you have heard what miſchief and miſery hath by the occaſion of the ſaid images fallen upon whole *Chriſtendom*, beſides the loſs of infinite ſouls, which is moſt horrible of all. Wherefore let us beſeech God, that we, being warned by his holy word, forbidding all idolatry, and by the writing of old godly Doctors and Eccleſiaſtical Hiſtories, written and preſerved by God's ordinance for our admonition and warning, may flee from all idolatry, and ſo eſcape the horrible puniſhment and plagues, as well worldly, as everlaſting, threatned for the ſame; which God our heavenly Father grant us, for our only Saviour and Mediator, Jeſus Chriſt ſake. *Amen.*

The Third Part of the Homily againſt Images, and the worſhipping of them, containing the confutation of the principal Arguments which are uſed to be made for the maintenance of Images. Which part may ſerve to inſtruct the Curates themſelves, or Men of good underſtanding.

NOW ye have heard how plainly, how vehemently, and that in many places, the Word of God ſpeaketh againſt, not only idolatry and worſhipping of images, but alſo againſt idols and images themſelves: (I mean always thus herein, in that we be ſtirred and provoked by them to worſhip them, and not as though they were ſimply forbidden by the New Teſtament, without ſuch occaſion and danger.) And ye have heard likewiſe out of Hiſtories Eccleſiaſtical, the beginning, proceeding, and ſucceſs of idolatry by images, and the great contention in the Church of Chriſt about them, to the great trouble and decay of *Chriſtendom*: And withal ye have heard the ſentences of old antient Fathers, and godly learned Doctors and Biſhops againſt images and idolatry, taken out of their own writings. It remaineth that ſuch reaſons as be made for the maintenance of images, and exceſſive painting, gilding and decking, as well of them, as of the Temples or Churches alſo, be anſwered and confuted, partly by application of ſome places before alledged, to their reaſons, and partly, by otherwiſe anſwering the ſame. Which part hath the laſt place in this Treatiſe, for that it cannot be well underſtood of the meaner ſort, nor the arguments of image-maintainers, can without prolixity too much tedious, be anſwered without the knowledge of the Treatiſe going before. And although divers things before mentioned be here rehearſed again, yet this repetition is not ſuperfluous, but in a manner neceſſary, for that the ſimple ſort cannot elſe underſtand how the aforeſaid places are to be applied to the arguments of ſuch as do maintain images, wherewith otherwiſe they might be abuſed.

Firſt, it is alledged by them that maintain images, that all laws, prohibitions and curſes, noted by us out of the holy Scripture, and ſentences of the Doctors alſo by us alledged, againſt images and the worſhipping of them, appertain to the idols of *Gentiles* or *Pagans*, as the idol of *Jupiter*, *Mars*, *Mercury*, &c. and not to our images of God, of Chriſt and

and his Saints. But it ſhall be declared both by God's word, and the ſentences of the ancient Doctors, and judgment of the Primitive Church, that all images, as well ours, as the idols of the *Gentiles*, be forbidden and unlawful, namely in Churches and Temples. And firſt, this is to be replied out of God's word, that the images of God the Father, the Son, and the Holy Ghoſt, either ſeverally, or the images of the Trinity, which we had in every Church, be by the Scriptures expreſsly and directly forbidden and condemned,
Deut. 4. as appeareth by theſe places: The Lord ſpake unto you out of the middle of fire, you heard the voice or ſound of his words, but you did ſee no form or ſhape at all, leſt peradventure you being deceived, ſhould make to your ſelf any graven image or likeneſs, and ſo forth, as is at large rehearſed in the firſt part of this Treatiſe againſt images. And therefore in the old Law, the middle of the propitiatory, which repreſented God's Seat, was empty, leſt any ſhould take occaſion to make any
Iſa. 40. ſimilitude or likeneſs of him. *Iſaiah*, after he hath ſet forth the incomprehenſible Majeſty of God, he asketh, To whom then will ye make God like? Or what ſimilitude will ye ſet up unto him? Shall the Carver make him a carved image? And ſhall the Goldſmith cover him with gold, or caſt him into a form of ſilver plates? And for the poor Man, ſhall the image-maker frame an image of timber, that he may have ſomewhat to ſet up alſo? And after this he crieth out, O wretches, heard ye never of this? Hath it not been preached to you ſince the beginning, how by the creation of the world, and the greatneſs of the work, they might underſtand the Majeſty of God, the Maker and Creator of all, to be greater than it could be expreſſed or ſet forth in any image or bodily ſimilitude? Thus far the Prophet *Iſaiah*, who from the forty fourth Chapter to the forty ninth, treateth in a manner of no other thing. And
Acts 17. St. *Paul*, in the *Acts* of the Apoſtles, evidently teacheth the ſame, that no ſimilitude can be made unto God in gold, ſilver, ſtone, or any other matter. By theſe and many other places of Scripture it is evident, that no image either ought, or can be made unto God. For how can God, a moſt pure Spirit, whom Man never ſaw, be expreſſed by a groſs, bodily, and viſible ſimilitude? How can the infinite Majeſty and Greatneſs of God, incomprehenſible to Man's mind, much more not able to be compaſſed with the ſenſe, be expreſſed in a ſmall and little image? How can a dead and dumb image expreſs the living God. What can an image, which when it is fallen cannot riſe up again, which can neither help his friends, nor hurt his enemies, expreſs of the moſt puiſſant and mighty God, who alone is able to reward his friends, and to deſtroy his enemies
Habak. 2. everlaſtingly? A Man might juſtly cry with the Prophet *Habakkuk*, Shall ſuch images inſtruct or teach any thing right of God? Or ſhall they become Doctors? Wherefore Men that have made an image of God, whereby to honour him, have thereby diſhonoured him moſt highly, diminiſhed his Majeſty, blemiſhed his glory, and falſified his truth. And there-
Rom. 1. fore St. *Paul* ſaith, that ſuch as have framed any ſimilitude or image of God like a mortal Man, or any other likeneſs, in timber, ſtone, or other matter, have changed his truth into a lye. For both they thought it to be no longer that which it was, a ſtock or ſtone; and took it to be that which it was not, as God, or an image of God. Wherefore an image

of

of God is not only a lie, but a double lie alſo. But the Devil is a liar, John 8.
and the Father of lies: Wherefore the lying images which be made of God, to his great diſhonour, and horrible danger of his people, came from the Devil.

Wherefore they be convict of fooliſhneſs and wickedneſs in making of images of God, or the Trinity; for that no image of God ought or can be made, as by the Scriptures and good reaſon evidently appeareth: Yea, and once to deſire an image of God cometh of infidelity, thinking not God to be preſent, except they might ſee ſome ſign or image of him, as appeareth by the *Hebrews* in the wilderneſs, willing *Aaron* to make them gods whom they might ſee go before them. Where they object, that ſeeing *Iſaiah* and *Daniel*, by certain deſcriptions of God, as ſitting on a high ſeat, *&c.* why may not a Painter likewiſe ſet him forth in colours to be ſeen, as it were a Judge ſitting on a throne, as well as he is deſcribed in writing by the Prophets, ſeeing that Scripture or Writing, and Picture, differ but little? Firſt it is to be anſwered, that things forbidden by God's word, as painting of images of God, and things permitted of God, as ſuch deſcriptions uſed of the Prophets, be not all one; neither ought, nor can Man's reaſon (although it ſhew never ſo goodly) prevail any thing againſt God's expreſs word, and plain Statute Law, as I may well term it. Furthermore, the Scripture, altho' it have certain deſcriptions of God, yet if you read forward it expoundeth itſelf, declaring that God is a pure Spirit, infinite, who repleniſheth Heaven and Earth; which the Picture doth not, nor expoundeth itſelf, but rather when it hath ſet God forth in a bodily ſimilitude, leaveth a Man there, and will eaſily bring one into the Hereſy of the *Anthropomorphites*, thinking God to have hands and feet, and to ſit as a Man doth; Which they that do (ſaith St. *Auguſtin* in his Book *de Fide & Symbolo*, c. 7.) fall into that Sacrilege which the Apoſtle deteſteth in thoſe, who have changed the glory of the incorruptible God into the ſimilitude of a corruptible Man. For it is wickedneſs for a Chriſtian to erect ſuch an image to God in a Temple, and much more wickedneſs to erect ſuch an one in his heart by believing of it. But to this they reply, That, this reaſon notwithſtanding, images of Chriſt may be made, for that he took upon him fleſh, and became Man. It were well that they would firſt grant, that they have hitherto done moſt wickedly, in making and maintaining of images of God, and of the Trinity in every place, whereof they are by force of God's word and good reaſon convicted; and then to deſcend to the trial for other images.

Now concerning their Objection, that an image of Chriſt may be made, the anſwer is eaſy: For in God's Word and Religion, it is not only required whether a thing may be done or no, but alſo whether it be lawful and agreeable to God's Word to be done, or no. For all wickedneſs may be, and is daily done, which yet ought not to be done. And the words of the reaſons above alledged out of the Scriptures are, that images neither ought, nor can be made unto God. Wherefore to reply, that images of Chriſt may be made, except withal it be proved that it is lawful for them to be made, is, rather than to hold one's peace, to ſay ſomewhat, but nothing to the purpoſe. And yet it appeareth that no image can be made of Chriſt, but a lying image (as the Scripture pecu-

liarly calleth images lies) for Chriſt is God Man. Seeing therefore that for the Godhead, which is the moſt excellent part, no image can be
Rom. 1. made, it is falſly called the image of Chriſt. Wherefore images of Chriſt be not only defects, but alſo lies. Which reaſon ſerveth alſo for the images of Saints, whoſe ſouls, the moſt excellent parts of them, can by no images be preſented and expreſſed. Wherefore, they be no images of Saints, whoſe ſouls reign in joy with God, but of the bodies of Saints, which as yet lie putrified in the graves. Furthermore, no true image can be made of Chriſt's body, for it is unknown now of what form and countenance he was. And there be in *Greece* and at *Rome*, and in other places, divers images of Chriſt, and none of them like to other, and yet every of them affirmeth, that theirs is the true and lively image of Chriſt, which cannot poſſibly be. Wherefore, as ſoon as an image of Chriſt is made, by and by is a lie made of him, which by God's word is forbidden. Which alſo is true of the images of any Saints of antiquity, for that it is unknown of what form and countenance they were. Wherefore ſeeing that Religion ought to be grounded upon truth, images that cannot be without lies, ought not to be made, or put to any uſe of Religion, or to be placed in Churches and Temples, places peculiarly appointed to true Religion and the Service of God. And thus much, that no true image of God, our Saviour Chriſt, or his Saints can be made: Wherewithal is alſo confuted that their allegation, that images be the Laymens Books. For it is evident by that which is afore rehearſed, that they teach no things of God, of our Saviour Chriſt, and of his Saints, but lies and errors. Wherefore either they be no Books, or if they be, they be falſe and lying Books, the teachers of all error.

And now if it ſhould be admitted and granted, that an image of Chriſt could truly be made, yet it is unlawful that it ſhould be made, yea, or that the image of any Saint ſhould be made, ſpecially to be ſet up in Temples, to the great and unavoidable danger of idolatry, as hereafter ſhall be proved. And firſt concerning the image of Chriſt, that though it might be had truly, yet it were unlawful to have it in Churches
Lib. i. c. 24. publickly; it is a notable place in *Irenæus*, who reproved the Hereticks called *Gnoſtici*, for that they carried about the image of Chriſt, made truly after his own proportion in *Pilate*'s time (as they ſaid) and therefore more to be eſteemed than thoſe lying images of him which we now have. The which *Gnoſtici* alſo uſed to ſet garlands upon the head of
Levit. 26. the ſaid image, to ſhew their affection to it. But to go to God's word:
Deut. 5. Be not, I pray you, the words of the Scriptures plain? Beware leſt thou,
Sculptile. being deceived, make to thyſelf (to ſay, to any uſe of Religion) any gra-
Fuſile. Similitudo. ven image, or any ſimilitude of any thing, *&c.* and curſed be the man
Deut. 27. that maketh a graven or molten image, abomination before the Lord, *&c.* Be not our images ſuch? Be not our images of Chriſt and his Saints, either carved, or molten, or caſt, or ſimilitudes of Men and Women? It is happy that we have not followed the Gentiles in making of images of beaſts, fiſhes, and vermine alſo. Notwithſtanding, the image of an Horſe, as alſo the image of the Aſs that Chriſt rode on, have in divers places been brought into the Church and Temple of God. And is not that which is written in the beginning of the Lord's moſt holy Law, and

and daily read unto you, moſt evident alſo; Thou ſhalt not make any likeneſs of any thing in heaven above, in earth beneath, or in the water under the earth, &c. Could any more be forbidden, and ſaid, than this? Either of the kinds of images, which be either carved, molten, or otherwiſe ſimilitudes? Or of things whereof images are forbidden to be made? Are not all things either in heaven, earth, or water under the earth? And be not our images of Chriſt and his Saints, likeneſſes of things in heaven, earth, or in the water? If they continue in their former anſwer, that theſe prohibitions concern the idols of the Gentiles, and not our images: Firſt, that anſwer is already confuted, concerning the images of God and the Trinity, at large, and concerning the images of Chriſt alſo, by *Irenæus*. And that the Law of God is likewiſe to be underſtood againſt all our images, as well of Chriſt as his Saints, in Temples and Churches, appeareth further by the judgment of the old Doctors and Primitive Church. *Epiphanius* renting a painted cloth wherein was the picture of Chriſt, or of ſome Saint, affirming it to be againſt our Religion, that any ſuch image ſhould be had in the Temple or Church (as is before at large declared) judged, that not only idols of the Gentiles, but that all images of Chriſt and his Saints alſo, were forbidden by God's Word and our Religion. *Lactantius* affirming it to be certain, that no true Religion can be where any image or picture is, (as is before declared) judged, that as well all images and pictures, as the idols of the Gentiles were forbidden, elſe would he not ſo generally have ſpoken and pronounced of them. And St. *Auguſtin* (as is before alledged) greatly alloweth *M. Varro*, affirming that Religion is moſt pure without images; and ſaith himſelf, images be of more force to crook an unhappy ſoul, than to teach and inſtruct it. And he ſaith further, Every child, yea, every beaſt knoweth that it is not God that they ſee. Wherefore then doth the Holy Ghoſt ſo often admoniſh us of that which all Men know? Whereunto St. *Auguſtin* anſwereth us: For, ſaith he, when images are placed in Temples, and ſet in honourable ſublimity, and begin once to be worſhipped, forthwith breedeth the moſt vile affection of error. This is St. *Auguſtin*'s judgment of images in Churches, that by and by they breed error and idolatry. The Chriſtian Emperors, the learned Biſhops, all the learned Men of *Aſia*, *Greece* and *Spain*, aſſembled in Councils at *Conſtantinople* and in *Spain*, ſeven and eight hundred years ago, and more, condemning and deſtroying all images, as well of Chriſt, as of the Saints, ſet up by the Chriſtians (as is before at large declared) teſtify, that they underſtood God's word ſo, that it forbad our images, as well as the idols of the Gentiles. And as it is written, *Sap.* 14. that images were not from the beginning, neither ſhall they continue to the end; ſo were they not in the beginning in the Primitive Church, God grant they may in the end be deſtroyed. For all Chriſtians in the Primitive Church, as *Origen* againſt *Celſus*, *Cyprian* alſo and *Arnobius* do teſtify, were ſore charged and complained on, that they had no Altars nor Images. Wherefore did they not (I pray you) conform themſelves to the Gentiles in making of images, but for lack of them ſuſtained their heavy diſpleaſure, if they had taken it to be lawful by God's word to have images? It is evident therefore, that they took all images to be unlawful in the Church or Temple of God, and therefore had none (though the Gentiles

Exod. 20.

Lib. iv. c. 3. *de Civ. Dei*, in Pſ. 36, & 113.

Sap. 14. Origen. *cont.* Celſum, *l.* 4, & 8. Cyprianus *cont.* Demetrium.

tiles therefore were moſt highly diſpleaſed) following this rule, we muſt
Acts 5. obey God rather than Men. And *Zephyrus* in his Notes upon the Apology of *Tertullian*, gathereth, that all his vehement perſuaſion ſhould be but cold, except we know this once for all, that Chriſtian Men in his time did moſt hate images, with their ornaments. And *Irenæus* (as is above declared) reproveth the Hereticks called *Gnoſtici*, for that they carried about the image of Chriſt. And therefore the Primitive Church, which is ſpecially to be followed as moſt incorrupt and pure, had publickly in Churches neither idols of the Gentiles, nor any other images, as things directly forbidden by God's word. And thus it is declared by God's word, the ſentences of the Doctors, and the judgment of the Primitive Church, which was moſt pure and ſincere, that all images, as well ours, as the idols of the Gentiles, be by God's word forbidden, and therefore unlawful, ſpecially in Temples and Churches.

Now if they (as their cuſtom is) flee to this anſwer, that God's word forbiddeth not abſolutely all images to be made, but that they ſhould not be made to be worſhipped, and that therefore we may have images, ſo we worſhip them not, for that they be things indifferent, which may
Damaſ. l. 4. *De fide Orth.* c. 17. Gregor. *in Epiſt. ad Serenum Maſſil.* be abuſed, or well uſed. Which ſeemeth alſo to be the judgment of *Damaſcene* and *Gregory* the firſt, as is above declared. And this is one of their chief allegations for the maintenance of images, which have been alledged ſince *Gregory* the firſt his time.

Well then, we be come to their ſecond allegation, which in part we would not ſtick to grant them. For we are not ſo ſuperſtitious or ſcrupulous, that we do abhor either flowers wrought in Carpets, Hangings, and other Arras, either images of Princes printed or ſtamped in their coins, which when Chriſt did ſee in a Roman Coin, we read not that he reprehended it, neither do we condemn the arts of Painting and Image-making, as wicked of themſelves. But we would admit and grant them, that images uſed for no Religion, or Superſtition rather, we mean images of none worſhipped, nor in danger to be worſhipped of any, may be ſuffered. But images placed publickly in Temples, cannot poſſibly be without danger of worſhipping and idolatry, wherefore they are
Origen. *cont.* Celſum, *l.* 4. Joſeph. *Antiq. l.* 17. *c.* 8. *l* 18. *c.* 5. *l.* 18. *c.* 15. not publickly to be had or ſuffered in Temples and Churches. The Jews, to whom this Law was firſt given (and yet being a moral Commandment and not ceremonial, as all Doctors interpret it, it bindeth us as well as them) the Jews, I ſay, who ſhould have the true ſenſe and meaning of God's Law, ſo peculiarly given unto them, neither had in the beginning any images publickly in their Temple (as *Origen* and *Joſephus* at large declare) neither after the reſtitution of the Temple, would by any means conſent to *Herod*, *Pilate*, or *Petronius*, that images ſhould be placed only in the Temple at *Jeruſalem*, although no worſhipping of images was required at their hands; but rather offered themſelves to the death, than to aſſent that images ſhould once be placed in the Temple of GOD, neither would they ſuffer any image-maker among them. And *Origen* added this cauſe, leſt their minds ſhould be plucked from GOD, to the contemplation of earthly things. And they are much commended for this earneſt zeal, in maintaining of GOD's Honour and true Religion. And truth it is, that the *Jews* and *Turks*, who abhor images and idols as directly forbidden by GOD's word, will never come to the truth of our Religion,

Religion, whilſt the ſtumbling-blocks of images remain amongſt us, and lie in their way. If they object yet the brazen Serpent which *Moſes* did ſet up, or the images of the Cherubims, or any other images which the *Jews* had in their Temple, the anſwer is eaſy: We muſt in Religion obey God's general Law, which bindeth all Men, and not follow examples of particular diſpenſation, which be no warrants for us: Elſe we may by the ſame reaſon reſume Circumciſion and Sacrificing of Beaſts, and other Rites permitted to the *Jews*. Neither can thoſe images of Cherubims, ſet in ſecret where no Man might come, nor behold, be any example for our publick ſetting up of images in Churches and Temples. But to let the *Jews* go. Where they ſay that images, ſo they be not worſhipped, as things indifferent, may be tolerable in Temples and Churches; we infer and ſay for the adverſative, that all our images of God, our Saviour Chriſt, and his Saints, publickly ſet up in Temples and Churches, places peculiarly appointed to the true worſhipping of God, be not things indifferent nor tolerable; but againſt God's Law and Commandment, taking their own interpretation and expoſition of it. Firſt, For that all images, ſo ſet up publickly, have been worſhipped of the unlearned and ſimple ſort, ſhortly after they have been publickly ſo ſet up; and in concluſion, of the wiſe and learned alſo. Secondly, For that they are worſhipped in ſundry places now in our time alſo. And thirdly, For that it is impoſſible that images of God, Chriſt, or his Saints, can be ſuffered (eſpecially in Temples and Churches) any while or ſpace without worſhipping of them; and that idolatry, which is moſt abominable before God, cannot poſſibly be eſcaped and avoided, without the aboliſhing and deſtruction of images and pictures in Temples and Churches; for that idolatry is to images, eſpecially in Temples and Churches, an inſeparable accident (as they term it), ſo that images in Churches, and idolatry, go always both together, and that therefore the one cannot be avoided, except the other (ſpecially in all publick places) be deſtroyed. Wherefore, to make images, and publickly to ſet them up in the Temples and Churches, places appointed peculiarly to the ſervice of God, is to make images to the uſe of Religion; and not only againſt this Precept, "Thou ſhalt make no manner of images," but againſt this alſo, "Thou ſhalt not bow down to them, nor worſhip them." For they being ſet up, have been, be, and ever will be worſhipped. And the full proof of that which in the beginning of the firſt part of this Treatiſe was touched, is here to be made and performed: To wit, that our images and idols of the Gentiles be all one, as well in the things themſelves, as alſo in that our images have been before, be now, and ever will be worſhipped, in like form and manner as the idols of the Gentiles were worſhipped, ſo long as they be ſuffered in Churches and Temples. Whereupon it followeth, that our images in Churches have been, be, and ever will be none other but abominable idols, and be therefore no things indifferent. And every of theſe parts ſhall be proved in order, as hereafter followeth. And firſt, that our images, and the idols of the Gentiles, be all one concerning themſelves, is moſt evident, the matter of them being gold, ſilver, or other metal, ſtone, wood, clay, or plaiſter, as were the idols of the Gentiles; and ſo being either molten or caſt, either carved, graven, hewn, or otherwiſe formed and faſhioned after

Simulachra gentium, argentum & aurum Fuſile, Similitudo, Sculptile, Simulachrum opera manuum hominum.

the ſimilitude and likeneſs of Man or Woman, be dead and dumb works of Man's hands, having mouths and ſpeak not, eyes and ſee not, hands and feel not, feet and go not, and ſo as well in form as matter, be altogether like the idols of the Gentiles. Inſomuch that all the titles which be given to the idols in the Scriptures, may be verified of our images. Wherefore, no doubt but the like curſes which are mentioned in the Scriptures, will light upon the makers and worſhippers of them both. Secondly, That they have been, and be worſhipped in our time, in like form and manner as were the idols of the Gentiles, is now to be proved. And for that idolatry ſtandeth chiefly in the mind, it ſhall in this part firſt be proved, that our image-maintainers have had, and have the ſame opinions and judgment of Saints, whoſe images they have made and worſhipped, as the Gentile idolaters had of their Gods. And afterwards ſhall be declared, that our image-maintainers and worſhippers have uſed, and uſe the ſame outward Rites and manner of honouring and worſhipping their images, as the Gentiles did uſe before their idols; and that therefore they commit idolatry, as well inwardly and outwardly, as did the wicked Gentile idolaters.

And concerning the firſt part of the idolatrous opinions of our image-maintainers. What, I pray you, be ſuch Saints with us, to whom we attribute the defence of certain Countries, ſpoiling God of his due honour herein, but *Dii Tutelares* of the Gentile idolaters? Such as were *Belus* to the *Babylonians* and *Aſſyrians*, *Oſiris* and *Iſis* to the *Egyptians*, *Vulcan* to the *Lemnians*, and to ſuch other. What be ſuch Saints, to whom the ſafeguard of certain Cities are appointed, but *Dii Præſides* with the Gentile idolaters? Such as were at *Delphos*, *Apollo*; at *Athens*, *Minerva*; at *Carthage*, *Juno*; at *Rome*, *Quirinus*, &c. What be ſuch Saints, to whom, contrary to the uſe of the Primitive Church, Temples and Churches be builded, and Altars erected, but *Dii Patroni* of the Gentile idolaters? Such as were in the Capitol *Jupiter*, in *Paphos* Temple *Venus*, in *Epheſus* Temple *Diana*, and ſuch like. Alas, we ſeem in thus thinking and doing, to have learned our Religion, not out of God's word, but out of the Pagan Poets, who ſay, *Exceſſere omnes aditis, ariſque relictis, Dii quibus imperium hoc ſteterat*, &c. That is to ſay, "All the Gods by whoſe defence this Empire ſtood, are gone out of the Temples, and have forſaken their Altars." And where one Saint hath images in divers places, the ſame Saint hath divers names thereof, moſt like to the Gentiles. When you hear of our Lady of *Walſingham*, our Lady of *Ipſwich*, our Lady of *Wilſdon*, and ſuch others; what is it but an imitation of the Gentile idolaters? *Diana Agrotera*, *Diana Coriphea*, *Diana Epheſia*, &c. *Venus Cypria*, *Venus Paphia*, *Venus Gnidia*. Whereby is evidently meant, that the Saint for the image-ſake ſhould in thoſe places, yea, in the images themſelves, have a dwelling, which is the ground of their Idolatry. For where no images be, they have no ſuch means. *Terentius Varro* ſheweth, that there were three hundred *Jupiters* in his time: There were no fewer *Veneres* and *Dianæ*'s: We had no fewer *Chriſtophers*, Ladies, and *Mary Magdalens*, and other Saints. *Oenomaus* and *Heſiodus* ſhew, that in their time there were thirty thouſand Gods. I think we had no fewer Saints, to whom we gave the honour due to God. And they have not only ſpoiled the true living God of his due Honour in Temples, Cities, Countries,

Dii Tutelares.

Dii Præſides.

Dii Patroni.

and

and Lands, by ſuch devices and inventions as the Gentile idolaters have done before them: But the Sea and waters have as well ſpecial Saints with them, as they had Gods with the Gentiles, *Neptune*, *Triton*, *Nereus*, *Caſtor* and *Pollux*, *Venus*, and ſuch other: In whoſe places become St *Chriſtopher*, St *Clement*, and divers other, and eſpecially our Lady, to whom ſhipmen ſing *Ave maris ſtella*. Neither hath the fire ſcaped the idolatrous inventions. For inſtead of *Vulcan* and *Veſta*, the Gentiles Gods of the fire, our Men have placed St *Agatha*, and make letters on her day for to quench fire with. Every Artificer and Profeſſion hath his ſpecial Saint, as a peculiar God. As for example, Scholars have St *Nicholas* and St *Gregory*, Painters, St *Luke*; neither lack Soldiers their *Mars*, nor Lovers their *Venus*, amongſt Chriſtians. All Diſeaſes have their ſpecial Saints, as Gods the curers of them. The Pox St *Roche*, the Falling-evil St *Cornelis*, the Tooth-ach St *Apollin*, &c. Neither do beaſts nor cattle lack their Gods with us, for St *Loy* is the Horſleach, and St *Anthony* the ſwineherd, *&c.* Where is God's Providence and due Honour in the mean ſeaſon? Who ſaith, "the Heavens is mine, and the Earth is "mine, the whole world and all that in it is. I do give victory, and I put "to flight: Of me be all counſels and help, *&c.* Except I keep the "City, in vain doth he watch that keepeth it. Thou Lord ſhall ſave both "Men and Beaſts." But we have left him neither heaven, nor earth, nor water, nor country, nor city, peace nor war to rule and govern, neither Men, nor Beaſts, nor their Diſeaſes to cure; that a godly Man might juſtly for zealous indignation cry out, O heaven, O earth, and ſeas, what madneſs and wickedneſs againſt God are Men fallen into! What diſhonour do the Creatures to their Creator and Maker! And if we remember God ſometimes, yet becauſe we doubt of his ability or will to help, we join to him another helper, as if he were a Noun Adjective, uſing theſe ſayings; ſuch as learn, God and St *Nicholas* be my ſpeed: Such as neeſe, God help and St *John*: To the Horſe, God and St *Loy* ſave thee. Thus are we become like Horſes and Mules, which have no underſtanding: For, is there not one God only, who by his power and wiſdom made all things, and by his Providence governeth the ſame? And by his goodneſs maintaineth and ſaveth them? Be not all things of him, by him, and through him? Why doſt thou turn from the Creator to the Creatures? This is the manner of the Gentile idolaters: But thou art a Chriſtian, and therefore by Chriſt alone haſt acceſs to God the Father, and help of him only. Theſe things are not written to any reproach of the Saints themſelves, who were the true Servants of God, and did give all honour to him, taking none unto themſelves, and are bleſſed ſouls with God; but againſt our fooliſhneſs and wickedneſs, making of the true Servants of God, falſe Gods, by attributing to them the power and honour which is God's, and due to him only. And for that we have ſuch opinions of the power and ready help of Saints, all our Legends, Hymns, Sequences, and Maſſes, did contain Stories, Lauds, and Praiſes of them, and Prayers to them; yea, and Sermons alſo together of them, and to their praiſes; God's word being clean laid aſide. And this we do altogether agreeable to the Saints, as did the Gentile idolaters to their falſe Gods. For theſe opinions which Men have had of mortal perſons, were they never ſo holy, the old moſt godly and learned Chriſtians have written

againſt

againſt the feigned Gods of the Gentiles, and Chriſtian Princes have deſtroyed their images, who if they were now living, would doubtleſs likewiſe both write againſt our falſe opinions of Saints, and alſo deſtroy their images. For it is evident, that our image-maintainers have the ſame opinion of Saints which the Gentiles had of their falſe Gods, and thereby are moved to make them images as the Gentiles did. If anſwer be made that they make Saints but interceſſors to God, and means for ſuch things as they would obtain of God: That is, even after the Gentiles idolatrous uſage, to make them of Saints, Gods, called *Dii Medioximi*, to be mean interceſſors and helpers to God, as though he did not hear, or ſhould be weary if he did all alone. So did the Gentiles teach, that there was one chief power working by other, as means; and ſo they made all Gods ſubject to Fate or Deſtiny; as *Lucian* in his Dialogues feigneth that *Neptune* made ſuit to *Mercury*, that he might ſpeak with *Jupiter*. And therefore in this alſo it is moſt evident, that our image-maintainers be all one in opinion with the Gentile idolaters.

Medioximi Dij.

Now remaineth the third part, that their Rites and Ceremonies in honouring and worſhipping of the images of Saints be all one with the Rites which the Gentile idolaters uſed in honouring their idols. Firſt, what meaneth it, that Chriſtians after the example of the Gentile idolaters go on pilgrimage to viſit images, where they have the like at home, but that they have a greater opinion of holineſs and virtue in ſome images, than other ſome, like as the Gentile idolaters had? Which is the readieſt way to bring them to idolatry by worſhipping of them, and directly againſt God's Word, who ſaith, Seek me, and ye ſhall live; and do not ſeek *Bethel*, enter not into *Gilgal*, neither go to *Beerſheba*. And againſt ſuch as had any Superſtition in the holineſs of the place, as though they ſhould be heard for the place's ſake, ſaying, "Our Fathers worſhipped in this Mountain, and ye ſay, that at *Jeruſalem* is the place where Men ſhould worſhip;" our Saviour Chriſt pronounceth, "Believe me, the hour cometh when you ſhall worſhip the Father, neither in this Mountain, nor at *Jeruſalem*, but true worſhippers ſhall worſhip the Father in ſpirit and truth." But it is too well known, that by ſuch pilgrimage-going, Lady *Venus* and her ſon *Cupid* were rather worſhipped wantonly in the fleſh, than God the Father, and our Saviour Chriſt his Son, truly worſhipped in the ſpirit.

Amos 5.

John 4.

Rom. 1.

And it was very agreeable (as St *Paul* teacheth) that they which fell to idolatry, which is ſpiritual fornication, ſhould alſo fall into carnal fornication, and all uncleanneſs, by the juſt judgments of God, delivering them over to abominable concupiſcences.

What meaneth it that Chriſtian Men, after the uſe of the Gentile idolaters, cap and kneel before images? Which if they had any ſenſe and gratitude, would kneel before Men, Carpenters, Maſons, Plaiſterers, Founders, and Goldſmiths, their makers and framers, by whoſe means they have attained this honour, which elſe ſhould have been evil-favoured and rude lumps of clay, or plaiſter, pieces of timber, ſtone, or metal, without ſhape or faſhion, and ſo without all eſtimation and honour, as that idol in the Pagan Poet confeſſeth, ſaying, "I was once a vile block, but now I am become a God," *&c.* What a fond thing is it for Man, who hath life and reaſon, to bow himſelf to a dead and inſenſible image,

Horatius.

Adorare.

the

the work of his own hand? Is not this ſtooping and kneeling before them, adoration of them, which is forbidden ſo earneſtly by God's Word? Let ſuch as ſo fall down before images of Saints, know and confeſs that they exhibit that honour to dead ſtocks and ſtones, which the Saints themſelves, *Peter*, *Paul*, and *Barnabas*, would not ſuffer to be given them being alive; which the Angel of God forbiddeth to be given to him. And if they ſay, they exhibit ſuch honour not to the image, but to the Saint whom it repreſenteth, they are convicted of folly, to believe that they pleaſe Saints with that honour, which they abhor as a ſpoil of God's honour: For they be no changelings: But now both have a greater underſtanding, and more fervent love of God, do more abhor to deprive him of his due honour: And being now like unto the Angels of God, do with Angels flee to take unto them by Sacrilege the honour due to God: and herewithal is confuted their lewd diſtinction of *Latria* and *Dulia*, where it is evident, that the Saints of God cannot abide, that as much as any outward worſhipping be done or exhibited to them. But Satan, God's enemy, deſiring to rob God of his honour, deſireth exceedingly that ſuch honour might he given to him. Wherefore thoſe which give the honour due to the Creator, to any Creature, do ſervice acceptable to no Saints, who be the friends of God, but unto Satan, God and Man's mortal and ſworn enemy. And to attribute ſuch deſire of divine honour to Saints, is to blot them with a moſt odious and deviliſh ignominy and villany, and inſtead of Saints to make them Satans and very Devils, whoſe property is to challenge to themſelves the honour which is due to God only. And furthermore, in that they ſay that they do not worſhip the images, as the Gentiles did their idols, but God and the Saints whom the images do repreſent, and therefore that their doings before images be not like the idolatry of the Gentiles before their idols, St *Auguſtine*, *Lactantius*, and *Clemens*, do prove evidently, that by this their anſwer, they be all one with the Gentile Idolaters. The Gentiles (ſaith St *Auguſtine*) which ſeem to be of the purer Religion, ſay, We worſhip not the images, but by the corporal image we do behold the ſigns of the things which we ought to worſhip. And *Lactantius* ſaith, the Gentiles ſay we fear not the images, but them after whoſe likeneſs the images be made, and to whoſe names they be conſecrated. Thus far *Lactantius*. And *Clemens* ſaith, That ſerpent the Devil uttereth theſe words by the mouth of certain Men, We to the honour of the inviſible God, worſhip viſible images: Which ſurely is moſt falſe. See how in uſing the ſame excuſes which the Gentile idolaters pretended, they ſhew themſelves to join with them in Idolatry. For notwithſtanding this excuſe, St *Auguſtine*, *Clemens*, and *Lactantius* prove them idolaters. And *Clemens* ſaith, That the Serpent, the Devil, putteth ſuch excuſes in the mouth of idolaters. And the Scriptures ſay, they worſhip the ſtocks and ſtones, (notwithſtanding this excuſe) even as our image-maintainers do. And *Ezekiel* therefore calleth the Gods of the *Aſſyrians*, ſtocks and ſtones, although they were but images of their Gods. So are our images of God and the Saints named by the Names of God and his Saints after the uſe of the Gentiles. And the ſame *Clemens* ſaith thus in the ſame Book, They dare not give the name of the Emperor to any other, for he puniſheth his offender and traytor by and by: But they dare give

Gen. 23. and 33.

3 Reg. 1. Acts 10. and 14. Apoc. 19.

Matt. 4.

Auguſt. *Pſal.* 135.

Lactan. *l.* 2. *inſt.*

the Name of God to others, becauſe he for repentance ſuffereth his offenders. And even ſo do our image-worſhippers give both Names of God and the Saints, and alſo the honour due to God, to their images, even as did the Gentile idolaters to their idols. What ſhould it mean that they, according as did the Gentile idolaters, light candles at noon time, or at midnight, before them, but therewith to honour them? For other uſe is their none in ſo doing. For in the day it needeth not, but was ever a proverb of fooliſhneſs, to light a candle at noon time. And in the night it availeth not to light a candle before the blind, and God hath neither uſe nor honour thereof. And concerning this candle-lighting, it is notable that *Lactantius* above a thouſand years ago hath written after this manner: If they would behold the heavenly light of his Sun, then ſhould they perceive that God hath no need of their candles, who for the uſe of Man hath made ſo good a Light. And whereas in ſo little a circle of the Sun, which for the great diſtance, ſeemeth to be no greater than a Man's head, there is ſo great a brightneſs, that the ſight of Man's eye is not able to behold it, but if one ſtedfaſtly look upon it a while, his eye will be dulled and blinded with darkneſs. How great light, how great clearneſs may we think to be with God, with whom is no night nor darkneſs? And ſo forth. And by and by he ſaith, Seemeth he therefore to be in his right mind, who offereth up to the giver of light, the light of a wax candle for a gift? He requireth another light of us, which is not ſmoaky, but bright and clear, even the light of the mind and underſtanding. And ſhortly after he ſaith, But their Gods, becauſe they be earthly, have need of light, leſt they remain in darkneſs, whoſe worſhippers, becauſe they underſtand no heavenly thing, do draw Religion, which they uſe, down to the earth, in the which, being dark of nature, is need of light: Wherefore they give to their Gods no heavenly but the earthly underſtanding of mortal Men. And therefore they believe thoſe things to be neceſſary and pleaſant unto them, which are ſo to us, who have need either of meat when we be hungry, or drink when we be thirſty, or clothing when we be cold, or when the Sun is ſet, candle-light, that we may ſee. Thus far *Lactantius*, and much more, too long here to write, of candle-lighting in Temples before images and idols for Religion: Whereby appeareth both the fooliſhneſs thereof, and alſo, that in opinion and act, we do agree altogether in our Candle Religion, with the Gentile idolaters. What meaneth it that they, after the example of the Gentile idolaters, burn incenſe, offer up gold to images, hang up crutches, chains, and ſhips, legs, arms, and whole Men and Women of wax, before images, as though by them, or Saints (as they) they were delivered from lameneſs, ſickneſs, captivity, or ſhipwrack? Is not this *Colere imagines*, to worſhip images, ſo earneſtly forbidden in God's word? If they deny it, let them read the eleventh Chapter of *Daniel* the Prophet, who ſaith of Antichriſt, He ſhall worſhip Gods whom his Fathers knew not with gold, ſilver, and with precious ſtones, and other things of pleaſure: In which place the Latin word is *Colet*. And in the ſecond of *Paralipomenon* the twenty ninth Chapter, all the outward Rites and Ceremonies, as burning of incenſe, and ſuch other, wherewith God in the Temple was honoured, is called *Cultus* (to ſay) worſhipping, which is forbidden ſtrictly by God's word to be

Lib. 6. Inſtit. cap. 2.

Colere.

Cultus.

be given to images. Do not all Stories Eccleſiaſtical declare, that our holy Martyrs, rather than they would bow and kneel, or offer up one crumb of incenſe before an image or idol, have ſuffered a thouſand kinds of moſt horrible and dreadful deaths? And what excuſes ſoever they make, yet that all this running on pilgrimage, burning of incenſe and candles, hanging up of crutches, chains, ſhips, arms, legs, and whole Men and Women of wax, kneeling and holding up of hands, is done to the images, appeareth by this, that where no images be, or where they have been, and be taken away, they do no ſuch things at all. But all the places frequented when the images were there, now they be taken away, be forſaken and left deſart, nay now they hate and abhor the place deadly; which is an evident proof, that that which they did before was done in reſpect of the images. Wherefore, when we ſee Men and Women on heaps go on pilgrimage to images, kneel before them, hold up their hands before them, ſet up candles, burn incenſe before them, offer up gold and ſilver unto them, hang up ſhips, crutches, chains, Men and Women of wax before them, attributing health and ſafeguard, the gifts of God, to them, or the Saints whom they repreſent, as they rather would have it; who, I ſay, who can doubt, but that our image-maintainers, agreeing in all idolatrous opinions, outward Rites and Ceremonies with the Gentile idolaters, agree alſo with them in committing moſt abominable idolatry? And to increaſe this madneſs, wicked Men which have the keeping of ſuch images, for their greater lucre and advantage, after the example of the Gentile idolaters, have reported and ſpread abroad, as well by lying tales, as written fables, divers miracles of images. As that ſuch an image miraculouſly was ſent from Heaven even like the *Palladium*, or *magna Diana Epheſiorum*. Such another was as miraculouſly found in the earth, as the Man's head was in the *Capitol*, or the horſe's head in *Capua*. Such an image was brought by Angels. Such an one came itſelf far from the *Eaſt* to the *Weſt*, as dame *Fortune* fled to *Rome*. Such an image of our Lady was painted by St *Luke*, whom of a Phyſician they have made a Painter for that purpoſe. Such an one an hundred yokes of oxen could not move, like *Bona Dea*, whom the ſhip could not carry, or *Jupiter Olympius*, which laughed the Artificers to ſcorn that went about to remove him to *Rome*. Some images though they were hard and ſtony, yet for tender heart and pity wept. Some, like *Caſtor* and *Pollux*, helping their friends in battle, ſweat, as marble pillars do in dampiſh weather. Some ſpeak more monſtrouſly than ever did *Balaam*'s Aſs, who had life and breath in him. Such a cripple came and ſaluted this Saint of Oak, and by and by he was made whole, and lo here hangeth his crutch. Such an one in a tempeſt vowed to St. *Chriſtopher*, and eſcaped, and behold here is the ſhip of wax. Such an one by St. *Leonard*'s help brake out of priſon, and ſee where his fetters hang. And infinite thouſands more miracles by like or more ſhameleſs lies were reported. Thus do our image-maintainers in earneſt apply to their images all ſuch miracles, as the Gentiles have feigned of their idols. And if it were to be admitted, that ſome miraculous acts were by illuſion of the Devil done where images be: (For it is evident, that the moſt part were feigned lies, and crafty jugglings of Men) yet followeth it not therefore, that ſuch images are either to be honoured, or ſuffered to remain,

main, no more than *Ezekias* left the brazen Serpent undeſtroyed when it was worſhipped, although it were both ſet up by God's Commandment, and alſo approved by a great and true miracle; for as many as beheld it, were by and by healed. Neither ought miracles to perſuade us to do contrary to God's word. For the Scriptures have for a warning hereof foreſhewed, that the Kingdom of Antichriſt ſhall be mighty in miracles and wonders to the ſtrong illuſion of all the Reprobates. But in this they paſs the folly and wickedneſs of the Gentiles, that they honour and worſhip the relicks and bones of our Saints, which prove that they be mortal Men and Dead, and therefore no Gods to be worſhipped, which the Gentiles would never confeſs of their Gods for very ſhame. But the relicks we muſt kiſs and offer unto, ſpecially on Relic-Sunday. And while we offer (that we ſhould not be weary or repent us of our coſt) the muſick and minſtrelſy goeth merrily all the offertory time, with praiſing and calling upon thoſe Saints, whoſe relicks be then in preſence. Yea, and the water alſo wherein thoſe relicks have been dipped, muſt with great reverence be reſerved, as very holy and effectual. Is this agreeable to St *Chryſoſtom*, who writeth thus of relicks? Do not regard the aſhes of the Saints bodies, nor the relicks of the fleſh and bones, conſumed with time: But open the eyes of thy Faith, and behold them cloathed with heavenly virtue, and the grace of the Holy Ghoſt, and ſhining with the brightneſs of the heavenly light. But our idolaters found too much vantage of relicks and relick-water, to follow St *Chryſoſtom*'s counſel. And becauſe relicks were ſo gainful, few places there were but they had relicks provided for them. And for more plenty of relicks, ſome one Saint had many heads, one in one place, and another in another place. Some had ſix arms, and twenty ſix fingers. And whereas our Lord bore his Croſs alone, if all the pieces of the relicks thereof were gathered together, the greateſt ſhip in *England* would ſcarcely bear them; and yet the greateſt part of it, they ſay, doth yet remain in the hands of the Infidels, for the which they pray on their beads bidding, that they may get it alſo into their hands for ſuch godly uſe and purpoſe. And not only the bones of the Saints, but every thing appertaining to them was an holy Relick. In ſome places they offer a ſword, in ſome the ſcabbard, in ſome a ſhoe, in ſome a ſaddle that had been ſet upon ſome holy Horſe, in ſome the coals wherewith St *Laurence* was roaſted; in ſome places the tail of the Aſs which our Lord Jeſus Chriſt ſat on, to be kiſſed and offered unto for a relick. For rather than they would lack a relick, they would offer up a Horſe-bone inſtead of a virgin's arm, or the tail of the Aſs to be kiſſed and offered unto for relicks. O wicked, impudent, moſt ſhameleſs Men, the deviſers of theſe things! O ſilly, fooliſh, and daſtardly daws, and more beaſtly than the Aſs whoſe tail they kiſſed, that believe ſuch things! Now God be merciful to ſuch miſerable and ſilly Chriſtians, who by the fraud and falſhood of thoſe which ſhould have taught them the way of truth and life, have been made not only more wicked than the Gentile idolaters, but alſo no wiſer than Aſſes, Horſes, and Mules, which have no underſtanding.

Homilia de ſeptem Macchabæis.

Of theſe things already rehearſed, it is evident, that our image-maintainers have not only made images, and ſet them up in Temples, as did the Gentile idolaters their idols: But alſo that they have had the ſame idolatrous

latrous opinions of the Saints, to whom they have made images, which the Gentile idolaters had of their falſe Gods; and have not only worſhipped their images with the ſame Rites, Ceremonies, Superſtition, and all Circumſtances, as did the Gentile idolaters their idols, but in many points alſo have far exceeded them in all wickedneſs, fooliſhneſs, and madneſs. And if this be not ſufficient to prove them image-worſhippers, that is to ſay, Idolaters, lo you ſhall hear their own open confeſſion, I mean, not only the decrees of the ſecond *Nicene* Council under *Irene*, the *Roman* Council under *Gregory* the third, in which, as they teach that images are to be honoured and worſhipped, as is before declared; ſo yet do they it warily and fearfully, in compariſon of the blaſphemous bold blazing of manifeſt idolatry to be done to images, ſet forth of late even in theſe our days, the light of God's truth ſo ſhining, that above other abominable doings and writings, a Man would marvel moſt at their impudent, ſhameleſs, and moſt ſhameful bluſtring boldneſs, who would not at the leaſt have choſen them a time of more darkneſs, as meeter to utter their horrible blaſphemies in; but have now taken an Harlot's Face, not purpoſe to bluſh in ſetting abroad the furniture of their Spiritual Whoredom. And here the plain blaſphemy of the reverend Father in God, *James Naclantus* Biſhop of *Clugium*, written in his expoſition of St *Paul*'s Epiſtle to the *Romans*, and the firſt Chapter, and put in print now of late at *Venice*, may ſtand in ſtead of all, whoſe words of image-worſhipping be theſe in *Latin* as he did write them, not one ſyllable altered.

Ergo non ſolum fatendum eſt, fideles in Eccleſia adorare coram imagine (ut nonnulli ad cautelam forte loquuntur) ſed & adorare imaginem, ſine quo volueris ſcrupulo, quin & eo illam venerantur cultu, quo & prototypon ejus propter quod ſi illud habet adorare latria, & illa latria: Si dulia, vel hyperdulia, & illa pariter ejuſmodi cultu adoranda eſt.

The ſenſe whereof in *Engliſh* is this: " Therefore it is not only to be confeſſed, that the faithful in the Church do worſhip before an image (as ſome peradventure do warily ſpeak) but alſo do worſhip the image itſelf, without any ſcruple or doubt at all; yea, and they worſhip the image with the ſame kind of worſhip, wherewith they worſhip the copy of the image, or the thing whereafter the image is made. Wherefore if the copy itſelf is to be worſhipped with divine honour (as is God the Father, Chriſt, and the Holy Ghoſt) the image of them is alſo to be worſhipped with divine honour. If the copy ought to be worſhipped with inferior honour, or higher worſhip; the image alſo is to be worſhipped with the ſame honour and worſhip." Thus far hath *Naclantus*, whoſe blaſphemies let Pope *Gregorius* the firſt confute, and by his authority damn them to hell, as his Succeſſors have horribly thundred. For although *Gregory* permitteth images to be had, yet he forbiddeth them by any means to be worſhipped; and praiſeth much Biſhop *Serenus* for the forbidding the worſhipping of them, and willeth him to teach the people to avoid by all means to worſhip any image. But *Naclantus* bloweth forth his blaſphemous idolatry, willing images to be worſhipped with the higheſt kind of adoration and worſhip: And leſt ſuch wholeſome doctrine ſhould lack authority, he groundeth it upon *Ariſtotle* in his Book *de ſomno & vigilia*, *Gregor.* *Epiſt. ad Serenum Maſſil.*

that is, of ſleeping and waking, as by his printed Book noted in the margin is to be ſeen: Whoſe impudent wickedneſs and idolatrous judgment, I have therefore more largely ſet forth, that ye may (as *Virgil* ſpeaketh of *Sinon*) of one know all theſe image-worſhippers and idolaters, and underſtand to what point in concluſion the publick having of images in Temples and Churches hath brought us; comparing the times and writings of *Gregory* the firſt with our days, the blaſphemies of ſuch idolaters as this inſtrument of *Belial*, named *Naclantus*, is. Wherefore now it is by the teſtimony of the old godly Fathers and Doctors, by the open confeſſion of Biſhops aſſembled in Councils, by moſt evident ſigns and arguments, opinions, idolatrous acts, deeds, and worſhipping done to their images, and by their own open confeſſion and doctrine ſet forth in their Books, declared and ſhewed, that their images have been, and be commonly worſhipped, yea, and that they ought ſo to be; I will out of God's word make this general argument againſt all ſuch makers, ſetters up, and maintainers of images in public places. And firſt of all I will begin the Words of our Saviour Chriſt. "Wo be to that Man by whom an offence is given, wo be to him that offendeth one of theſe little ones, or weak ones: Better were it for him, that a milſtone were hanged about his neck, and he caſt into the middle of the Sea, and drowned, than he ſhould offend one of theſe little ones, or weak ones." And in *Deut.* God himſelf denounceth him accurſed that maketh the blind to wander in his way. And in *Levit.* Thou ſhalt not lay a ſtumbling-block or ſtone before the blind. But images in Churches and Temples have been, and be, and (as afterward ſhall be proved) ever will be offences and ſtumbling-blocks, ſpecially to the weak, ſimple, and blind common people, deceiving their hearts by the cunning of the Artificer (as the Scripture expreſly in ſundry places doth teſtify) and ſo bringing them to idolatry. Therefore wo be to the erecter, ſetter up, and maintainer of images in Churches and Temples, for a greater penalty remaineth for him than the death of the body.

Of Image-worſhipping.

Matth. 8.

Deut. 27.

Lev. 19.

Sap. 13, 14.

If anſwer be yet made, that this offence may be taken away by diligent and ſincere doctrine and preaching of God's word, as by other means; and that images in Churches and Temples therefore be not things abſolutely evil to all Men, altho' dangerous to ſome: And therefore that it were to be holden, that the publick having of them in Churches and Temples is not expedient, as a thing perilous, rather than unlawful, and a thing utterly wicked. Then followeth the third article to be proved, which is this: That it is not poſſible, if images be ſuffered in Churches and Temples, either by preaching of God's word, or by any other means, to keep the people from worſhipping of them, and ſo to avoid idolatry. And firſt concerning preaching. If it ſhould be admitted, that although images were ſuffered in Churches, yet might idolatry by diligent and ſincere preaching of God's word be avoided; it ſhould follow of neceſſity, that ſincere doctrine might always be had and continue, as well as images; and ſo that whereſoever to offence were erected an image, there alſo of reaſon a godly and ſincere Preacher ſhould and might be continually maintained. For it is reaſon, that the warning be as common as the ſtumbling-block, the remedy as large as is the offence, the medicine as general as the poiſon: But that is not poſſible, as both

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reaſon and experience teacheth. Wherefore preaching cannot ſtay idolatry, images being publickly ſuffered. For an image, which will laſt for many hundred years may for a little be bought: But a good Preacher cannot without much be continually maintained. *Item*, if the Prince will ſuffer it, There will be by and by many, yea infinite images: But ſincere Preachers were, and ever ſhall be but a few in reſpect of the multitude to be taught. For our Saviour Chriſt ſaith, " The harveſt is plentiful, but the workmen be but few ;" Which hath been hitherto continually true, and will be to the World's end: And in our time, and here in our Country ſo true, that every Shire ſhould ſcarcely have one good Preacher, if they were divided.

Now images will continually to the beholders preach their doctrine, that is, the worſhipping of images and idolatry, to the which Preaching mankind is exceeding prone, and inclined to give ear and credit: As experience of all nations and ages doth too much prove. But a true Preacher to ſtay this miſchief, is in very many places ſcarcely heard once in a whole year, and ſomewhere not once in ſeven years, as is evident to be proved. And that evil opinion which hath been long rooted in Men's hearts, cannot ſuddenly by one Sermon be rooted out clean. And as few are inclined to credit ſound doctrine; as many, and almoſt all, be prone to ſuperſtition and idolatry. So that herein appeareth not only a difficulty, but alſo an impoſſibility of the remedy. Further, it appeareth not by any ſtory of credit, that true and ſincere preaching hath endured in any one place above one hundred years; But it is evident that images, ſuperſtition, and worſhipping of images and idolatry have continued many hundred years. For all writings and experience do teſtify, that good things do by little and little ever decay, until they be clean baniſhed; and contrariwiſe, evil things do more and more increaſe, till they come to a full perfection and wickedneſs. Neither need we ſeek examples far off for a proof hereof, our preſent matter is an example. For preaching of God's word moſt ſincere (in the beginning) by proceſs of time waxed leſs and leſs pure, and after corrupt, and laſt of all, altogether laid down and left off, and other inventions of Men crept in place of it. And on the other part, images among Chriſtian Men were firſt painted, and that in whole ſtories together, which had ſome ſignification in them: Afterwards, they were emboſſed, and made of timber, ſtone, plaiſter, and metal. And firſt they were only kept privately in private Men's houſes: And then after, they crept into Churches and Temples, but firſt by painting, and after by emboſſing; and yet were they no where at the firſt worſhipped. But ſhortly after they began to be worſhipped of the ignorant ſort of Men, as appeareth by the Epiſtle that *Gregory* the firſt of that name, Biſhop of *Rome*, did write to *Serenus* Biſhop of *Marſeilles*. Of the which two Biſhops, *Serenus* for idolatry committed to images, brake them, and burned them. *Gregory*, although he thought it tolerable to let them ſtand, yet he judged it abominable that they ſhould be worſhipped, and thought (as is now alledged) that the worſhipping of them might be ſtayed, by teaching of God's word, according as he exhorteth *Serenus* to teach the people, as in the ſame Epiſtle appeareth. But whether *Gregory*'s opinion, or *Serenus*'s judgment were better herein, conſider ye, I pray you, for experience by

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and by confuteth *Gregory*'s opinion. For notwithſtanding *Gregory*'s writing, and the preaching of others, images being once publickly ſet up in Temples and Churches, ſimple Men and Women ſhortly after fell on heaps to worſhipping of them: And at the laſt, the learned alſo were carried away with the publick error, as with a violent ſtream or flood. And at the ſecond Council of *Nice*, the Biſhops and Clergy decreed, that images ſhould be worſhipped: And ſo by occaſion of theſe ſtumbling-blocks, not only the unlearned and ſimple, but the learned and wiſe, not the people only, but the Biſhops, not the ſheep, but alſo the ſhepherds themſelves (who ſhould have been guides in the right way, and lights to ſhine in darkneſs) being blinded by the bewitching of images, as blind guides of the blind, fell both into the pit of damnable idolatry. In the which all the world, as it were drowned, continued until our age, by the ſpace of above eight hundred years, unſpoken againſt in a manner. And this ſucceſs had *Gregory*'s order; which miſchief had never come to paſs, had Biſhop *Serenus* his way been taken, and all idols and images been utterly deſtroyed and aboliſhed: For no Man worſhippeth that that is not. And thus you ſee, how from having of images privately, it came to publick ſetting of them up in Churches and Temples, although without harm at the firſt, as was then of ſome wiſe and learned Men judged: And from ſimple having them there, it came at the laſt to worſhipping of them. Firſt, by the rude people, who ſpecially (as the Scripture teacheth) are in danger of ſuperſtition and idolatry, and afterwards by the Biſhops, the learned, and by the whole Clergy. So that Laity and Clergy, learned and unlearned, all ages, ſexes, and degrees of Men, Women, and Children, of whole *Chriſtendom* (an horrible and moſt dreadful thing to think) have been at once drowned in abominable idolatry, of all other vices moſt deteſted of God, and moſt damnable to Man, and that by the ſpace of eight hundred years and more. And to this end is come that beginning of ſetting up of Images in Churches, then judged harmleſs, in experience proved not only harmful, but exitious and peſtilent, and to the deſtruction and ſubverſion of all good Religion univerſally. So that I conclude, as it may be poſſible in ſome one City or little Country, to have images ſet up in Temples and Churches, and yet idolatry by earneſt and continual preaching of God's true Word, and the ſincere Goſpel of our Saviour Chriſt, may be kept away for a ſhort time: So it is impoſſible, that (Images once ſet up and ſuffered in Temples and Churches) in great Countries, much leſs the whole World, can any long time be kept from idolatry. And the godly will reſpect, not only their own City, Country, and time, and the health of Men of their age; but be careful for all places and times, and the ſalvation of Men of all ages. At the leaſt, they will not lay ſuch ſtumbling-blocks and ſnares for the feet of other Countrymen and Ages, which experience hath already proved to have been the ruin of the world. Wherefore I make a general concluſion of all that I have hitherto ſaid: If the ſtumbling-blocks, and poiſons of Men's Souls, by ſetting up of images, will be many, yea, infinite, if they be ſuffered, and the warnings of the ſame ſtumbling-blocks, and remedies for the ſaid poiſons by preaching but few,

Sap. 13, 14.

as

as is already declared; If the ſtumbling-blocks be eaſy to be laid, the poiſons ſoon provided, and the warnings and remedies hard to know or come by: If the ſtumbling-blocks lie continually in the way, and poiſon be ready at hand every where, and warnings and remedies but ſeldom given: And if all Men be more ready of themſelves to ſtumble and to be offended, than to be warned, all Men more ready to drink of the poiſon than to taſte of the remedy (as is before partly, and ſhall hereafter more fully be declared) and ſo in fine, the poiſon continually and deeply drunk of many, the remedy ſeldom and faintly taſted of by a few: How can it be but that infinite of the weak and infirm ſhall be offended, infinite by ruin ſhall break their necks, infinite by deadly venom be poiſoned in their ſouls? And how is the charity of God, or love of our neighbours in our hearts then, if when we may remove ſuch dangerous ſtumbling-blocks, ſuch peſtilent poiſons, we will not remove them? What ſhall I ſay of them which will lay ſtumbling-blocks, where before there were none, and ſet ſnares for the feet, nay, for the ſouls of weak and ſimple ones, and work the danger of their everlaſting deſtruction, for whom our Saviour Chriſt ſhed his moſt precious blood; where better it were that the Arts of painting, plaiſtering, carving, graving, and founding, had never been found nor uſed, than one of them, whoſe ſouls in the ſight of God are ſo precious, ſhould by occaſion of image or picture periſh and be loſt. And thus it is declared that preaching cannot poſſibly ſtay idolatry, if images be ſet up publickly in Temples and Churches. And as true is it, that no other remedy, as writing againſt idolatry, Councils aſſembled, Decrees made againſt it, ſevere Laws likewiſe and Proclamations of Princes and Emperors, neither extream Puniſhments and Penalties, nor any other remedy could or can be poſſiby deviſed for the avoiding of idolatry, if images be publickly ſet up and ſuffered. For concerning writing againſt images, and idolatry to them committed, there hath been alledged unto you in the ſecond part of this Treatiſe a great many places out of *Tertullian*, *Origen*, *Lactantius*, St *Auguſtine*, *Epiphanius*, St *Ambroſe*, *Clemens*, and divers other learned and holy Biſhops and Doctors of the Church, and beſides theſe, all Hiſtories Eccleſiaſtical, and Books of other godly and learned Biſhops and Doctors, are full of notable examples and ſentences againſt images and the worſhipping of them. And as they have moſt earneſtly written, ſo did they ſincerely and moſt diligently in their time teach and preach, according to their writings and examples. For they were then preaching Biſhops, and more often ſeen in Pulpits, than in Princes Palaces, more often occupied in his legacy, who ſaid, "Go ye into the whole world, and preach the Goſpel to all Men," than in embaſſages and affairs of Princes in this world. And as they were moſt zealous and diligent, ſo were they of excellent learning and godlineſs of life, and by both of great authority and credit with the people, and ſo of more force and likelihood to perſuade the people, and people more like to believe and follow their doctrine. But if their preachings could not help, much leſs could their writings, which do but come to the knowledge of a few that be learned, in compariſon to continual preaching, whereof the whole multitude is partaker. Neither did the old Fathers, Biſhops, and Doctors, ſeverally only by

preaching and writing, but alſo together, great numbers of them aſſembled in Synods and Councils, make Decrees and Eccleſiaſtical Laws againſt images, and the worſhipping of them; neither did they ſo once or twice, but divers times, and in divers Ages and Countries, aſſembled Synods and Councils, and made ſevere Decrees againſt images and worſhipping of them, as hath been at large in the ſecond part of this Homily before declared. But all their writing, preaching, aſſembling in Councils, decreeing and making of Laws Eccleſiaſtical, could nothing help, either to pull down images to whom idolatry was committed, or againſt idolatry whilſt images ſtood. For thoſe blind Books and dumb Schoolmaſters, I mean images and idols (for they call them Laymen's Books and Schoolmaſters) by their carved and painted writings, teaching and preaching idolatry, prevailed againſt all their writing Books, and preaching with lively voice, as they call it. Well, if preaching and writing could not keep Men from worſhipping of images and idolatry, if pen and words could not do it, you would think that penalty and ſword might do it, I mean that Princes by ſevere Laws and Puniſhments, might ſtay this unbridled affection of all Men to idolatry, though images were ſet up and ſuffered. But experience proveth, that this can no more help againſt idolatry, than writing and preaching. For Chriſtian Emperors (whoſe authority ought of reaſon, and by God's Law, to be greateſt) above eight in number, and ſix of them ſucceſſively reigning one after another (as in the Hiſtories before rehearſed) making moſt ſevere Laws and Proclamations againſt idols and idolatry, images and the worſhipping of images, and executing moſt grievous puniſhments, yea, the penalty of death, upon the maintainers of images, and upon idolaters and image-worſhippers, could not bring to paſs, that either images once ſet up, might throughly be deſtroyed, or that Men ſhould refrain from the worſhipping of them, being ſet up. And what think you then will come to paſs, if Men of learning ſhould teach the people to make them, and ſhould maintain the ſetting up of them, as things neceſſary in Religion? To conclude, it appeareth evidently by all ſtories and writings, and experience in times paſt, that neither preaching, neither writing, neither the conſent of the learned, nor authority of the godly, nor the decrees of Councils, neither the laws of Princes, nor extream puniſhments of the offenders in that behalf, nor any other remedy or means, can help againſt idolatry, if images be ſuffered publickly. And it is truly ſaid, that times paſt are Schoolmaſters of wiſdom to us that follow and live after. Therefore in times paſt, the moſt virtuous and beſt learned, the moſt diligent alſo and in number almoſt infinite antient Fathers, Biſhops, and Doctors, with their writing, preaching, induſtry, earneſtneſs, authority, Aſſemblies and Councils, could do nothing againſt images, and idolatry to images once ſet up: What can we, neither in learning, nor holineſs of life, neither in diligence, neither in authority, to be compared with them, but Men in contempt, and of no eſtimation (as the world goeth now) few alſo in number, in ſo great a multitude and malice of Men: What can we do, I ſay, or bring to paſs to the ſtay of idolatry or worſhipping of images, if they be allowed to ſtand publickly in Temples and Churches? And if ſo many, ſo mighty Emperors, by ſo ſevere Laws and Proclamations, ſo rigorous and extream puniſhments and executions,

could

could not ſtay the people from ſetting up and worſhipping of images: What will enſue, think you, when Men ſhall commend them as neceſſary Books of the Laymen. Let us therefore of theſe latter days learn this leſſon of the experience of antient antiquity, that idolatry cannot poſſibly be ſeparated from images any long time; but that as an unſeparable accident, or as a ſhadow followeth the body when the Sun ſhineth, ſo idolatry followeth and cleaveth to the publick having of images in Temples and Churches. And finally, as idolatry is to be abhorred and avoided, ſo are images (which cannot be long without idolatry) to be put away and deſtroyed. Beſides the which experiments and proof of times before, the very nature and origin of images themſelves draweth to idolatry moſt violently, and Man's nature and inclination alſo is bent to idolatry ſo vehemently, that it is not poſſible to ſever or part images, nor to keep Men from idolatry, if images be ſuffered publickly. That I ſpeak of the nature and origin of images is this: Even as the firſt invention of them is naught, and no good can come of that which had an evil beginning; for they be altogether naught, as *Athanaſius* in his Book againſt the Gentiles declareth, and St *Jerom* alſo upon the Prophet *Jeremy*, the ſixth Chapter, and *Euſebius* in the ſeventh Book of his Eccleſiaſtical Hiſtory, the eighteenth Chapter, teſtifieth; that as they firſt came from the Gentiles, which were idolaters and worſhippers of images, unto us; and as the invention of them was the beginning of ſpiritual fornication, as the word of God teſtifieth, *Sap.* 14. So will they naturally (as it were of neceſſity) turn to their origin from whence they came, and draw us with them moſt violently to idolatry, abominable to God, and all godly Men. For if the origin of images, and worſhipping of them, as it is recorded in the eighth Chapter of the Book of *Wiſdom*, began of a blind love of a fond Father, framing for his comfort an image of his Son being dead, and ſo at the laſt Men fell to the worſhipping of the image of him whom they did know to be dead; how much more will Men and Women fall to the worſhipping of the images of God, our Saviour Chriſt and his Saints, if they be ſuffered to ſtand in Churches and Temples publickly? For the greater the opinion is of the majeſty and holineſs of the perſon to whom an image is made, the ſooner will the people fall to the worſhipping of the ſaid image. Wherefore the images of God, our Saviour Chriſt, the bleſſed Virgin *Mary*, the Apoſtles, Martyrs, and others of notable holineſs, are of all other images moſt dangerous for the peril of idolatry, and therefore greateſt heed to be taken that none of them be ſuffered to ſtand publickly in Churches and Temples. For there is no great dread leſt any ſhould fall to the worſhipping of the images of *Annas*, *Caiaphas*, *Pilate*, or *Judas* the traytor, if they were ſet up. But to the other, it is already at full proved, that idolatry hath been, is, and is moſt like continually to be committed. Now as was before touched, and is here moſt largely to be declared, the nature of Man is none otherwiſe bent to worſhipping of images (if he may have them, and ſee them) than it is bent to whoredom and adultery in the company of harlots. And as unto a Man given to the luſt of the fleſh, ſeeing a wanton harlot, ſitting by her, and embracing her, it profiteth little for one to ſay, "Beware of fornication, God will condemn fornicators and adulterers:" For neither will he, being overcome with greater inticements of the ſtrumpet, give ear or take

1 Cor. 6.
1 Cor. 4.
Heb. 13.

take heed to ſuch godly admonitions; and when he is left afterwards alone with the harlot, nothing can follow but wickedneſs: Even ſo ſuffer images to be ſet in the Churches and Temples, ye ſhall in vain bid them beware of images, as St *John* doth, and flee idolatry, as all the Scriptures warn us, ye ſhall in vain preach and teach them againſt idolatry. For a number will notwithſtanding fall headlong unto it, what by the nature of images, and what by the inclination of their own corrupt nature.

1 John v.

Wherefore, as for a Man given to luſt to ſit down by a ſtrumpet, is to tempt God; ſo is it likewiſe to erect an idol in this proneneſs of Man's nature to idolatry, nothing but a tempting. Now if any will ſay that this ſimilitude proveth nothing, yet I pray then let the word of God, out of the which the ſimilitude is taken, prove ſomething. Doth not the word of God call idolatry ſpiritual fornication? Doth it not call a gilt or painted idol or image, a ſtrumpet with a painted face? Be not the ſpiritual wickedneſſes of an idol's inticing, like the flatteries of a wanton harlot? Be not Men and Women as prone to ſpiritual fornication (I mean idolatry) as to carnal fornication? If this be denied, let all Nations upon the Earth which have been idolaters (as by all ſtories appeareth) prove it true. Let the *Jews* and the people of God, which were ſo often and ſo earneſtly warned, ſo dreadfully threatned concerning images and idolatry, and ſo extremely puniſhed therefore (and yet fell into it) prove it to be true; as in almoſt all the Books of the Old Teſtament, namely the *Kings* and the *Chronicles*, and the Prophets, it appeareth moſt evidently. Let all ages and times, and Men of all ages and times, of all degrees and conditions, wiſe Men, learned Men, Princes, idiots, unlearned, and commonalty, prove it to be true. If you require examples: For wiſe Men, ye have the *Egyptians*, and the *Indian Gymnoſophiſts*; for wiſeſt of the world, you have *Solomon* the wiſeſt of all other. For learned Men, the *Greeks*, and namely the *Athenians*, exceeding all other Nations in ſuperſtition and idolatry, as in the Hiſtory of the *Acts* of the Apoſtles St *Paul* chargeth them. For Princes and Governors, you have the *Romans*, the rulers of the roſt (as they ſay) you have the ſame forenamed King *Solomon*, and all the Kings of *Iſrael* and *Judah* after him, ſaving *David*, *Ezechias*, and *Joſias*, and one or two more. All theſe (I ſay) and infinite others, wiſe, learned Princes and Governors, being all idolaters, have you for examples, and a proof of Men's inclination to idolatry. That I may paſs over with ſilence in the mean time, infinite multitudes and millions of idiots and unlearned, the ignorant and groſs people, like unto Horſes and Mules in whom is no underſtanding, whoſe peril and danger to fall on heaps to idolatry by occaſion of images, the Scriptures ſpecially foreſhew and give warning of. And indeed how ſhould the unlearned, ſimple and fooliſh ſcape the nets and ſnares of idols, and images, in the which the wiſeſt and the beſt learned have been ſo entangled, trapped, and wrapped? Wherefore the argument holdeth this ground ſure, That Men be as inclined of their corrupt nature to ſpiritual fornication, as to carnal, which the Wiſdom of God foreſeeing, to the general prohibition, that none ſhould make to themſelves any image or ſimilitude, addeth a cauſe depending of Man's corrupt nature. Leſt (ſaith God) thou being deceived with error, honor and worſhip them:

Lev. 17, *and* 20. Numb. 25. Deut. 31. Baruc. 6.

Acts 17. Rom. 1.

Pſal. 23.

Sap. 13, 14.

> Deut. 4.

And

And of this ground of Man's corrupt inclination, as well to ſpiritual fornication, as to carnal, it muſt needs follow, That as it is the duty of the godly Magiſtrate, loving honeſty, and hating whoredom, to remove all ſtrumpets and harlots, ſpecially out of places notoriouſly ſuſpected, or reſorted unto of naughty packs, for the avoiding of carnal fornication: So it is the duty of the ſame godly Magiſtrate, after the examples of the godly Kings, *Ezechias* and *Joſias*, to drive away all ſpiritual Harlots (I mean idols and images) eſpecially out of ſuſpected Places, Churches and Temples, dangerous for idolatry to be committed to images placed there, as it were in the appointed place and height of honour and worſhip (as St *Auguſtine* ſaith) where the living God only (and not dead ſtones and ſtocks) is to be worſhipped: It is (I ſay) the office of godly Magiſtrates likewiſe to avoid images and idols out of Churches and Temples, as ſpiritual Harlots out of ſuſpected places for the avoiding of idolatry, which is ſpiritual fornication. And as he were the enemy of all honeſty, that ſhould bring Strumpets and Harlots out of their ſecret corners into the publick Market-place, there freely to dwell and practiſe their filthy Merchandiſe: So is he the enemy of the true worſhipping of God, that bringeth idols and images into the Temple and Church, the Houſe of God, there openly to be worſhipped, and to rob the jealous God of his honour, who will not give it to any other, nor his glory to carved images; who is as much forſaken, and the bond of love between Man and Him as much broken by idolatry, which is ſpiritual fornication, as is the knot and bond of Marriage broken by carnal fornication. Let all this be taken as a lye, if the word of God enforce it not to be true. "Curſed be the Man, ſaith God in *Deuteronomy*, that maketh a carved or molten image, and placeth it in a ſecret corner: And all the people ſhall ſay, *Amen*." Thus ſaith God: for at that time no Man durſt have or worſhip images openly, but in corners only: And the whole World being the great Temple of God, he that in any corner thereof robbeth God of his glory, and giveth it to ſtocks and ſtones, is pronounced by God's word accurſed. Now he that will bring theſe ſpiritual Harlots out of their lurking corners into publick Churches and Temples, that ſpiritual fornication may there openly of all Men and Women without ſhame be committed with them, no doubt that perſon is curſed of God, and twice curſed, and all good and godly Men and Women will ſay, *Amen*, and their *Amen* will take effect alſo. Yea, and furthermore the madneſs of all Men profeſſing the Religion of Chriſt, now by the ſpace of a ſort of hundred years, and yet even in our time in ſo great light of the Goſpel, very many running on heaps by Sea and Land, to the great loſs of their time, expence and waſte of their goods, deſtitution of their Wives, Children, and Families, and danger of their own bodies and lives, to *Compoſtella*, *Rome*, *Jeruſalem*, and other far Countries, to viſit dumb and dead ſtocks and ſtones, doth ſufficiently prove the proneneſs of Man's corrupt nature to the ſeeking of idols once ſet up, and the worſhipping of them. And thus, as well by the origin and nature of idols and images themſelves, as by the proneneſs and inclination of Man's corrupt nature to idolatry, it is evident, that neither images, if they be publickly ſet up, can be ſeparated; nor Men, if they ſee images in Temples and Churches, can be ſtaid and kept from idolatry. Now whereas they yet

Auguſtin. in Pſal. 36, & 113. & *lib.* 4. *cap.* 3. *de civit. Dei.*

Deut. 27.

alledge, that howſoever the People, Princes, Learned, and Wiſe, of old time, have fallen into idolatry by occaſion of images, that yet in our time the moſt part, ſpecially the learned and wiſe of any authority, take no hurt nor offence by idols and images, neither do run into far Countries to them, and worſhip them: And that they know well what an idol or image is, and how to be uſed, and that therefore it followeth, images in Churches and Temples be an indifferent thing, as the which of ſome is not abuſed, and that therefore they may juſtly hold (as it was in the beginning of this part by them alledged) that it is not unlawful or wicked abſolutely to have images in Churches and Temples, though it may for the danger of the ſimple ſort ſeem to be not altogether expedient.

Whereunto may be well replied, that *Solomon* alſo, the wiſeſt of all Men, did well know what an idol or image was, neither took any harm thereof a great while himſelf, and alſo with his godly writings armed
Sap. 13, 14. others againſt the danger of them. But yet afterward the ſame *Solomon* ſuffering his wanton Paramours to bring their idols into his Court and Palace, was by carnal Harlots perſuaded, and brought at the laſt to the committing of ſpiritual fornication with idols, and of the wiſeſt and godlieſt Prince became the moſt fooliſh and wicked alſo. Wherefore it
Eccl. 3, *and* 13. is better even for the wiſeſt to regard this warning, *He that loveth danger*
1 Cor. 10. *ſhall periſh therein:* And *Let him that ſtandeth beware leſt he fall*, rather than wittingly and willingly to lay ſuch a ſtumbling-block for his own feet and others, that may perhaps bring him at laſt to break his neck. The
4 Reg. 18. good King *Ezechias* did know well enough that the brazen Serpent was but a dead image, and therefore he took no hurt himſelf thereby through idolatry to it: Did he therefore let it ſtand, becauſe himſelf took no hurt thereof? No, not ſo; but being a good King, and therefore regarding the health of his ſilly Subjects, deceived by that image, and committing idolatry thereto, he did not only take it down, but alſo brake it to pieces; and this he did to that image that was ſet up by the Commandment of God, in the preſence whereof great Miracles were wrought, as that which was a figure of our Saviour Chriſt to come, who ſhould deliver us from the mortal ſting of the old Serpent Satan. Neither did he ſpare it in reſpect of the antientneſs or antiquity of it, which had continued above ſeven hundred years; nor for that it had been ſuffered, and preſerved by ſo many godly Kings before his time. How (think you) would that godly Prince (if he were now living) handle our idols, ſet up againſt God's commandment directly, and being figures of nothing but folly, and for fools to gaze on, till they become as wiſe as the blocks themſelves which they ſtare on, and ſo fall down as dared larks in that gaze, and being themſelves alive, worſhip a dead ſtock or ſtone, gold or ſilver, and ſo become idolaters, abominable and curſed before the living God, giving the honour due unto him, which made them when they were nothing, and to our Saviour Chriſt, who redeemed them being loſt, to the dead and dumb idol, the work of Man's hand, which never did, nor can do any thing for them; no, is not able to ſtir, nor once to move, and therefore worſe than a vile worm which can move and creep? The excellent King *Joſias* alſo did take himſelf no hurt of images and idols, for he did know well what they were: Did he therefore, becauſe of his own knowledge, let idols

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and images ſtand? Much leſs did he ſet any up: Or rather did he not by his knowledge and authority alſo ſuccour the ignorance of ſuch as did not know what they were, by utter taking away of all ſuch ſtumbling-blocks as might be occaſion of ruin to his people and ſubjects? Will they, becauſe a few took no hurt by images or idols, break the general Law of God, "Thou ſhalt make to thee no ſimilitude," *&c.* They might as well, becauſe *Moſes* was not ſeduced by *Jethro*'s daughter, nor *Boaz* by *Ruth*, being ſtrangers, reaſon, that all the *Jews* might break the general Law of God, forbidding his people to join their Children in marriage with ſtrangers, leſt they ſeduce their children that they ſhould not follow God. Wherefore they which thus reaſon, though it be not expedient, yet it is lawful to have images publickly, and do prove that lawfulneſs by a few picked and choſen Men: If they object that indifferently to all Men, which a very few can have without hurt and offence, they ſeem to take the multitude for vile ſouls (as he ſaith in *Virgil)* of whoſe loſs and ſafeguard no reputation is to be had, for whom yet Chriſt paid as dearly as for the mightieſt Prince, or the wiſeſt and beſt learned in the Earth. And they that will have it generally to be taken for indifferent, that a very few take no hurt of it, though infinite multitudes beſides periſh thereby, ſhew that they put little difference between the multitudes of Chriſtians and brute Beaſts, whoſe danger they do ſo little eſteem. Beſides this, if they be Biſhops or Parſons, or otherwiſe having charge of Men's conſciences, that thus reaſon, *It is lawful to have images publickly, though it be not expedient*; what manner of Paſtors ſhew they themſelves to be to their flock, which thruſt unto them that which they themſelves confeſs not to be expedient for them, but to the utter ruin of the ſouls committed to their charge, for whom they ſhall give a ſtrict account before the Prince of Paſtors at the laſt day? For indeed to object to the weak and ready to fall of themſelves, ſuch ſtumbling-blocks, is a thing not only not expedient, but unlawful, yea, and moſt wicked alſo. Wherefore it is to be wondered how they can call images, ſet up in Churches and Temples to no profit or benefit of any, and to ſo great peril and danger, yea, hurt and deſtruction of many, or rather infinite, things indifferent. Is not the publick ſetting up of them rather a ſnare for all Men, and the tempting of God? I beſeech theſe reaſoners to call to mind their own accuſtomed Ordinance and Decree, whereby they determined that the Scripture, though by God himſelf commanded to be known of all Men, Women and Children, ſhould not be read of the ſimple, nor had in the vulgar tongue; for that (as they ſaid) it was dangerous, by bringing the ſimple people into errors. And will they not forbid images to be ſet up in Churches and Temples, which are not commanded, but forbidden moſt ſtrictly by God; but let them ſtill be there, yea, and maintain them alſo, ſeeing the people are brought, not into danger only, but indeed into moſt abominable errors and deteſtable idolatry thereby? Shall God's word, by God commanded to be read unto all, and known of all, for danger of Hereſy (as they ſay) be ſhut up? And idols and images, notwithſtanding they be forbidden by God, and notwithſtanding the danger of idolatry by them, ſhall they yet be ſet up, ſuffered, and maintained in Churches and Temples? O worldly and fleſhly wiſdom, even bent to maintain the inven-

Deut. 31.

inventions and traditions of Men by carnal reaſon, and by the ſame to diſannul or deface the holy Ordinances, Laws, and honour of the Eternal God, who is to be honoured and praiſed for ever. *Amen.*

Now it remaineth for the concluſion of this Treatiſe, to declare as well the abuſe of Churches and Temples, by too coſtly and ſumptuous decking and adorning of them, as alſo the lewd painting, gilding, and clothing of idols and images; and ſo to conclude the whole Treatiſe.

Tertul. Apolog. cap. 39. In *Tertullian*'s time, an hundred and threeſcore years after Chriſt, Chriſtians had none other Temples but common Houſes, whither they for the moſt part ſecretly reſorted. And ſo far off was it that they had before his time any goodly or gorgeous decked Temples, that laws were made in *Antoninus*, *Verus*, and *Commodus* the Emperors times, that no *Euſeb. lib. 5. Eccl. Hiſt.* Chriſtians ſhould dwell in houſes, come into publick Baths, or be ſeen in Streets or any where abroad; and that if they were once accuſed to be Chriſtians, they ſhould by no means be ſuffered to eſcape. As was practiſed on *Apollonius*, a noble Senator of *Rome*, who being accuſed *Hieronymus.* of his own bondman and ſlave that he was a Chriſtian, could neither by his defence and apology, learnedly and eloquently written and read publickly in the Senate, nor in reſpect that he was a Citizen, nor for the dignity of his order, nor for the vileneſs and unlawfulneſs of his accuſer, being his own ſlave, by likelihood of malice moved to forge lies againſt his Lord, nor for other reſpect or help, be delivered from death. So that Chriſtians were then driven to dwell in Caves and Dens: So far off was it that they had any publick Temples adorned and decked as they now be; which is here rehearſed to the confutation of thoſe, which report ſuch glorious gloſſed fables of the goodly and gorgeous Temple, that St *Peter*, *Linus*, *Cletus*, and thoſe thirty Biſhops their Succeſſors had at *Rome* until the time of the Emperor *Conſtantine*, and which St *Polycarp* ſhould have in *Aſia*, or *Irenæus* in *France*; by ſuch lies, contrary to all true Hiſtories, to maintain the ſuperfluous gilding and decking of Temples now-a-days, wherein they put almoſt the whole ſum and pith of our Religion. But in thoſe times the world was won to *Chriſtendom*, not by gorgeous gilding, and painted Temples of Chriſtians, which had ſcarcely Houſes to dwell in; but by the godly, and, as it were, golden minds, and firm faith of ſuch as in all adverſity and perſecution profeſſed the truth of our Religon. And after theſe times, in *Maximinian* and *Conſtantius* the Emperor's Proclamation, the places where Chriſtians reſorted to *Euſeb. lib. 8. cap. 19. & lib. 9. cap. 9. De civitate lib. 8. cap. 1.* publick prayer, were called Conventicles. And in *Galerius Maximus* the Emperor's Epiſtle, they are called *Oratories* and *Dominicæ*, to ſay, places dedicated to the ſervice of the Lord. And here by the way it is to be noted, that at that time there was no Churches or Temples erected unto any Saint, but to God only, as St *Auguſtine* alſo recordeth, ſaying, We build no Temples unto our Martyrs. And *Euſebius* himſelf calleth Churches Houſes of Prayer, and ſheweth that in *Conſtantine* the Emperor's time, all Men rejoiced, ſeeing inſtead of low Conventicles, which Tyrants had deſtroyed, high Temples to be builded. Lo, unto the time of *Conſtantine*, by the ſpace of above three hundred years after our Saviour Chriſt, when Chriſtian Religion was moſt pure, and indeed golden, Chriſtians had but low and poor Conventicles, and ſimple Ora- *Cryptæ.* tories, yea, Caves under the ground called *Cryptæ*, where they for fear

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of perſecution aſſembled ſecretly together. A figure whereof remaineth in the Vaults which yet are builded under great Churches, to put us in remembrance of the old ſtate of the primitive Church before *Conſtantine*. Whereas in *Conſtantine*'s time, and after him, were builded great and goodly Temples for Chriſtians, called *Baſilicæ*, either for that the *Greeks* uſed to call all great and goodly places *Baſilicas*, or for that the high and everlaſting King, God and our Saviour Chriſt was ſerved in them. But although *Conſtantine*, and other Princes, of good zeal to our Religion, did ſumptuouſly deck and adorn Chriſtian Temples, yet did they dedicate at that time all Churches and Temples to God, or our Saviour Chriſt, and to no Saint, for that abuſe began long after in *Juſtinian*'s time. And that gorgeouſneſs then uſed, as it was born with, as riſing of a good zeal; ſo was it ſignified of the godly learned even at that time, that ſuch coſt might otherwiſe have been better beſtowed. Let St *Jerom* (altho' otherwiſe too great a liker and allower of external and outward things, be a proof hereof, who hath theſe words in his Epiſtle to *Demetriades*, "Let others (ſaith St *Jerom*) build Churches, cover walls with tables of Marble, carry together huge pillars, and gild their tops or heads, which do not feel or underſtand their precious decking and adorning, let them deck the doors with ivory and ſilver, and ſet the golden Altars with precious ſtones, I blame it not; let every Man abound in his own ſenſe, and better is it ſo to do, than carefully to keep their riches laid up in ſtore. But thou haſt another way appointed thee, to cloath Chriſt in the poor, to viſit him in the ſick, feed him in the hungry, lodge him in thoſe who do lack harbour, and eſpecially ſuch as be of the houſhold of Faith."

Baſilicæ.

Novel. conſtit. 3. & 47.

And the ſame St *Jerom* toucheth the ſame matter ſomewhat more freely in his Treatiſe of the life of Clerks, to *Nepotian*, ſaying thus, "Many build walls, and erect pillars of Churches, the ſmooth Marbles do gliſter, the roof ſhineth with gold, the altar is ſet with precious ſtones: But of the Miniſters of Chriſt, there is no election or choice. Neither let any Man object and alledge againſt me the rich Temple that was in *Jewry*, the table, candleſticks, incenſe, baſons, platters, cups, mortars, and other things all of gold. Then were theſe things allowed of the Lord, when the Prieſts offered ſacrifices, and the blood of beaſts was accounted the redemption of ſins. Howbeit all theſe things went before in figure, and they were written for us, upon whom the end of the world is come. And now when that our Lord being poor, hath dedicated the poverty of his houſe, let us remember his croſs, and we ſhall eſteem riches as mire and dung. What do we marvel at that which Chriſt calleth wicked Mammon? Whereto we do ſo highly eſteem and love that which St *Peter* doth for a glory teſtify that he had not?" Hitherto St *Jerom*.

Thus you ſee how St *Jerom* teacheth the ſumptuous amongſt the Jews to be a figure to ſignify, and not an example to follow, and that thoſe outward things were ſuffered for a time, until Chriſt our Lord came, who turned all thoſe outward things into ſpirit, faith, and truth. And the ſame St *Jerom* upon the ſeventh Chapter of *Jeremiah*, ſaith, God commandeth both the Jews at that time, and now us who are placed in the Church, that we have no truſt in the goodlineſs of building and

gilt roofs, and in walls covered with tables of marble, and ſay, the Temple of the Lord, the Temple of the Lord. For that is the Temple of the Lord, wherein dwelleth true faith, godly converſation, and the company of all virtues. And upon the Prophet *Aggæ*, he deſcribeth the true and right decking or ornaments of the Temple after this ſort: "I (ſaith St *Jerom*) do think the ſilver wherewith the Houſe of God is decked, to be the Doctrine of the Scriptures, of the which it is ſpoken, the doctrine of the Lord is a pure doctrine, Silver tried in the fire, purged from droſs, purified ſeven times. And I do take Gold to be that which remaineth in the hid ſenſe of the Saints and the ſecret of the heart, and ſhineth with the true light of God. Which is evident that the Apoſtle alſo meant of the Saints that build upon the foundation of Chriſt, ſome ſilver, ſome gold, ſome precious ſtones: That by the gold, the hid ſenſe, by ſilver, godly utterance, by precious ſtones, works which pleaſe God, might be ſignified. With theſe metals, the Church of our Saviour is made more goodly and gorgeous, than was the Synagogue in old time. With theſe lively ſtones, is the Church and Houſe of Chriſt builded, and peace is given to it for ever." All theſe be St *Jerom*'s ſayings. No more did the old godly Biſhops and Doctors of the Church allow the overſumptuous furniture of Temples and Churches, with plate, veſſels of gold, ſilver, and precious veſtments. St *Chryſoſtom* ſaith, "In the miniſtry of the holy Sacraments, there is no need of golden veſſels, but of golden minds." And St *Ambroſe* ſaith, "Chriſt ſent his Apoſtles without gold, and gathered his Church without gold. The Church hath gold, not to keep it, but to beſtow it on the neceſſities of the poor. The Sacraments look for no gold, neither do they pleaſe God for the commendation of gold, which are not bought for gold. The adorning and decking of the Sacraments, is the redemption of Captives." Thus much ſaith St *Ambroſe*.

2 *Offi. capite* 28.

St *Jerom* commendeth *Exuperius* Biſhop of *Toloſe*, that he carried the Sacrament of the Lord's body in a wicker basket, and the Sacrament of his blood in a glaſs, and ſo caſt covetouſneſs out of the Church. And *Bonifacius* Biſhop and Martyr, as is recorded in the decrees, teſtifieth, that in old time the Miniſters uſed wooden, and not golden veſſels. And *Zephyrinus*, the ſixteenth Biſhop of *Rome*, made a decree, that they ſhould uſe veſſels of glaſs. Likewiſe were the veſtures uſed in the Church in old time very plain and ſimple, and nothing coſtly. And *Rabanus* at large declareth, that this coſtly and manifold furniture of veſtments of late uſed in the Church, was fetcht from the *Jewiſh* uſage, and agreeth with *Aaron*'s apparelling almoſt altogether. For the maintenance of the which, *Innocentius* the Pope pronounceth boldly, that all the cuſtoms of the old Law be not aboliſhed, that we might in ſuch apparel, of Chriſtians the more willingly become *Jewiſh*. This is noted, not againſt Churches and Temples, which are moſt neceſſary, and ought to have their due uſe and honour, as it is in another Homily for that purpoſe declared, not againſt the convenient cleanneſs and ornaments thereof: But againſt the ſumptuouſneſs and abuſes of the Temples and Churches. For it is a Church or Temple alſo that glittereth with no marble, ſhineth with no gold nor ſilver, gliſtereth with no pearls nor precious ſtones: But with plainneſs and frugality, ſignifieth no proud doctrine nor people, but humble

Tit. de conſecra. can. Triburien.

Lib. 1. Inſt. cap. 14.

humble, frugal, and nothing eſteeming earthly and outward things, but glorioufly decked with inward ornaments, according as the Prophet declareth, ſaying, "The Kings daughter is altogether glorious inwardly."

Now concerning exceſſive decking of images and idols, with painting, gilding, adorning with precious veſtures, pearl, and ſtone, what is it elſe, but for the further provocation and inticement to ſpiritual fornication, to deck ſpiritual Harlots moſt coſtly and wantonly, which the idolatrous Church underſtandeth well enough. For ſhe being indeed not only an Harlot (as the Scripture calleth her) but alſo a foul, filthy, old, withered Harlot (for ſhe is indeed of antient years) and underſtanding her lack of natural and true beauty, and great loathſomneſs which of her ſelf ſhe hath, doth (after the cuſtom of ſuch Harlots) paint her ſelf, and deck and tire her ſelf with gold, pearl, ſtone, and all kind of precious jewels, that ſhe ſhining with the outward beauty and glory of them, may pleaſe the fooliſh phantaſy of fond lovers, and ſo intice them to ſpiritual fornication with her. Who, if they ſaw her (I will not ſay naked) but in ſimple apparel, would abhor her, as the fouleſt and filthieſt Harlot that ever was ſeen: According as appeareth by the deſcription of the garniſhing of the great ſtrumpet of all ſtrumpets, the Mother of Whoredom, ſet forth by St *John* in his *Revelation*, who by her glory provoked the Princes of the Earth to commit whoredom with her. Whereas on the contrary part, the true Church of God, as a chaſte Matron, eſpouſed (as the Scripture teacheth) to one Husband, our Saviour Jeſus Chriſt, whom alone ſhe is content only to pleaſe and ſerve, and looketh not to delight the eyes or phantaſies of any other ſtrange lovers or woers, is content with her natural ornaments, not doubting, by ſuch ſincere ſimplicity beſt to pleaſe him, who can well skill of the difference between a painted viſage, and true natural beauty. And concerning ſuch glorious gilding and decking of images, both God's word written in the Tenth Chapter of the Prophet *Jeremiah*, and St *Hierom*'s Commentaries upon the ſame, are moſt worthy to be noted. Firſt, the words of the Scriptures be theſe, "The workman with his Axe hewed the timber out of the wood with the work of his hands, he decked it with gold and ſilver, he joined it with nails and pins, and the ſtroke of an hammer, that it might hold together. They be made ſmooth as the Palm, and they cannot ſpeak: If they be born they remove, for they cannot go. Fear ye them not, for they can neither do evil nor good:" Thus ſaith the Prophet. Upon which Text, St *Hierom* hath theſe words, "This is the deſcription of idols, which the Gentiles worſhip, their matter is vile and corruptible. And whereas the Artificer is mortal, the things he maketh muſt needs be corruptible: He decketh it with ſilver and gold, that with the glittering or ſhining of both metals, he may deceive the ſimple. Which error indeed hath paſſed over from the Gentiles, that it ſhould judge Religion to ſtand in riches. And by and by after he ſaith, "They have the beauty of metals, and be beautified by the Art of Painting, but good or profit is there none in them. And ſhortly after again, They make great promiſes, and deviſe an image of vain worſhipping of their own phantaſies, they make great brags to deceive every ſimple body, they dull and amaze the underſtanding

Apoc. 17.

Jer. 10.

of

of the unlearned, as it were with golden ſentences, and eloquence, ſhining with the brightneſs of ſilver. And of their own deviſers and makers are theſe images advanced and magnified, in the which is no utility, nor profit at all, and the worſhipping of the which properly pertaineth to the Gentiles and Heathen, and ſuch as know not God."

Thus far of St *Jerom*'s words. Whereupon you may note, as well his judgment of images themſelves, as alſo of the painting, gilding, and decking of them: That it is an error which came from the Gentiles, that it perſuadeth Religion to remain in riches, that it amazeth and deceiveth the ſimple and unlearned with golden ſentences, and ſilver-ſhining eloquence, and that it appertaineth properly to the Gentiles and Heathens, and ſuch as know not God. Wherefore the having, painting, gilding, and decking of images, by St *Jerom*'s judgment, is erroneous, ſeducing and bringing into error (ſpecially the ſimple and unlearned) heatheniſh, and void of the knowledge of God.

Surely the Prophet *Daniel*, in the eleventh Chapter, declareth ſuch ſumptuous decking of images with gold, ſilver, and precious ſtones, to be a token of Antichriſt's Kingdom, who (as the Prophet foreſheweth) ſhall worſhip God with ſuch gorgeous things. Now uſually ſuch exceſſive adorning and decking of images hath riſen and been maintained, either of offerings provoked by ſuperſtition and given in idolatry, or of ſpoils, robberies, uſury, or goods otherwiſe unjuſtly gotten, whereof wicked Men have given part to the Images or Saints (as they call them) that they might be pardoned of the whole; as of divers writings and old monuments concerning the cauſe and end of certain great gifts, may well appear. And indeed ſuch money ſo wickedly gotten, is moſt mete to be put to ſo wicked a uſe. And that which they take to be amends for the whole before God, is more abominable in his ſight, than both the wicked getting, and the more wicked ſpending of all the reſt. For how the Lord alloweth ſuch gifts, he declareth evidently in the Prophet *Iſaiah*, ſaying, "I (ſaith the Lord) do love judgment, and I hate ſpoil and raveny offered in Sacrifice:" Which the very Gentiles underſtood. For *Plato* ſheweth, That ſuch Men as ſuppoſe that God doth pardon wicked Men, if they give part of their ſpoils and rapine to him, take him to be like a Dog, that would be intreated and hired with part of the Prey, to ſuffer the Wolves to worry the Sheep. And in caſe the goods wherewith images be decked were juſtly gotten, yet it is extreme madneſs, ſo fooliſhly and wickedly to beſtow goods purchaſed by wiſdom and truth. Of ſuch lewdneſs *Lactantius* writeth thus: "Men do in vain deck images of the Gods with gold, ivory and precious ſtone, as though they could take any pleaſure in thoſe things. For what uſe have they of precious gifts, which underſtand nor feel nothing? Even the ſame that dead Men have. For with like reaſon do they bury dead bodies, farced with ſpices and odors, and clothed with precious veſtures, and deck images, which neither felt nor knew when they were made, nor underſtand when they be honoured, for they get no ſenſe and underſtanding by their conſecration." Thus far *Lactantius*, and much more, too long here to rehearſe, declaring, that as little Girls play with little puppets, ſo be theſe decked images great puppets for the old fools to play with. And that we may know what, not only Men of our Religion, but Ethnicks alſo, judge of ſuch deck-

Dialog. de legib. 10.

Lib. 2. *inſt. cap.* 4.

ing of dead images, it is not unprofitable to hear what *Seneca*, a wiſe and excellent learned Senator of *Rome* and Philoſopher, ſaith concerning the fooliſhneſs of antient and grave Men uſed in his time in worſhipping and decking of images: "We (ſaith *Seneca*) be not twice Children (as the common ſaying is) but always Children: But this is the difference, that we being elder, play the Children; and in theſe plays they bring in before great and well decked puppets (for ſo he calleth images) ointments, incenſe, and odors. To theſe puppets they offer up Sacrifice, which have a mouth, but not the uſe of teeth. Upon theſe they put attiring and precious apparel, which have no uſe of cloaths. To theſe they give gold and ſilver, which they who receive it (meaning the images) lack, as well as they that have given it from them." And *Seneca* much commendeth *Dionyſius*, King of *Sicily*, for his merry robbing of ſuch decked and jewelled puppets. But you will ask, What doth this appertain to our images, which is written againſt the idols of the Gentiles? Altogether ſurely. For what uſe or pleaſure have our images of their decking and precious ornaments? Did our images underſtand when they were made? Or know when they be ſo trimmed and decked? Be not theſe things beſtowed upon them as much in vain, as upon dead Men which have no ſenſe? Wherefore it followeth, that there is like fooliſhneſs and lewdneſs in decking of our images as great puppets, for old fools, like Children, to play the wicked play of idolatry, as was before among the *Ethnicks* and Gentiles. Our Churches ſtand full of ſuch great puppets, wondrouſly decked and adorned; Garlands and Coronets be ſet on their heads, precious pearls hanging about their necks, their fingers ſhine with rings ſet with precious ſtones, their dead and ſtiff bodies are clothed with garments ſtiff with gold. You would believe that the images of our Men-ſaints were ſome Princes of *Perſia* Land, with their proud apparel; and the idols of our Women-ſaints were nice and well trimmed Harlots, tempting their Paramours to wantonneſs: Whereby the Saints of God are not honoured, but moſt diſhonoured, and their godlineſs, ſoberneſs, chaſtity, contempt of riches, and of the vanity of the World, defaced and brought in doubt by ſuch monſtrous decking, moſt differing from their ſober and godly lives. And becauſe the whole Pageant muſt throughly be play'd, it is not enough thus to deck idols, but at laſt come in the Prieſts themſelves, likewiſe decked with gold and pearl, that they may be mete Servants for ſuch Lords and Ladies, and fit worſhippers of ſuch Gods and Goddeſſes. And with a ſolemn pace they paſs forth before theſe golden puppets, and fall down to the ground on their marrow-bones before theſe honourable idols; and then riſing up again, offer up odors and incenſe unto them, to give the people an example of double idolatry, by worſhipping not only the idol, but the gold alſo, and riches wherewith it is garniſhed. Which things the moſt part of our old Martyrs, rather than they would do, or once kneel, or offer up one crumb of incenſe before an image, ſuffered moſt cruel and terrible deaths, as the Hiſtories of them at large do declare. And hear again their allegation out of *Gregory* the firſt and *Damaſcen*, That images be the Laymen's Books, and that Pictures are the Scripture of idiots and ſimple perſons, is worthy to be conſidered. For as it hath been touched in divers places before, how they be Books teaching nothing but lies, as by St *Paul* in

Greg. Epiſt. ad Serenum Maſſil. Damaſ. de fide ortho. l. 4. c. 17.

in the firſt Chapter to the *Romans* evidently appeareth, of the images of God: So what manner of Books and Scripture theſe painted and gilt images of Saints be unto the common people, note well I pray you. For after that our Preachers ſhall have inſtructed and exhorted the people to the following of the virtues of the Saints, as contempt of this world, poverty, ſoberneſs, chaſtity, and ſuch like virtues, which undoubtedly were in the Saints; think you, as ſoon as they turn their faces from the Preacher, and look upon the graven Books and painted Scripture of the glorious gilt images and idols, all ſhining and glittering with metal and ſtone, and covered with precious veſtures, or elſe with *Chærea* in *Terence*, behold a painted table, wherein is ſet forth by the Art of the Painter, an image with a nice and wanton apparel and countenance, more like to *Venus* or *Flora* than *Mary Magdalen*; or if like to *Mary Magdalen*, it is when ſhe played the Harlot, rather than when ſhe wept for her ſins. When, I ſay, they turn about from the Preacher to theſe books and ſchoolmaſters and painted ſcriptures, ſhall they not find them lying books? Teaching other manner of leſſons, of eſteeming of riches, of pride and vanity in apparel, of niceneſs and wantonneſs, and peradventure of whoredom, as *Chærea* of like pictures was taught. And in *Lucian*, one learned by *Venus Gnidia* a leſſon too abominable here to be remembred. Be not theſe, think you, pretty Books and Scriptures for ſimple people, and eſpecially for Wives and young Maidens to look in, read on, and learn ſuch leſſons of? What will they think either of the Preacher, who taught them contrary leſſons of the Saints, and therefore by theſe carved Doctors are charged with a lye; or of the Saints themſelves, if they believe theſe graven Books and painted Scriptures of them, who make the Saints, now reigning in Heaven with God, to their great diſhonour, ſchoolmaſters of ſuch vanity, which they in their life-time moſt abhorred? For what leſſons of contempt of Riches, and vanity of this World, can ſuch Books, ſo beſmeared with gold, ſet with precious ſtones, covered with ſilks, teach? What leſſons of ſoberneſs and chaſtity can our Women learn of theſe pictured Scriptures, with their nice apparel and wanton looks? But away for ſhame with theſe coloured cloaks of idolatry, of the Books and Scriptures, of images and pictures, to teach idiots, nay, to make idiots and ſtark fools and beaſts of Chriſtians. Do Men, I pray you when they have the ſame Books at home with them, run on Pilgrimage to ſeek like Books at *Rome*, *Compoſtella*, or *Jeruſalem*, to be taught by them when they have the like to learn at home? Do Men reverence ſome Books, and deſpiſe and ſet light by other of the ſame ſort? Do Men kneel before their Books, light candles at noon-time, burn incenſe, offer of Gold and Silver, and other gifts to their Books? Do Men either feign or believe Miracles to be wrought by their Books? I am ſure that the New Teſtament of our Saviour Jeſus Chriſt, containing the Word of Life, is a more lively expreſs and true image of our Saviour, than all carved, graven, molten, and painted images in the world be, and yet none of all theſe things be done, to that Book or Scripture of the Goſpel of our Saviour, which be done to images or pictures, the Books and Scriptures of Laymen and Idiots, as they call them. Wherefore call them what they liſt, it is moſt evident by their deeds, that they make of them no other Books nor Scripture, than ſuch as teach moſt filthy and horrible

horrible idolatry, as the uſers of ſuch Books daily prove by continual practiſing the ſame. O Books and Scriptures, in the which the deviliſh ſchoolmaſter, Satan, hath penned the lewd leſſons of wicked idolatry, for his daſtardly diſciples and ſcholars to behold, read and learn, to God's moſt high diſhonour, and their moſt horrible Damnation. Have not we been much bound, think you, to thoſe which ſhould have taught us the truth out of God's Book and his holy Scripture, that they have ſhut up that Book and Scripture from us, and none of us ſo bold as once to open it, and read in it? And inſtead thereof, to ſpread us abroad theſe goodly, carved, and gilded Books, and painted Scriptures, to teach us ſuch good and godly leſſons? Have not they done well, after they ceaſed to ſtand in Pulpits themſelves, and to teach the People committed to their inſtruction, keeping ſilence of God's word and become dumb dogs (as the Prophet calleth them) to ſet up in their ſtead, on every pillar and corner of the Church, ſuch goodly doctors, as dumb, but more wicked than themſelves be? We need not to complain of the lack of one dumb Parſon, having ſo many dumb deviliſh Vicars (I mean theſe idols and painted puppets) to teach in their ſtead. Now in the mean ſeaſon, whilſt the dumb and dead idols ſtand thus decked and cloathed, contrary to God's Law and Commandment, the poor Chriſtian people, the lively images of God, commended to us ſo tenderly by our Saviour Chriſt, as moſt dear to him, ſtand naked, ſhivering for cold, and their teeth chattering in their heads, and no Man covereth them, are pined with hunger and thirſt, and no Man giveth them a penny to refreſh them; whereas pounds be ready at all times (contrary to God's will) to deck and trim dead ſtocks and ſtones, which neither feel cold, hunger, nor thirſt.

Clemens hath a notable ſentence concerning this matter, ſaying thus: "That Serpent the Devil doth by the mouth of certain Men utter theſe words; We for the honour of the inviſible God, do worſhip viſible images: Which doubtleſs is moſt falſe. For if you will truly honour the image of God, you ſhall by doing well to Man, honour the true image of God in him. For the image of God is in every Man, but the likeneſs of God is not in every one, but in thoſe only which have a godly heart and pure mind. If you will therefore truly honour the image of God, we do declare to you the truth, that ye do well to Man, who is made after the image of God, that you give honour and reverence to him, and refreſh the hungry with meat, the thirſty with drink, the naked with cloaths, the ſick with attendance, the ſtranger harbourleſs with lodging, the priſoners with neceſſaries; and this ſhall be accounted as truly beſtowed upon God. And theſe things are ſo directly appertaining to God's honour, that whoſoever doth not this, ſhall ſeem to have reproached and done villany to the image of God. For what honour of God is this, to run to images of ſtock and ſtone, and to honour vain and dead figures of God, and to deſpiſe Man, in whom is the true image of God?" And by and by after he ſaith, "Underſtand ye therefore that this is the ſuggeſtion of the Serpent Satan lurking within you, which perſuadeth you that you are godly, when you honour inſenſible and dead images; and that you be not ungodly, when you hurt or leave unſuccoured the lively and reaſonable Creatures." All theſe be the words of *Clemens*.

Note,

Note, I pray you, how this moſt antient and learned Doctor, within one hundred years of our Saviour Chriſt's time, moſt plainly teacheth, that no ſervice of God, or Religion acceptable to him, can be in honouring of dead images; but in ſuccouring of the poor, the lively images of God, according to St *James*, who ſaith, "This is pure and true Religion before God the Father, to ſuccour fatherleſs and motherleſs children, and widows in their affliction, and to keep himſelf undefiled from this world."

True Religion then, and pleaſing of God, ſtandeth not in making, ſetting up, painting, gilding, cloathing and decking of dumb and dead images (which be but great puppets and babies for old fools in dotage, and wicked idolatry, to dally and play with) not in kiſſing of them, capping, kneeling, offering to them, incenſing of them, ſetting up of candles, hanging up of legs, arms, or whole bodies of wax before them, or praying, and asking of them, or of Saints, things belonging only to God to give. But all theſe things be vain and abominable, and moſt damnable, before God. Wherefore all ſuch do not only beſtow their money and labour in vain; but with their pains and coſt purchaſe to themſelves God's wrath and utter indignation, and everlaſting damnation both of body and ſoul. For ye have heard it evidently proved in theſe Homilies againſt Idolatry, by God's word, the Doctors of the Church, Eccleſiaſtical Hiſtories, Reaſon and Experience, that images have been and be worſhipped, and ſo idolatry committed to them by infinite multitudes, to the great offence of God's Majeſty, and danger of infinite Souls; and that idolatry cannot poſſibly be ſeparated from images ſet up in Churches and Temples, gilded and decked gloriouſly; and that therefore our images be indeed very idols, and ſo all the Prohibitions, Laws, Curſes, Threatnings of horrible Plagues, as well temporal as eternal, contained in the holy Scripture, concerning idols, and the makers, and maintainers, and worſhippers of them, appertain alſo to our images, ſet up in Churches and Temples, and to the makers, and maintainers, and worſhippers of them. And all thoſe names of abomination, which God's Word in the holy Scriptures giveth to the idols of the Gentiles, appertain to our images, being idols like to them, and having like idolatry committed unto them. And God's own mouth in the holy Scriptures calleth them Vanities, Lies, Deceits, Uncleanneſs, Filthineſs, Dung, Miſchief and Abomination before the Lord. Wherefore God's horrible wrath, and our moſt dreadful danger cannot be avoided, without the deſtruction and utter aboliſhing of all images and idols out of the Church and Temple of God, which to accompliſh, God put in the minds of all Chriſtian Princes. And in the mean time, let us take heed and be wiſe, O ye beloved of the Lord, and let us have no ſtrange Gods, but one only
John 17. God who made us when we were nothing, the Father of our Lord Jeſus Chriſt, who redeemed us when we were loſt, and with his holy Spirit doth ſanctify us. "For this is life everlaſting, to know him to be the only true God, and Jeſus Chriſt, whom he hath ſent." Let us honour and worſhip for Religion's ſake none but him, and him let us worſhip and honour as he will himſelf, and hath declared by his word, that he will be honoured and worſhipped, not in, nor by images or idols, which he hath moſt ſtrictly forbidden, neither in kneeling, lighting

ing of candles, burning of incenſe, offering up of gifts unto images and idols, to believe that we ſhall pleaſe him, for all theſe be abomination before God: But let us honour and worſhip God in ſpirit and in truth, fearing and loving him above all things, truſting in him only, John 4. and all other in him, and for him. For ſuch worſhippers doth our heavenly Father love, who is a moſt pure Spirit, and therefore will be worſhipped in ſpirit and in truth. And ſuch worſhippers were *Abraham*, *Moſes*, *David*, *Elias*, *Peter*, *Paul*, *John*, and all other the holy Patriarchs, Prophets, Apoſtles, Martyrs, and all true Saints of God, who all, as the true friends of God, were enemies and deſtroyers of images and idols, as the enemies of God and his true Religion. Wherefore take heed and be wiſe, O ye beloved of the Lord, and that which others, contrary to God's word, beſtow wickedly, and to their damnation, upon dead ſtocks and ſtones (no images, but enemies of God and his Saints) that beſtow ye, as the faithful ſervants of God, according to God's word, mercifully upon poor Men and Women, fatherleſs Children, Widows, ſick Perſons, Strangers, Priſoners, and ſuch others that be in any Neceſſity, that ye may at that great day of the Lord, hear that moſt bleſſed and comfortable ſaying of our Saviour Chriſt: "Come, ye "bleſſed, into the Kingdom of my Father, prepared for you before the "beginning of the World. For I was hungry and ye gave me meat, "thirſty and ye gave me drink, naked, and ye clothed me, harbourleſs, "and ye lodged me, in priſon, and ye viſited me, ſick, and ye com-"forted me. For whatſoever ye have done for the poor and needy in my "name, and for my ſake, that have ye done for me." To the which his heavenly Kingdom, God the Father of Mercies bring us, for Jeſus Chriſt's ſake our only Saviour, Mediator, and Advocate, to whom with the Holy Ghoſt, one immortal inviſible and moſt glorious God, be all honour, and thankſgiving, and glory, world without end. *Amen.*

AN

HOMILY

FOR

Repairing and keeping clean, and comely adorning of

CHURCHES.

IT is a common cuſtom uſed of all Men, when they intend to have their friends or neighbours to come to their houſes to eat or drink with them, or to have any ſolemn aſſembly to treat and talk of any matter, they will have their houſes, which they keep in continual reparations, to be clean and fine, leſt they ſhould be counted ſluttiſh, or little to regard their friends and neighbours. How much more then ought the Houſe of God, which we commonly call the Church, to be ſufficiently repaired in all places, and to be honourably adorned and garniſhed, and to be kept clean and ſweet, to the comfort of the people that ſhall reſort thereunto?

It appeareth in the holy Scripture, how God's houſe, which was called his holy Temple, and was the Mother Church of all *Jewry*, fell ſometime into decay, and was oftentimes profaned and defiled, through the negligence and ungodlineſs of ſuch as had the charge thereof. But when godly Kings and Governors were in place, then commandment was given forthwith, that the Church and Temple of God ſhould be repaired, and the devotion of the people to be gathered for the reparation of the ſame. We read in the fourth Book of the *Kings*, how that King *Joas*, being a godly Prince, gave commandment to the Prieſts, to convert certain Offerings of the people towards the reparation and amendment of God's Temple.

4 Kings 12.

Like commandment gave that moſt godly King *Joſias*, concerning the reparation and re-edification of God's Temple, which in his time he found in ſore decay. It hath pleaſed Almighty God, that theſe Hiſtories touching the re-edifying and repairing of his holy Temple ſhould be written at large, to the end we ſhould be taught thereby: Firſt, that God is well pleaſed that his people ſhould have a convenient place to reſort unto, and to come together, to praiſe and magnify God's holy Name. And ſecondly, he is highly pleaſed with all thoſe, which diligently and zealouſly go about to amend and reſtore ſuch places as are appointed for the Congregation of God's people to reſort unto, and wherein they humbly and jointly render thanks to God for his benefits, and with one heart and voice praiſe his holy Name. Thirdly, God was ſore diſpleaſed with his people, becauſe they builded, decked, and trimmed up their own Houſes, and ſuffered God's Houſe to be in ruin and decay, to lie uncomely and fulſomely. Wherefore God was ſore grieved with them, and plagued them, as appeareth in the Prophet *Aggeus*. "Thus ſaith the Lord: Is it time for you to dwell in your cieled Houſes, and the Lord's Houſe not regarded? Ye have ſowed much, and gathered in but little, your meat and your clothes have neither filled you, nor made you warm, and he that had his wages, put it in a bottomleſs purſe." By theſe plagues which God laid upon his people for neglecting of his Temple, it may evidently appear that God will have his Temple, his Church, the place where his Congregation ſhall reſort to magnify him, well edified, well repaired, and well maintained. Some, neither regarding godlineſs, nor the place of godly exerciſe, will ſay, the Temple in the old Law was commanded to be built and repaired by God himſelf, becauſe it had great promiſes annexed unto it, and becauſe it was a Figure, a Sacrament, or a Signification of Chriſt, and alſo of his Church. To this may be eaſily anſwered: Firſt, that our Churches are not deſtitute of promiſes, foraſmuch as our Saviour Chriſt ſaith, "Where two or three are gathered together in my Name, there am I in the midſt among them." A great number therefore coming to Church together in the Name of Chriſt, have there, that is to ſay in the Church, their God and Saviour Jeſus Chriſt preſent among the Congregation of his faithful people, by his grace, by his favour and godly aſſiſtance, according to his moſt aſſured and comfortable promiſes. Why then ought not Chriſtian people to build them Temples and Churches, having as great promiſes of the preſence of God, as ever had *Solomon* for the material Temple which he did build? As touching the other point, that *Solomon*'s Temple was a figure of Chriſt: We know that

Agge 1.

now

now in the time of the clear light of Chriſt Jeſus the Son of God, all ſhadows, figures, and ſignifications are utterly gone; all vain and unprofitable Ceremonies, both *Jewiſh* and Heatheniſh, fully aboliſhed. And therefore our Churches are not ſet up for figures and ſignifications of Meſſias and Chriſt to come, but for other godly and neceſſary purpoſes; that is to ſay, That like as every Man hath his own Houſe to abide in, to refreſh himſelf in, to reſt in, with ſuch like commodities; ſo Almighty God will have his Houſe and Place, whither the whole Pariſh and Congregation ſhall reſort, which is called the Church and Temple of God; for that the Church, which is the Company of God's people, doth there aſſemble and come together to ſerve him. Not meaning hereby that the Lord, whom the Heaven of Heavens is not able to hold or compriſe, doth dwell in the Church of lime or ſtone, made with Man's hands, as wholly and only contained there within, and no where elſe, for ſo he never dwelt in *Solomon*'s Temple. Moreover, the Church or Temple is counted and called holy; yet not of itſelf, but becauſe God's people reſorting thereunto are holy, and exerciſe themſelves in holy and heavenly things. And to the intent ye may underſtand further, why Churches were built among Chriſtian people, this was the greateſt conſideration; that God might have his place, and that God might have his time, duly to be honoured and ſerved of the whole multitude in the Pariſh. Firſt, there to hear and learn the bleſſed Word and Will of the everlaſting God. Secondly, that there the bleſſed Sacraments, which our Lord and Saviour Chriſt Jeſus hath ordained and appointed, ſhould be duly, reverently, and decently miniſtred. Thirdly, that there the whole multitude of God's people in the Pariſh ſhould with one voice and heart call upon the Name of God, magnify and praiſe the Name of God, render earneſt and hearty thanks to our heavenly Father, for his heap of benefits daily and plentifully poured upon us, not forgetting to beſtow our Alms upon God's poor, to the intent God may bleſs us the more richly. Thus ye may well perceive and underſtand wherefore Churches were built and ſet up amongſt Chriſtian people, and dedicated and appointed to theſe godly uſes, and wholly exempted from all filthy, profane, and worldly uſes. Wherefore all they that have little mind or devotion to repair and build God's Temple, are to be counted people of much ungodlineſs, ſpurning againſt good order in Chriſt's Church, deſpiſing the true honour of God, with evil examples offending and hindering their neighbours, otherwiſe well and godlily diſpoſed. The world thinketh it but a trifle to ſee their Church in ruin and decay. But whoſo doth not lay to their helping hands, they ſin againſt God and his holy Congregation. For if it had not been ſin to neglect and ſlightly regard the re-edifying and building up again of his Temple, God would not have been ſo much grieved and ſo ſoon have plagued his people, becauſe they builded and decked their own Houſes ſo gorgeouſly, and deſpiſed the Houſe of God their Lord. It is a ſin and ſhame to ſee ſo many Churches ſo ruinous, and ſo foully decayed almoſt in every corner. If a Man's private Houſe wherein he dwelleth be decayed, he will never ceaſe till it be reſtored up again. Yea, if his barn where he keepeth his Corn be out of reparation, what diligence uſeth he to make it in perfect ſtate again? If his ſtable for his Horſe, yea, the ſtye for his Swine, be not able to hold out water and wind,

wind, how careful is he to do coſt thereon? And ſhall we be ſo mindful of our common baſe Houſes, deputed to ſo vile employment, and be forgetful towards the Houſe of God, wherein be treated the words of our eternal Salvation, wherein be miniſtred the Sacraments and Myſteries of our Redemption? The fountain of our regeneration is there preſented unto us, the partaking of the Body and Blood of our Saviour Chriſt, is there offered unto us: And ſhall we not eſteem the place where ſo heavenly things are handled? Wherefore, if ye have any reverence to the ſervice of God, if ye have any common honeſty, if ye have any conſcience in keeping of neceſſary and godly ordinances, keep your Churches in good repair, whereby ye ſhall not only pleaſe God, and deſerve his manifold bleſſings, but alſo deſerve the good report of all godly people.

The ſecond point which appertaineth to the maintenance of God's Houſe, is to have it well adorned, and comely and clean kept. Which things may be the more eaſily reformed, when the Church is well repaired. For like as Men are well refreſhed and comforted, when they find their Houſes having all things in good order, and all corners clean and ſweet: So when God's Houſe the Church is well adorned, with places convenient to ſit in, with the Pulpit for the Preacher, with the Lord's Table for the Miniſtration of his holy Supper, with the Font to Chriſten in, and alſo is kept clean, comely, and ſweetly, the people are more deſirous, and the more comforted to reſort thither, and to tarry there the whole time appointed them. With what earneſtneſs, with what vehement zeal did our Saviour Chriſt drive the buyers and ſellers out of
Matth. 21. the Temple of God, and hurled down the tables of the changers of money, and the ſeats of the Dove-ſellers, and could not abide any Man to carry a veſſel through the Temple? He told them that they had made his Father's Houſe a den of thieves, partly through their ſuperſtition, hypocriſy, falſe worſhip, falſe doctrine and inſatiable covetouſneſs, and partly through contempt, abuſing that place with walking and talking, with worldly matters, without all fear of God, and due reverence to that place. What dens of thieves the Churches of *England* have been made by the blaſphemous buying and ſelling the moſt precious body and blood of Chriſt in the Maſs, as the world was made to believe, at diriges, at months minds, at Trentals, in Abbeys and Chantries, beſide other horrible abuſes (God's holy name be bleſſed for ever) which we now ſee and underſtand. All theſe abominations, they that ſupply the room of Chriſt, have cleanſed and purged the Churches of *England* of, taking away all ſuch fulſomeneſs and filthineſs, as through blind devotion and ignorance hath crept into the Church theſe many hundred years: Wherefore, O ye good Chriſtian people, ye dearly beloved in Chriſt Jeſus, ye that glory not in worldly and vain Religion, in phantaſtical adorning and decking, but rejoice in heart to ſee the glory of God truly ſet forth, and the Churches reſtored to their antient and godly uſe, render your hearty thanks to the goodneſs of Almighty God, who hath in our days ſtirred up the hearts not only of his godly Preachers and Miniſters, but alſo of his faithful and moſt Chriſtian Magiſtrates and Governors, to bring ſuch godly things to paſs.

And

And foraſmuch as your Churches are ſcoured and ſwept from the ſinful and ſuperſtitious filthineſs wherewith they were defiled and disfigured: Do ye your parts, good people, to keep your Churches comely and clean, ſuffer them not to be defiled with rain and weather, with dung of Doves, and Owls, Stares and Choughs, and other filthineſs, as it is foul and lamentable to behold in many places of this Country. It is the Houſe of prayer, not the houſe of talking, of walking, of brawling, of minſtrelſy, of hawks and dogs. Provoke not the diſpleaſure and plagues of God, for deſpiſing and abuſing his holy Houſe, as the wicked *Jews* did. But have God in your heart, be obedient to his bleſſed will, bind yourſelves every Man and Woman, to your power, toward the reparations and clean keeping of the Church, to the intent that ye may be partakers of God's manifold bleſſings, and that ye may be the better encouraged to reſort to your Pariſh-Church, there to learn your duty towards God and your Neighbour, there to be preſent and partakers of Chriſt's holy Sacraments, there to render thanks to your heavenly Father for the manifold benefits which he daily poureth upon you, there to pray together, and to call upon God's holy Name, which be bleſſed world without end. *Amen.*

AN

HOMILY

Of Good Works. And firſt of Faſting.

THE life which we live in this world (good Chriſtian people) is of the free benefit of God lent us, yet not to uſe it at our pleaſure, after our own fleſhly will; but to trade over the ſame in thoſe Works which are beſeeming them that are become new Creatures in Chriſt. Theſe works the Apoſtle calleth good works, ſaying, "We are God's workmanſhip, created in Chriſt Jeſus to good works, which God hath ordained that we ſhould walk in them." Eph. 2. And yet his meaning is not by theſe words to induce us to have any affiance, or to put any confidence in our works, as by the merit and deſerving of them to purchaſe to ourſelves and others remiſſion of ſin, and ſo conſequently everlaſting life; for that were mere blaſphemy againſt God's Mercy, and great derogation to the blood-ſhedding of our Saviour Jeſus Chriſt. For it is of the free grace and mercy of God, by the mediation of the blood of his Son Jeſus Chriſt, without merit or deſerving on our part, that our ſins are forgiven us, that we are reconciled and brought again into his favour, and are made heirs of his heavenly Kingdom: Grace (ſaith St *Auguſtin*) belonging to God, who doth call us; and then hath he good works, whoſoever receiveth grace. Good works then bring not forth grace, but are brought forth by grace. The wheel (ſaith he) turneth round, not to the end that it may be made round; but becauſe it is firſt made round, therefore it turneth round. So no Man doth good works, to receive grace by his good works; but becauſe he hath firſt received grace, therefore conſequently he doth good works. Aug. *de diver. quæſt. ad Simpl. lib.* 1. *Quæſt.* 28. And in another place he ſaith, Good works go not before in Aug. *de fide & operibus, cap.* 4.

him which ſhall afterward be juſtified, but good works do follow after when a Man is firſt juſtified. St *Paul* therefore teacheth, that we muſt do good works for divers reſpects: Firſt, to ſhew ourſelves obedient Children unto our heavenly Father, who hath ordained them, that we ſhould walk in them. Secondly, for that they are good declarations and teſtimonies of our juſtification. Thirdly, that others ſeeing our good works, may the rather by them be ſtirred up and excited to glorify our Father which is in Heaven. Let us not therefore be ſlack to do good works, ſeeing it is the will of God that we ſhould walk in them, aſſuring ourſelves that at the laſt day every Man ſhall receive of God for his labour done in true faith, a greater reward than his works have deſerved. And becauſe ſomewhat ſhall now be ſpoken of one particular good work, whoſe commendation is both in the Law and in the Goſpel: Thus much is ſaid in the beginning generally of all good works: Firſt, to remove out of the way of the ſimple and unlearned this dangerous ſtumbling-block, that any Man ſhould go about to purchaſe or buy heaven with his good works. Secondly, to take away (ſo much as may be) from envious minds, and ſlanderous tongues, all juſt occaſion of ſlanderous ſpeaking, as though good works were rejected. This good work which now ſhall be treated of, is Faſting, which is found in the Scriptures to be of two ſorts. The one outward, pertaining to the Body; the other inward, in the heart and mind. This outward Faſt is an abſtinence from meat, drink and all natural food, yea from all delicious pleaſures and delectations worldly. When this outward Faſt pertaineth to one particular Man, or to a few, and not the whole number of the people, for cauſes which hereafter ſhall be declared, then it is called a private Faſt: But when the whole multitude of Men, Women and Children, in a Townſhip or City, yea, through a whole Country, do faſt, it is called a publick Faſt. Such was that Faſt which the whole multitude of the Children of *Iſrael* were commanded to keep the tenth day of the ſeventh month, becauſe Almighty God appointed that day to be a cleanſing day, a day of atonement, a time of reconciliation, a day wherein the people were cleanſed from their ſins. The order and manner how it was done, is written in the xvi. and xxiii. Chapters of *Leviticus*. That day the people did lament, mourn, weep, and bewail their former ſins. "And whoſoever upon that day did not humble his Soul, bewailing his ſins, as is ſaid, abſtaining from all bodily food until the evening, that ſoul (ſaith the Almighty God) ſhould be deſtroyed from among his people." We do not read that *Moſes* ordained, by order of Law, any days of publick faſt throughout the whole Year, more than one day. The *Jews* notwithſtanding had more times of common faſting, which the Prophet *Zachary* reciteth to be the faſt of the fourth, the faſt of the fifth, the faſt of the ſeventh, and the faſt of the tenth month. But for that it appeareth not in the Law when they were inſtituted, it is to be judged that thoſe other times of faſting, more than the faſt of the ſeventh month, were ordained among the *Jews* by the appointment of their Governors rather of devotion, than by an expreſs commandment given from God. Upon the ordinance of this general faſt, good Men took occaſion to appoint to themſelves private faſts, at ſuch times as they did either earneſtly lament and bewail their ſinful lives, or did addict themſelves to more fervent

Levit. 16. *and* 23.

Zach. 8.

prayer,

prayer, that it might pleaſe God to turn his wrath from them, when either they were admoniſhed and brought to the conſideration thereof by the preaching of the Prophets, or otherwiſe when they ſaw preſent danger to hang over their heads. This ſorrowfulneſs of heart, joined with faſting, they uttered ſometimes by their outward behaviour and geſture of body, putting on ſackcloth, ſprinkling themſelves with aſhes and duſt, and ſitting or lying upon the earth. For when good Men feel in themſelves the heavy burden of ſin, ſee damnation to be the reward of it, and behold with the eye of their mind the horror of hell, they tremble, they quake, and are inwardly touched with ſorrowfulneſs of heart for their offences, and cannot but accuſe themſelves and open this their grief unto Almighty God, and call upon him for mercy. This being done ſeriouſly, their mind is ſo occupied, partly with ſorrow and heavineſs, partly with an earneſt deſire to be delivered from this danger of hell and damnation, that all deſire of meat and drink is laid apart, and loathſomneſs of all worldly things and pleaſure cometh in place; ſo that nothing then liketh them more, than to weep, to lament, to mourn, and both with words and behaviour of body, to ſhew themſelves weary of this life. Thus did *David* faſt, when he made interceſſion to Almighty God for the Child's life, begotten in Adultery of *Bathſheba*, *Uriah*'s Wife. King *Ahab* faſted after this ſort, when it repented him of murdering of *Naboth*, bewailing his own ſinful doings. Such was the *Ninevites* faſt, brought to repentance by *Jonas* preaching. When forty thouſand of the *Iſraelites* were ſlain in battle againſt the *Benjamites*, the Scripture ſaith, all the Children of *Iſrael*, and the whole multitude of the people went to *Bethel*, and ſat there weeping before the Lord, and faſted all that day till night. So did *Daniel*, *Heſter*, *Nehemias*, and many others in the Old Teſtament faſt. Judges 20.

But if any Man will ſay, it is true, ſo they faſted indeed, but we are not now under the yoke of the Law, we are ſet at liberty by the freedom of the Goſpel: Therefore thoſe rites and cuſtoms of the old law bind not us, except it can be ſhewed by the Scriptures of the New Teſtament, or by examples out of the ſame, that faſting now under the Goſpel, is a reſtraint of meat, drink, and all bodily food and pleaſures from the body, as before. Firſt, that we ought to faſt, is a truth more manifeſt, than that it ſhould here need to be proved; the Scriptures which teach the ſame, are evident. The doubt therefore is, whether when we faſt, we ought to withhold from our bodies all meat and drink during the time of our faſt, or no? That we ought ſo to do, may be well gathered upon a queſtion moved by the *Phariſees* to Chriſt, and by his anſwer again to the ſame. "Why, (ſay they) do *John*'s diſciples faſt often, and pray, and we likewiſe? But thy diſciples eat and drink, and faſt not at all." In this ſmooth queſtion, they couch up ſubtilly this argument or reaſon: Whoſo faſteth not, that Man is not of God. For Faſting and Prayer are works both commended and commanded of God in the Scriptures; and all good Men, from *Moſes* till this time, as well the Prophets as others, have exerciſed themſelves in theſe works. *John* alſo and his Diſciples at this day do faſt oft, and pray much, and ſo do we the *Phariſees* in like manner: But thy Diſciples faſt not at all, which if thou wilt deny, we can eaſily prove it. For whoſoever eateth and drinketh, faſteth not. Thy Diſciples eat and drink, therefore they faſt not. Luke 5.

not. Of this we conclude (ſay they) neceſſarily, that neither art thou, nor yet thy diſciples, of God. Chriſt maketh anſwer, ſaying, "Can ye make that the Children of the wedding ſhall faſt, while the Bridegroom is with them? The days ſhall come when the Bridegroom ſhall be taken from them: In thoſe days ſhall they faſt." Our Saviour Chriſt, like a good Maſter, defendeth the innocency of his Diſciples againſt the malice of the arrogant *Phariſees*, and proveth that his Diſciples are not guilty of tranſgreſſing any jot of God's Law, although as then they faſted not; and in his anſwer reproveth the *Phariſees* of Superſtition and Ignorance. Superſtition, becauſe they put a Religion in their doings, and aſcribed holineſs to the outward work wrought, not regarding to what end faſting is ordained. Of ignorance, for that they could not diſcern between time and time. They knew not that there is a time of rejoicing and mirth, and a time again of lamentation and mourning; both which he teacheth in his anſwer, as ſhall be touched more largely hereafter, when we ſhall ſhew what time is moſt fit to faſt.

But here, beloved, let us note, that our Saviour Chriſt in making his anſwer to their queſtion, denied not, but confeſſed that his Diſciples faſted not, and therefore agreeth to the *Phariſees* in this, as unto a manifeſt truth; that whoſo eateth and drinketh, faſteth not. Faſting then even by Chriſt's aſſent, is a withholding of meat, drink, and all natural food from the body, for the determined time of faſting. And that it was uſed in the Primitive Church, appeareth moſt evidently by the *Chalcedon* Council, one of the four firſt general Councils. The Fathers aſſembled there, to the number of ſix hundred and thirty, conſidering with themſelves how acceptable a thing faſting is to God, when it is uſed according to his word; again, having before their eyes alſo the great abuſes of the ſame crept into the Church at thoſe days, through the negligence of them which ſhould have taught the people the right uſe thereof, and by vain gloſſes, deviſed of Men: To reform the ſaid abuſes, and to reſtore this ſo good and godly a work, to the true uſe thereof, decreed in that Council, that every perſon as well in his private as publick faſt ſhould continue all the day without meat, and till after the Evening-Prayer. And whoſoever did eat or drink before the Evening-Prayer was ended, ſhould be accounted and reputed not to conſider the purity of his faſt. This Canon teacheth ſo evidently how faſting was uſed in the Primitive Church, as by words it cannot be more plainly expreſſed.

Faſting then, by the decree of thoſe ſix hundred and thirty Fathers, grounding their determination in this matter upon the ſacred Scriptures, and long continued uſage or practice, both of the Prophets and other godly Perſons, before the coming of Chriſt, and alſo of the Apoſtles and other devout Men in the New Teſtament, is a withholding of meat, drink, and all natural food from the body, for the determined time of faſting. Thus much is ſpoken hitherto, to make plain unto you what faſting is. Now hereafter ſhall be ſhewed the true and right uſe of faſting.

God works are not all of one ſort. For ſome are of themſelves, and of their own proper nature always good: As to love God above all things, to love thy Neighbour as thyſelf, to honour thy Father and Mother, to honour the higher Powers, to give to every Man that which is his due, and ſuch like. Other works, there be, which conſidered in themſelves,

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without further reſpect, are of their own nature meerly indifferent, that is, neither good nor evil, but take their denomination of the uſe or end whereunto they ſerve. Which works having a good end, are called good works, and are ſo indeed: But yet that cometh not of themſelves, but of the good end whereunto they are referred. On the other ſide, if the end that they ſerve unto be evil, it cannot then otherwiſe be, but that they muſt needs be evil alſo. Of this ſort of works, is faſting, which of itſelf is a thing meerly indifferent: But it is made better or worſe by the end that it ſerveth unto. For when it reſpecteth a good end, it is a good work; but the end being evil, the work itſelf is alſo evil. To faſt then with this perſuaſion of mind, that our faſting, and our good works, can make us perfect and juſt Men, and finally bring us to heaven, is a deviliſh perſuaſion: and that faſt is ſo far off from pleaſing of God, that it refuſeth his mercy, and is altogether derogatory to the merits of Chriſt's Death, and his precious blood-ſhedding. This doth the parable of the *Phariſee* and the *Publican* teach. "Two Men (ſaith Chriſt) went up together into the Temple to pray, the one a *Phariſee*, the other a *Publican*: The *Phariſee* ſtood and prayed thus with himſelf, "I thank thee, O God, that I am not as other Men are, extortioners, unjuſt, adulterers, and as this *Publican* is; I faſt twice in the week, I give tithes of all that I poſſeſs. The *Publican* ſtood afar off, and would not lift up his eyes to Heaven, but ſmote his breaſt, and ſaid, "God be merciful to me a ſinner." In the Perſon of this *Phariſee*, our Saviour Chriſt ſetteth out to the eye, and to the judgment of the world, a perfect, juſt, and righteous Man, ſuch a one as is not ſpotted with thoſe vices that Men commonly are infected with, extortion, bribery, polling and pilling their neighbour, robbers and ſpoilers of Commonweals, crafty, and ſubtil in chopping and changing, uſing falſe weights, and deteſtable perjury in their buying and ſelling, fornicators, adulterers, and vicious livers. The *Phariſee* was no ſuch Man, neither faulty in any ſuch like notorious crime: But where others tranſgreſſed by leaving things undone, which yet the Law required, this Man did more than was requiſite by the Law. For he faſted twice in the week, and gave tithes of all that he had. What could the World then juſtly blame in this Man? Yea, what outward thing more could be deſired to be in him, to make him a more perfect and a more juſt Man? Truly, nothing by Man's judgment: And yet our Saviour Chriſt preferreth the poor Publican without faſting, before him with his faſt. The cauſe why he doth ſo, is manifeſt. For the Publican having no good works at all to truſt unto, yielded up himſelf unto God, confeſſing his ſins, and hoped certainly to be ſaved by God's free mercy only. The *Phariſee* gloried, and truſted ſo much to his works, that he thought himſelf ſure enough without mercy, and that he ſhould come to Heaven by his faſting, and other deeds. To this end ſerveth that parable. For it is ſpoken to them that truſted in themſelves, that they were righteous, and deſpiſed others. Now becauſe the *Phariſee* directeth his works to an evil end, ſeeking by them juſtification, which indeed is the proper work of God without our merits, his faſting twice in the week, and all his other works, though they were never ſo many, and ſeemed to the world never ſo good and holy, yet in very deed before God they are altogether evil and abominable. The mark alſo that the

Luke 18.

Hypocrites ſhoot at with their faſt, is to appear holy in the eye of the world, and ſo to win commendation and praiſe of Men. But our Savi-
Matth. 6. our Chriſt ſaith of them, "they have their reward;" that is, they have praiſe and commendation of Men, but of God they have none at all. For whatſoever tendeth to an evil end, is itſelf by that evil end made evil alſo. Again, ſo long as we keep ungodlineſs in our hearts, and ſuffer wicked thoughts to tarry there, though we faſt as oft as did either St *Paul* or *John Baptiſt*, and keep it as ſtrictly as did the *Ninevites*; yet ſhall it be not only unprofitable to us, but alſo a thing that greatly diſpleaſeth
Iſaiah 1. Almighty God. For he ſaith, "that his Soul abhorreth and hateth ſuch faſtings, yea, they are a burden unto him, and he is weary of bearing them." And therefore he inveigheth moſt ſharply againſt them,
Iſaiah 58. ſaying by the mouth of the Prophet *Iſaiah*, "Behold, when you faſt, your luſt remaineth ſtill, for ye do no leſs violence to your debtors. Lo, ye faſt to ſtrife and debate, and to ſmite with the fiſt of wickedneſs. Now ye ſhall not faſt thus, that you may make your voice to be heard above. Think ye this faſt pleaſeth me, that a Man ſhould chaſten himſelf for a day? Should that be called a faſting, or a day that pleaſeth the Lord?" Now, dearly beloved, ſeeing that Almighty God alloweth not our faſt for the work's ſake, but chiefly reſpecteth our heart, how it is affected, and then eſteemeth our faſt either good or evil, by the end that it ſerveth for: It is our part to rent our hearts, and not our garments, as
Joel 2. we are adviſed by the Prophet *Joel*; that is, our ſorrow and mourning muſt be inward in heart, and not in outward ſhew only; yea, it is requiſite that firſt before all things we cleanſe our hearts from ſin, and then direct our faſt to ſuch an end as God will allow to be good.

There be three ends whereunto if our faſt be directed, it is then a work profitable to us, and accepted of God.

The firſt is, to chaſtiſe the fleſh, that it be not too wanton, but tamed
1 Cor. 9. and brought in ſubjection to the Spirit. This reſpect had St *Paul* in his faſt, when he ſaid, "I chaſtiſe my body, and bring it into ſubjection, leſt by any means it cometh to paſs, that when I have preached to others, I myſelf be found a caſt-away."

The ſecond, that the ſpirit may be more earneſt and fervent to prayer.
Acts 13. To this end faſted the Prophets and Teachers that were at *Antioch*, before they ſent forth *Paul* and *Barnabas* to preach the Goſpel. The ſame two Apoſtles faſted for the like purpoſe, when they commended to God, by
Acts 14. their earneſt prayers, the Congregations that were at *Antioch*, *Piſidia*, *Iconium*, and *Lyſtra*, as we read in the *Acts* of the Apoſtles.

The third, that our faſt be a teſtimony and witneſs with us before God, of our humble ſubmiſſion to his high Majeſty, when we confeſs and acknowledge our ſins unto him, and are inwardly touched with ſorrowfulneſs of heart, bewailing the ſame in the affliction of our bodies. Theſe are the three ends, or right uſes of faſting. The firſt belongeth moſt properly to private faſts; the other two are common, as well to publick faſts as to private: And thus much for the uſe of faſting. Lord have mercy upon us, and give us grace, that while we live in this miſerable world, we may through thy help bring forth this, and ſuch other fruits of the Spirit, commended and commanded in thy holy word, to the glory of thy Name, and to our comforts, that after the race of this wretch-

ed life, we may live everlastingly with thee in thy heavenly Kingdom; not for the merits and worthiness of our works, but for thy mercies sake, and the merits of thy dear Son Jesus Christ; to whom with thee and the Holy Ghost be all laud, honour and glory, for ever and ever. *Amen.*

The Second Part of the Homily of Fasting.

IN the former Homily (beloved) was shewed, that among the people of the *Jews*, fasting, as it was commanded them from God by *Moses* was to abstain the whole day, from morning till night, from meat, drink, and all manner of food that nourisheth the body; and that whoso tasted ought before the evening, on the day appointed to fasting, was accounted among them a breaker of his fast. Which order, though it seem strange to some in these our days, because it hath not been so generally used in this Realm of many years past; yet that it was so among God's people (I mean the *Jews*) whom before the coming of our Saviour Christ, God did vouchsafe to chuse unto himself a peculiar people above all other nations of the earth; and that our Saviour Christ so understood it, and the Apostles after Christ's Ascension did so use it, was there sufficiently proved by the testimonies and examples of the holy Scriptures, as well of the New Testament as of the Old. The true use of fasting was there also shewed. In this second part of this Homily shall be shewed, that no Constitution or Law made by Man, for things which of their own proper nature be merely indifferent, can bind the conscience of Christian Men to a perpetual observation and keeping thereof, but that the higher powers have full liberty to alter and change every such law and ordinance, either Ecclesiastical or Political, when time and place shall require. But first an answer shall be made to a question that some may make, demanding what judgment we ought to have of such abstinences as are appointed by publick Order and Laws made by Princes, and by the authority of the Magistrates, upon policy, not respecting any Religion at all in the same. As when any Realm in consideration of the maintaining of Fisher-towns bordering upon the Seas, and for the increase of Fishermen, of whom do spring Mariners to go upon the Sea, to the furnishing of the Navy of the Realm, whereby not only Commodities of other Countries may be transported, but also may be a necessary defence to resist the invasion of the adversary.

For the better understanding of this question it is necessary that we make a difference between the policies of princes, made for the ordering of their Commonweals, in provision of things serving to the most sure defence of their Subjects and Countries, and between Ecclesiastical Policies, in prescribing such works, by which, as by secondary means, God's wrath may be pacified, and his mercy purchased. Positive Laws made by Princes for conservation of their policy, not repugnant unto God's Law, ought of all Christian Subjects with reverence of the Magistrate to be obeyed, not only for fear of punishment, but also (as the Apostle saith) for conscience sake. Conscience, I say, not of the thing, which of its own nature is indifferent, but of our obedience, which by the Law of God we owe unto the Magistrate, as unto God's Minister. By which

positive

poſitive Laws, though we Subjects for certain times and days appointed, be reſtrained from ſome kinds of meats and drink, which God by his holy Word hath left free to be taken and uſed of all Men with thankſgiving in all places, and at all times: Yet for that ſuch Laws of Princes and other Magiſtrates are not made to put holineſs in one kind of meat and drink more than another, to make one day more holy than another, but are grounded meerly upon policy, all Subjects are bound in Conſcience to keep them by God's Commandment, who by the Apoſtle willeth all without exception, to ſubmit themſelves unto the authority of the higher Powers. And in this point concerning our duties which be here dwelling in *England*, environed with the Sea, as we be, we have great occaſion in reaſon to take the commodities of the water, which Almighty God by his divine Providence hath laid ſo nigh unto us, whereby the increaſe of victuals upon the land may the better be ſpared and cheriſhed, to the ſooner reducing of victuals to a more moderate price, to the better ſuſtenance of the poor. And doubtleſs he ſeemeth to be too dainty an *Engliſhman*, who conſidering the great commodities which may enſue, will not forbear ſome piece of his licentious appetite upon the ordinance of his Prince, with the conſent of the wiſe of the Realm. What good *Engliſh* heart would not wiſh that the old antient glory ſhould return to the Realm, wherein it hath with great commendations excelled before our days, in the furniture of the Navy of the ſame? What will more daunt the hearts of the Adverſaries, than to ſee us well fenced and armed on the Sea, as we be reported to be on the Land? If the Prince requeſted our obedience to forbear one day from fleſh more than we do, and to be contented with one meal in the ſame day, ſhould not our own commodity thereby perſuade us to ſubjection? But now that two meals be permitted on that day to be uſed, which ſome time our Elders in very great numbers in the Realm did uſe with one only ſpare meal, and that in fiſh only: Shall we think it ſo great a burden that is preſcribed?

Furthermore, conſider the decay of the Towns nigh the Seas, which ſhould be moſt ready by the number of the people there to repulſe the enemy, and we which dwell further off upon the land, having them as our buckler to defend us, ſhould be the more in ſafety. If they be our neighbours, why ſhould we not wiſh them to proſper? If they be our defence as nigheſt at hand to repel the enemy, to keep out the rage of the Seas which elſe would break in upon our fair paſtures, why ſhould we not cheriſh them? Neither do we urge that in the Eccleſiaſtical policy, preſcribing a form of Faſting, to humble ourſelves in the ſight of the Almighty God, that that order which was uſed among the *Jews*, and practiſed by Chriſt's Apoſtles after his Aſcenſion, is of ſuch force and neceſſity, that that only ought to be uſed among Chriſtians, and none other; for that were to bind God's people unto the yoke and burden of *Moſes* his policy; yea, it were the very way to bring us which are ſet at liberty by the freedom of Chriſt's Goſpel, into the bondage of the law again, which God forbid that any Man ſhould attempt or purpoſe. But to this end it ſerveth, to ſhew how far the order of faſting now uſed in the Church at this day, differeth from that which then was uſed. God's Church ought not, neither may it be ſo tied to that, or any other order now made, or hereafter to be made and deviſed by the authority of Man,

but

but that it may lawfully, for juſt cauſes, alter, change, or mitigate thoſe Eccleſiaſtical decrees and orders, yea, recede wholly from them, and break them, when they tend either to ſuperſtition, or to impiety, when they draw the people from God, rather than work any edification in them. This authority Chriſt himſelf uſed, and left it to his Church. He uſed it, I ſay; for the order or decree made by the Elders for waſhing oft-times, which was diligently obſerved of the Jews, yet tending to ſuperſtition, our Saviour Chriſt altered and changed the ſame in his Church, into a profitable Sacrament, a Sacrament of our regeneration or new birth. This authority to mitigate laws and decrees Eccleſiaſtical, the Apoſtles practiſed, when they, writing from *Jeruſalem* unto the Congregation that was at *Antioch*, ſignified unto them that they would not lay any further burden upon them, but theſe neceſſaries: That is, "that they ſhould abſtain from things offered unto idols, from blood, from that which is ſtrangled, and from fornication, notwithſtanding that *Moſes*'s Law required many other obſervances. This authority to change the orders, decrees, and conſtitutions of the Church, was after the Apoſtles time uſed of the Fathers about the manner of faſting, as it appeareth in the Tripartite Hiſtory, where it is thus written, Touching faſting, we find that it was diverſly uſed in divers places by divers Men: For they at *Rome* faſt three weeks together before *Eaſter*, ſaving upon the *Saturdays* and *Sundays*, which faſt they call Lent. And after a few lines in the ſame place, it followeth: They have not all one uniform order in faſting. For ſome do faſt and abſtain both from fiſh and fleſh. Some when they faſt eat nothing but fiſh. Others there are, which when they faſt, eat of all water-fowls, as well as of fiſh, grounding themſelves upon *Moſes*, that ſuch fowls have their ſubſtance of the water, as the fiſhes have. Some others when they faſt, will neither eat herbs or eggs. Some faſters there are, that eat nothing but dry bread. Others when they faſt eat nothing at all, no not ſo much as dry bread. Some faſt from all manner of food till night, and then eat, without making any choice or difference of meats. And a thouſand ſuch like divers kinds of faſting may be found in divers places of the world, of divers Men diverſly uſed. And for all this great diverſity in faſting, yet Charity, the very true bond of Chriſtian peace, was not broken, neither did the diverſity of faſting break at any time their agreement and concord in faith. To abſtain ſometimes from certain meats, not becauſe the meats are evil, but becauſe they are not neceſſary, this abſtinence (ſaith St *Auguſtine*) is not evil. And to reſtrain the uſe of meats when neceſſity and time ſhall require, this (ſaith he) doth properly pertain to Chriſtian Men.

Acts 15.

Tripart. hiſt. l. 9. c. 38.

Euſeb. lib. 5: cap. 24.

Dogma Eccleſiaſt. c. 66.

Thus you have heard, good people, firſt, that Chriſtian Subjects are bound even in conſcience to obey Princes Laws, which are not repugnant to the Laws of God. Ye have alſo heard that Chriſt's Church is not ſo bound to obſerve any Order, Law, or Decree made by Man, to preſcribe a form in Religion; but that the Church hath full power and authority from God, to change and alter the ſame, when need ſhall require, which hath been ſhewn you by the example of our Saviour Chriſt, by the practice of the Apoſtles, and of the Fathers ſince that time.

Now ſhall be ſhewed briefly what time is meet for faſting; for all times ſerve not for all things: But as the wiſe Man ſaith, all things have

Eccleſ. 3.

have their times. There is a time to weep, and a time again to laugh; a time to mourn, and a time to rejoice, *&c.* Our Saviour Chriſt excuſed his Diſciples, and reproved the Phariſees, becauſe they neither regarded the uſe of faſting, nor conſidered what time was mete for the ſame. Which both he teacheth in his anſwer, ſaying, "The Children of
Matth. 9. the marriage cannot mourn, while the Bridegroom is with them." Their queſtion was of faſting, his anſwer is of mourning, ſignifying unto them plainly, that the outward faſt of the body is no faſt before God, except it be accompanied with the inward faſt, which is a mourning, and a lamentation of the heart, as is before declared. Concerning the time of faſting, he ſaith, "The days will come when the Bridegroom ſhall be taken from them, in thoſe days they ſhall faſt." By this it is manifeſt, that it is no time of faſting, while the marriage laſteth, and the Bridegroom is there preſent. But when the marriage is ended, and the Bridegroom gone, then is it a mete time to faſt. Now to make plain unto you what is the
Luke 5. Matth. 6. ſenſe and meaning of theſe words, *We are at the marriage*, and again, *The Bridegroom is taken from us*; we ſhall note, that ſo long as God revealeth his mercy unto us, and giveth us of his benefits, either ſpiritual or corporal, we are ſaid to be with the Bridegroom at the marriage. So was that good old Father *Jacob* at the marriage, when he underſtood that his Son *Joſeph* was alive, and ruled all *Egypt* under King *Pharaoh*. So was *David* in the marriage with the Bridegroom, when he had gotten the victory of great *Goliah*, and had ſmitten off his head. *Judith*, and all the people of *Bethulia*, were the Children of the wedding, and had the Bridegroom with them, when God had by the hand of a Woman ſlain *Holofernes*, the grand Captain of the *Aſſyrians* Hoſt, and diſcomfited all their enemies. Thus were the Apoſtles the Children of the marriage while Chriſt was corporally preſent with them, and defended them from all dangers both ſpiritual and corporal. But the marriage is ſaid then to be ended, and the Bridegroom to be gone, when Almighty God ſmiteth us with affliction, and ſeemeth to leave us in the midſt of a number of adverſities. So God ſometimes ſtriketh private Men privately with ſundry adverſities, as trouble of mind, loſs of friends, loſs of goods, long and dangerous ſickneſſes, *&c.* Then is it a fit time for that Man to humble himſelf to Almighty God by faſting, and to mourn and bewail his ſins with a ſorrowful heart, and to pray unfeignedly, ſaying with the Prophet *David*,
Pſal. 51. "Turn away thy face, O Lord, from my ſins, and blot out of thy remembrance all mine offences." Again, when God ſhall afflict a whole Region or Country with Wars, with Famine, with Peſtilence, with ſtrange Diſeaſes and unknown Sickneſſes, and other ſuch like calamities; then is it time for all ſtates and ſorts of people, high and low, Men, Women, and Children, to humble themſelves by Faſting, and bewail their ſinful living before God, and pray with one common voice, ſaying thus, or ſome other ſuch like prayer: "Be favourable, O Lord, be favourable unto thy people, which turn unto thee in weeping, faſting, and praying. Spare thy people whom thou haſt redeemed with thy precious blood, and ſuffer not thine inheritance to be deſtroyed and brought to confuſion." Faſting thus uſed with prayer is of great efficacy, and weigheth much with God. So the Angel *Raphael* told *Tobias*. It alſo appeareth by that which our Saviour Chriſt anſwered to his Diſciples, demanding of him why they could not

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caſt forth the evil Spirit out of him that was brought unto them. "This kind ſaith he) is not caſt out but by faſting and prayer." How available faſting is, how much it weigheth with God, and what it is able to obtain at his hand, cannot better be ſet forth, than by opening unto you, and laying before you ſome of thoſe notable things that have been brought to paſs by it. Faſting was one of the means whereby Almighty God was occaſioned to alter the thing which he had purpoſed concerning *Ahab*, for murdering the innocent Man *Naboth* to poſſeſs his Vineyard. God ſpake unto *Elijah*, ſaying, "Go thy way, and ſay unto *Ahab*, Haſt thou killed, and alſo gotten poſſeſſion? Thus ſaith the Lord, In the place where Dogs licked the blood of *Naboth*, ſhall Dogs even lick thy blood alſo. Behold, I will bring evil upon thee, and will take away thy poſterity; yea, the Dogs ſhall eat him of *Ahab*'s ſtock that dieth in the city, and him that dieth in the field ſhall the fowls of the air eat." This puniſhment had Almighty God determined for *Ahab* in this World, and to deſtroy all the male-kind that was begotten of *Ahab*'s body, beſides that puniſhment which ſhould have happened unto him in the world to come. When *Ahab* heard this, "he rent his cloaths, and put ſackcloth upon him, and faſted, and lay in ſackcloth, and went barefooted." Then the word of the Lord came to *Elijah*, ſaying, "Seeſt thou how *Ahab* is humbled before me? Becauſe he ſubmitteth himſelf before me, I will not bring that evil in his days, but in his ſon's days will I bring it upon his Houſe. Altho' *Ahab*, thro' the wicked counſel of *Jezebel* his wife, had committed ſhameful murder, and againſt all right diſinherited and diſpoſſeſſed for ever *Naboth*'s ſtock of that Vineyard; yet upon his humble ſubmiſſion in heart unto God, which he declared outwardly by putting on ſackcloth and faſting, God changed his ſentence, ſo that the puniſhment he had determined, fell not upon *Ahab*'s Houſe in his time; but was deferred unto the days of *Joram* his ſon. Here we may ſee of what force our outward faſt is, when it is accompanied with the inward faſt of the mind, which is (as is ſaid) a ſorrowfulneſs of heart, deteſting and bewailing our ſinful doings. The like is to be ſeen in the *Ninevites*: For when God had determined to deſtroy the whole City of *Nineve*, and the time which he had appointed was even now at hand, he ſent the Prophet *Jonas* to ſay unto them, "Yet forty days, and *Nineve* ſhall be overthrown." The People by and by believed God, and gave themſelves to faſting; yea, the King by the advice of his Council cauſed to be proclaimed, ſaying, "Let neither Man nor Beaſt, Bullock nor Sheep taſte any thing, neither feed nor drink water: But let Man and Beaſt put on ſackcloth, and cry mightily unto God; yea, let every Man turn from his evil way, and from the wickedneſs that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce wrath, that we periſh not? And upon this their hearty repentance, thus declared outwardly with faſting, renting of their cloaths, putting on ſackcloth, and ſprinkling themſelves with duſt and aſhes, the Scripture ſaith, "God ſaw their works, that they turned from their evil ways, and God repented of the evil that he had ſaid he would do unto them, and he did it not." Now beloved, we have heard firſt what faſting is, as well that which is outward in the body, as that which is inward in the heart. Ye have heard alſo that there are three ends or purpoſes, whereunto if our outward faſt be directed, it is a good work that God is

1 Kings 21.

Jonas 3.

pleaſed

pleaſed with. Thirdly hath been declared, what time is moſt mete for to faſt, either privately or publickly. Laſt of all, what things faſting hath obtained of God, by the examples of *Ahab* and the *Ninevites*. Let us therefore, dearly beloved, ſeeing there are many more cauſes of faſting and mourning in theſe our days, than have been of many years heretofore in any one age, endeavour ourſelves both inwardly in our hearts, and alſo outwardly with our bodies, diligently to exerciſe this godly exerciſe of faſting, in ſuch ſort and manner, as the holy Prophets, the Apoſtles, and divers other devout perſons for their time uſed the ſame. God is now the ſame God that he was then, God that loveth righteouſneſs, and that hateth iniquity, God which willeth not the death of a ſinner, but rather that he turn from his wickedneſs and live, God that hath promiſed to turn to us, if we refuſe not to turn to him: Yea, if we turn our evil works from before his eyes, ceaſe to do evil, learn to do well, ſeek to do right, relieve the oppreſſed, be a right Judge to the fatherleſs, defend the widow, break our bread to the hungry, bring the poor that wander into our houſe, cloath the naked, and deſpiſe not our brother which is our own fleſh: "Then ſhalt thou call (ſaith the Prophet) and the Lord ſhall anſwer, thou ſhalt cry, and he ſhall ſay, Here am I:" Yea, God which heard *Ahab* and the *Ninevites*, and ſpared them, will alſo hear our Prayers, and ſpare us, ſo that we after their example, will unfeignedly turn unto him: Yea, he will bleſs us, with his heavenly benedictions the time that we have to tarry in this world, and after the race of this mortal life, he will bring us to his heavenly Kingdom, where we ſhall reign in everlaſting bleſſedneſs with our Saviour Chriſt, to whom, with the Father and the Holy Ghoſt, be all honour and glory for ever and ever. *Amen.*

AN

HOMILY

Againſt Gluttony and Drunkenneſs.

YE have heard in the Sermon, well-beloved, the deſcription and the virtue of faſting, with the true uſe of the ſame. Now ye ſhall hear how foul a thing Gluttony and Drunkenneſs is before God, the rather to move you to uſe faſting the more diligently. Underſtand
Titus 2. ye therefore, that Almighty God (to the end that we might keep ourſelves undefiled, and ſerve him in holineſs and righteouſneſs, according to his word) hath charged in his Scriptures ſo many as look for the glo-
Titus 2. rious appearing of our Saviour Chriſt, to lead their lives in all ſobriety, modeſty and temperance. Whereby we may learn how neceſſary it is for every Chriſtian, that will not be found unready at the coming of our Saviour Chriſt, to live ſober-minded in this preſent world, foraſmuch as otherwiſe being unready, he cannot enter with Chriſt into glory: And being unarmed in this behalf, he muſt needs be in continual danger of
1 Pet. 5. that cruel adverſary the roaring Lion, againſt whom the Apoſtle *Peter* warneth us to prepare ourſelves in continual ſobriety, that we may reſiſt, being ſtedfaſt in faith. To the intent therefore that this ſoberneſs may be

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uſed in all our behaviour, it ſhall be expedient for us to declare unto you how much all kind of exceſs offendeth the Majeſty of Almighty God, and how grievouſly he puniſheth the immoderate abuſe of thoſe his creatures which he ordaineth to the maintenance of this our needy life, as meats, drinks, and apparel. And again, to ſhew the noiſome diſeaſes and great miſchiefs that commonly do follow them that inordinately give up themſelves to be carried headlong with ſuch pleaſures as are joined either with dainty and over-large fare, or elſe with coſtly and ſumptuous apparel.

And firſt, that ye may perceive how deteſtable and hateful all exceſs in eating and drinking is before the face of Almighty God, ye ſhall call to mind what is written by St *Paul* to the *Galatians*, where he numbreth Galat. 5. gluttony and drunkenneſs among thoſe horrible crimes, with the which (as he ſaith) no Man ſhould inherit the kingdom of Heaven. He reckoneth them among the deeds of the fleſh, and coupleth them with idolatry, whoredom, and murder, which are the greateſt offences that can be named among Men. For the firſt ſpoileth God of his honour, the ſecond defileth his holy Temple, that is to wit, our own bodies, the third maketh us companions of *Cain* in the ſlaughter of our brethren, and whoſo committeth them, as St *Paul* ſaith, cannot inherit the Kingdom of God. Certainly that ſin is very odious and loathſome before the face of God, which cauſeth him to turn his favourable countenance ſo far from us, that he ſhould clean bar us out of the doors, and diſinherit us of his heavenly kingdom. But he ſo much abhorreth all beaſtly banqueting, that by his Son our Saviour Chriſt in the Goſpel, he declareth his terrible indignation againſt all belly-gods, in that he pronounceth them accurſed, ſaying, "Wo be to you that are full, for ye ſhall hunger." And by the Prophet Luke 6. *Iſaiah* he crieth out, "Wo be to you that riſe up early to give yourſelves Iſaiah 5. to drunkenneſs, and ſet all your mind ſo on drinking, that you ſit ſwilling thereat until it be night. The Harp, the Lute, the Shalm, and plenty of Wine are at your Feaſts, but the works of the Lord ye do not behold, neither conſider the works of his hands. Wo be unto you that are ſtrong to drink wine, and are mighty to advance drunkenneſs." Here the Prophet plainly teacheth, that feaſting and banqueting make Men forgetful of their duty towards God, when they give themſelves to all kinds of pleaſures, not conſidering, nor regarding the works of the Lord, who hath created meats and drinks, as St *Paul* ſaith, to be received thankfully of them that believe and know the truth. So that the very beholding of theſe creatures (being the handy-work of Almighty God) might teach us to uſe them thankfully as God hath ordained. Therefore they are without excuſe before God, which either filthily feed 1 Tim. 4. themſelves, not reſpecting the ſanctification which is by the Word of God and Prayer, or elſe unthankfully abuſe the good creatures of God by ſurfeiting and drunkenneſs, foraſmuch as God's Ordinances in his creatures plainly forbid it. They that give themſelves therefore to bibbing and banqueting, being without all conſideration of God's judgments, are ſuddenly oppreſſed in the day of vengeance. Therefore Chriſt ſaith to his Luke 2. Diſciples, "Take heed to yourſelves, leſt at any time your hearts be overcome with ſurfeiting and drunkenneſs, and cares of this world, and ſo that day come on you unawares." Whoſoever then will take warning at Chriſt, Luke 12. let him take heed to himſelf, leſt his heart being overwhelmed by

 ſurfeiting,

ſurfeiting, and drowned in drunkenneſs, he be taken unawares with that unthrifty ſervant, which, thinking not on his Maſter's coming, began to ſmite his fellow-ſervants, and to eat, and to drink, and to be drunk, and being ſuddenly taken, hath his juſt reward with unbelieving hypocrites; they that uſe to drink deeply, and to feed at full (wallowing themſelves in all kind of wickedneſs) are brought aſleep in that ſlumbering forgetfulneſs of God's holy will and commandments. Therefore Al-

Joel 1. mighty God crieth by the Prophet *Joel:* "Awake ye drunkards, weep and howl all ye drinkers of wine, becauſe the new wine ſhall be pulled from your Mouth." Here the Lord terribly threatneth to withdraw his benefits from ſuch as abuſe them, and to pull the cup from the mouth of drunkards. Here we may learn, not to ſleep in drunkenneſs and ſurfeiting, leſt God deprive us of the uſe of his creatures, when we unkindly abuſe them. For certainly the Lord our God will not only take away his benefits when they are unthankfully abuſed, but alſo in his wrath and heavy diſpleaſure take vengeance on ſuch as immoderately abuſe them. If our

Gen. 3. firſt Parents *Adam* and *Eve* had not obeyed their greedy appetite in eating the forbidden fruit, neither had they loſt the fruition of God's benefits which they then enjoyed in Paradiſe, neither had they brought ſo many miſchiefs both to themſelves, and to all their poſterity. But when they paſſed the bounds that God appointed them, as unworthy of God's benefits, they are expelled and driven out of Paradiſe; they may no longer eat the fruits of that Garden, which by exceſs they had ſo much abuſed. As tranſgreſſors of God's Commandment, they and their poſterity are brought to a perpetual ſhame and confuſion, and as accurſed of God, they muſt now ſweat for their living, which before had abundance at their pleaſure; even ſo, if we in eating and drinking exceed, when God of his large liberality ſendeth plenty, he will ſoon change plenty into ſcarceneſs. And whereas we gloried in fulneſs, he will make us empty, and confound us with penury; yea, we ſhall be compelled to labour and travel with pains, in ſeeking for that which we ſometime enjoyed at eaſe. Thus the Lord will not leave them unpuniſhed, who not regarding his works, fol-

2 Pet. 2. low the luſts and appetites of their own hearts. The Patriarch *Noah*,
Noah. whom the Apoſtle calleth the Preacher of righteouſneſs, a Man exceedingly in God's favour, is in holy Scripture made an example, whereby we may learn to avoid drunkenneſs. For when he had poured in wine more than was convenient, in filthy manner he lay naked in his tent, his privities diſcovered. And whereas ſometimes he was ſo much eſteemed, he is now become a laughing-ſtock to his wicked Son *Cham*, no ſmall grief to *Sem* and *Japhet* his other two Sons, which were aſhamed of their Father's beaſtly behaviour. Here we may note, that drunkenneſs bringeth with it ſhame and deriſion, ſo that it never eſcapeth unpuniſhed. *Lot*

Lot. in like manner being overcome with wine, committed abominable inceſt with his own Daughters. So will Almighty God give over drunkards to the ſhameful luſts of their own hearts. Here is *Lot* by drinking fallen ſo far beſide himſelf, that he knoweth not his own Daughters. Who would have thought that an old Man in that heavy caſe, having loſt his wife and all that he had, which had ſeen even now God's vengeance in fearful manner declared on the five Cities for their vicious living, ſhould be ſo far paſt the remembrance of his duty? But Men overcome with drink are

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altogether mad, as *Seneca* ſaith. He was deceived by his Daughters; but now many deceive themſelves, never thinking that God by his terrible puniſhments will be avenged on them that offend by exceſs. It is no ſmall plague that *Lot* purchaſed by his drunkenneſs. For he had copulation moſt filthily with his own Daughters, which conceived thereby; ſo that the matter is brought to light, it can no longer be hid. Two inceſtuous Children are born, *Ammon* and *Moab*; of whom came two nations, the *Ammonites* and *Moabites*, abhorred of God, and cruel adverſaries to his people the *Iſraelites*. Lo, *Lot* hath gotten to himſelf by drinking, ſorrow and care, with perpetual infamy and reproach unto the world's end. If God ſpared not his ſervant *Lot*, being otherwiſe a godly Man, nephew unto *Abraham*, one that entertained the Angels of God; what will he do to theſe beaſtly belly-ſlaves, which, void of all godlineſs or virtuous behaviour, not once, but continually day and night give themſelves wholly to bibbing and banqueting? But let us yet further behold the terrible examples of God's indignation againſt ſuch as greedily follow their unſatiable luſts. *Amnon* the Son of *David*, feaſting himſelf with his brother *Abſalom*, is cruelly murdered of his own brother. *Holofernes*, a valiant and mighty Captain, being overwhelmed with wine, had his head ſtricken from his ſhoulders by that ſilly woman *Judith*. *Simon* the High Prieſt, and his two Sons, *Mattathias* and *Judas*, being entertained of *Ptolomy* the Son of *Abobus*, who had before married *Simon*'s Daughter, after much eating and drinking, were traiterouſly murdered of their own Kinſman. If the *Iſraelites* had not given themſelves to belly-chear, they had never ſo often fallen to Idolatry. Neither would we at this Day be ſo addicted to ſuperſtition, were it not that we ſo much eſteem the filling of our bellies. The *Iſraelites*, when they ſerved Idols, ſat down to eat and drink, and roſe again to play, as the Scripture reporteth; therefore ſeeking to ſerve their bellies, they forſook the ſervice of the Lord their God. So are we drawn to conſent unto wickedneſs, when our hearts are overwhelmed by drunkenneſs and feaſting. So *Herod* ſetting his mind on banqueting, was content to grant, that the holy Man of God, *John Baptiſt*, ſhould be beheaded at the requeſt of his Whore's Daughter. Had not the rich glutton been ſo greedily given to the pampering of his belly, he would never have been ſo unmerciful to the poor *Lazarus*, neither had he felt the torments of the unquenchable fire. What was the cauſe that God ſo horribly puniſhed *Sodom* and *Gomorrha?* Was it not their proud banqueting and continual idleneſs, which cauſed them to be ſo lewd of life, and ſo unmerciful towards the poor? What ſhall we now think of the horrible exceſs, whereby ſo many have periſhed, and been brought to deſtruction: The great *Alexander*, after that he had conquered the whole World, was himſelf overcome by drunkenneſs; inſomuch that being drunken he ſlew his faithful friend *Clitus*, whereof when he was ſober he was ſo much aſhamed, that for anguiſh of heart he wiſhed death. Yet notwithſtanding after this he left not his banqueting, but in one night ſwilling in ſo much wine, that he fell into a Fever; and when as by no means he would abſtain from wine, within few days after in miſerable ſort he ended his life. The Conqueror of the whole World is made a ſlave by exceſs, and becometh ſo mad that he murdereth his dear friend, he is plagued with ſorrow, ſhame, and grief of heart for his intemperance; yet

Epiſt. 84.

2 Sam. 13. *Amnon.* Judith 13.

Exod. 32.

1 Cor. 10.

Matth. 14.

Luke 16.

Ezek. 16.

Alexander.

yet can he not leave it, he is kept in captivity, and he which ſometime had ſubdued many, is become a ſubject to the vile belly. So are drunkards and gluttons altogether without power of themſelves, and the more they drink, the drier they wax, one banquet provoketh another, they ſtudy to fill their greedy ſtomachs. Therefore it is commonly ſaid, *A drunken Man is always dry*, and *a Glutton's gut is never filled.* Unſatiable truly are the affections and luſts of Man's heart, and therefore we muſt learn to bridle them with the fear of God; ſo that we yield not to our own luſts, leſt we kindle God's indignation againſt ourſelves, when we ſeek to ſatisfy our beaſtly appetite. St *Paul* teacheth us, "whether we eat or drink, or whatſoever we do, to do all to the glory of God." Where he appointeth, as it were by a meaſure, how much a Man may eat and drink; that is to wit, ſo much that the mind be not made ſluggiſh by cramming in meat, and pouring in drink, ſo that it cannot lift up itſelf to the glory and praiſe of God. Whoſoever he be then, that by eating and drinking maketh himſelf unfit to ſerve God, let him not think to eſcape unpuniſhed.

1 Cor. 10.

Ye have heard how much Almighty God deteſteth the abuſe of his Creatures, as he himſelf declareth, as well by his holy Word, as alſo by the fearful examples of his juſt judgment. Now if neither the Word of God can reſtrain our raging luſts and greedy appetites, neither the manifeſt examples of God's vengeance fright us from riotous and exceſſive eating and drinking, let us yet conſider the manifold miſchiefs that proceed thereof, ſo ſhall we know the tree by the fruits. It hurteth the body, it infecteth the mind, it waſteth the ſubſtance, and is noiſome to the neighbours. But who is able to expreſs the manifold dangers and inconveniences that follow of intemperate Diet? Oft cometh ſudden death by banqueting, ſometimes the Members are diſſolved, and ſo the whole body is brought into a miſerable ſtate. He that eateth and drinketh immeaſurably, kindleth oft-times ſuch an unnatural heat in his body, that his appetite is provoked thereby to deſire more than it ſhould, or elſe it overcometh his ſtomach, and filleth all the body full of ſluggiſhneſs, makes it unable and unfit to ſerve either God or Man, not nouriſhing the body, but hurting it; and laſt of all bringing many kinds of incurable diſeaſes, whereof enſueth ſometimes deſperate Death. But what ſhould I need to ſay any more in this behalf? For except God bleſs our Meats, and give them ſtrength to feed us; again, except God give ſtrength to Nature to digeſt, ſo that we may take profit by them, either ſhall we filthily vomit them up again, or elſe ſhall they lie ſtinking in our bodies, as in a loathſome ſink or channel, and ſo diverſly infect the whole body. And ſurely the bleſſing of God is ſo far from ſuch as uſe riotous banqueting, that in their faces be ſometimes ſeen the expreſs tokens of this intemperancy; as *Solomon* noteth in his *Proverbs*. "To whom is wo? (ſaith he) To whom is ſorrow? To whom is ſtrife? To whom is brawling? To whom are wounds without cauſe? And for whom is the redneſs of eyes? even to them that tarry long at the wine." Mark (I beſeech you) the terrible tokens of God's indignation: Wo and ſorrow, ſtrife and brawling, wounds without cauſe, diſfigured face, and redneſs of eyes are to be looked for, when Men ſet themſelves to exceſs and gormandiſe, deviſing all means to increaſe their greedy appetites by tempering the wine, and ſawcing it in ſuch ſort, that it may be more delectable and pleaſant unto them. It were expedient that ſuch delicate perſons

Prov. 23.

ſhould

ſhould be ruled by *Solomon*, who in conſideration of the aforeſaid inconveniencies, forbiddeth the very ſight of wine. "Look not upon the wine (ſaith he) when it is red, and when it ſheweth his colour in the cup, or goeth down pleaſantly: for in the end thereof it will bite like a Serpent, and hurt like a Cockatrice. Thine eyes ſhall look upon ſtrange Women, and thine heart ſhall ſpeak lewd things, and thou ſhalt be as one that ſleepeth in the midſt of the Sea, and as he that ſleepeth on the top of the Maſt. They have ſtricken me (thou ſhalt ſay) but I was not ſick, they have beaten me, but I felt it not, therefore will I ſeek it yet ſtill." Certainly that muſt needs be very hurtful which biteth and infecteth like a poiſoned Serpent, whereby Men are brought to filthy fornication, which cauſeth the heart to deviſe miſchief. He doubtleſs is in great danger that ſleepeth in the midſt of the Sea, for ſoon he is overwhelmed with waves. He is like to fall ſuddenly that ſleepeth on the top of the Maſt. And ſurely he hath loſt his ſenſes that cannot feel when he is ſtricken, that knoweth not when he is beaten. So, ſurfeiting and drunkenneſs bites by the belly, and cauſeth continual gnawing in the ſtomach, brings Men to whoredom and lewdneſs of heart, with dangers unſpeakable: So that Men are bereaved and robbed of their ſenſes, and are altogether without power of themſelves. Who ſeeth not now the miſerable eſtate whereinto Men are brought, by theſe foul filthy monſters, Gluttony and Drunkenneſs? The body is ſo much diſquieted by them, that as *Jeſus* the Son of *Sirach* affirmeth, the inſatiable feeder never ſleepeth quietly, ſuch an unmeaſurable heat is kindled, whereof enſueth continual ache and pain to the whole body. And no leſs truly the mind is alſo annoyed by ſurfeiting banquets: For ſometimes Men are ſtricken with frenzy of mind, and are brought in like manner to meer madneſs, ſome wax ſo brutiſh and blockiſh, that they become altogether void of underſtanding. It is a horrible thing that any Man ſhould maim himſelf in any member: But for a Man of his own accord to bereave himſelf of his wits, is a miſchief intolerable. The Prophet *Oſee* in the fourth Chapter, ſaith, that wine and drunkenneſs take away the heart. Alas then, that any Man ſhould yield unto that, whereby he might bereave himſelf of the poſſeſſion of his own heart. Wine and Women lead wiſe Men out of the way, and bring Men of underſtanding to reproof and ſhame, ſaith *Jeſus* the Son of *Sirach*. Yea, he asketh, what is the life of Man that is overcome with drunkenneſs? Wine drunken with exceſs, maketh bitterneſs of mind, and cauſeth brawling and ſtrife. In Magiſtrates it cauſeth cruelty inſtead of Juſtice, as that wiſe Philoſopher *Plato* perceived right well, when he affirmed that a drunken Man hath a tyrannous heart, and therefore will rule at his pleaſure, contrary to right and reaſon. And certainly drunkenneſs maketh Men forget both law and equity, which cauſed King *Solomon* ſo ſtrictly to charge that no wine ſhould be given unto Rulers, leſt peradventure by drinking, they forget what the law appointeth them, and ſo change the judgment of all the Children of the poor. Therefore among all ſorts of Men, exceſſive drinking is moſt intolerable in the Magiſtrate or Man of Authority, as *Plato* ſaith: For a drunkard knoweth not where he is himſelf. If then a Man of Authority ſhould be a drunkard, alas, how might he be a guide unto other Men, ſtanding in need of a Governor himſelf! Beſides this, a drunken Man can keep nothing ſecret:

Prov. 23.

Eccleſ. 31.

Oſee 4.

Eccleſ. 19.

Eccleſ. 31.

Prov. 31.

De republ. lib. 3.

many fond, fooliſh, and filthy words are ſpoken when Men are at their banquets. Drunkenneſs (as *Seneca* affirmeth) diſcovereth all wickedneſs, and bringeth it to light, it removeth all ſhamefacedneſs, and increaſeth all miſchief. The proud Man being drunken, uttereth his pride, the cruel Man his cruelty, and the envious Man his envy, ſo that no vice can lie hid in a drunkard. Moreover, in that he knoweth not himſelf, he fumbleth and ſtammereth in his ſpeech, ſtaggereth to and fro in his going, beholding nothing ſtedfaſtly with his ſtaring eyes, believeth that the Houſe runneth round about him. It is evident that the mind is brought clean out of frame by exceſſive drinking, ſo that whoſoever is deceived by wine or ſtrong
Prov. 20. drink, becometh, as *Solomon* ſaith, a mocker, or madman, ſo that he can never be wiſe. If any Man think that he may drink much wine, and yet be well in his wits, he may as well ſuppoſe, as *Seneca* ſaith, that when he hath drunken poiſon, he ſhall not die. For whereſoever exceſſive drinking is, there muſt needs follow perturbation of mind, and where the belly is ſtuffed with dainty fare, there the mind is oppreſſed with ſlothful ſluggiſhneſs. A full belly maketh a groſs underſtanding, ſaith St *Bernard*, and
Ad ſororem. ſer. 24. much meat maketh a weary mind. But alas, now-a-days Men paſs little either for body or mind: So they have worldly wealth and riches abundant to ſatisfy their unmeaſurable luſts, they care not what they do. They are not aſhamed to ſhew their drunken faces, and to play the mad Man openly. They think themſelves in good caſe, and that all is well with them if they be not pinched by lack and poverty. Leſt any of us therefore might have occaſion to flatter himſelf in this beaſtly kind of exceſs,
Prov. 21. by the abundance of riches, let us call to mind what *Solomon* writeth in the twenty firſt of his *Proverbs*, "He that loveth wine and fat fare, ſhall
Prov. 23. never be rich," ſaith he. And in the twenty third Chapter, he maketh a vehement exhortation on this wiſe, "Keep not company with drunkards and gluttons, for the glutton and drunkard ſhall come to poverty."

He that draweth his Patrimony through his throat, and eateth and drinketh more in one hour, or in one day, than he is able to earn in a whole week, muſt needs be an unthrift, and come to beggary. But ſome will ſay, what need any to find fault with this? He hurteth no Man but himſelf, he is no Man's foe but his own. Indeed I know this is commonly ſpoken in defence of theſe beaſtly belly-gods, but it is eaſy to ſee how hurtful they are, not only to themſelves, but alſo to the Commonwealth by their example. Every one that meeteth them is troubled with brawling and contentious language, and oft-times raging in beaſtly luſts, like high-fed Horſes, they neigh on their neighbours wives, as *Jeremy* ſaith, and defile their Children and Daughters. Their example is evil to them among whom they dwell, they are an occaſion of offence to many, and whilſt they waſte their ſubſtance in banqueting, their own houſhold is not provided of things neceſſary, their wives and their Children are evilly treated, they have not wherewith to relieve their poor neighbours in time of neceſſity, as they might have if they lived ſoberly. They are unprofitable to the Commonwealth. For a drunkard is neither fit to rule, nor to be ruled. They are a ſlander to the Church or Congre-
1 Cor. 5. gation of Chriſt, and therefore St *Paul* doth excommunicate them among whoremongers, idolaters, covetous perſons, and extortioners, forbidding Chriſtians to eat with any ſuch. Let us therefore, good people, eſchew

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every one of us all intemperancy, let us love ſobriety and moderate diet, oft give ourſelves to abſtinency and faſting, whereby the mind of Man is more lifted up to God, more ready to all godly exerciſes, as prayer, hearing and reading God's word, to his ſpiritual comfort. Finally, whoſoever regardeth the health and ſafety of his own body, or wiſheth always to be well in his wits, or deſireth quietneſs of mind, and abhorreth fury and madneſs, he that would be rich and eſcape poverty, he that is willing to live without the hurt of his neighbour, a profitable member of the Commonwealth, a Chriſtian, without ſlander of Chriſt and his Church, let him avoid all riotous and exceſſive banqueting, let him learn to keep ſuch meaſure as behoveth him that profeſſeth true godlineſs, let him follow St *Paul*'s rule, and ſo eat and drink to the glory and praiſe of God, who hath created all things to be ſoberly uſed with thanksgiving, to whom be all honour and glory for ever. *Amen.*

AN

HOMILY

Againſt Exceſs of Apparel.

WHereas ye have heretofore been excited and ſtirred to uſe temperance of meats and drinks, and to avoid the exceſs thereof, many ways hurtful to the ſtate of the Commonwealth, and ſo odious before Almighty God, being the Author and Giver of ſuch Creatures, to comfort and ſtabliſh our frail nature with thanks unto him, and not by abuſing of them to provoke his liberality to ſevere puniſhing of that diſorder. In like manner it is convenient, that ye be admoniſhed of another foul and chargeable exceſs: I mean of apparel, at theſe days ſo gorgeous, that neither Almighty God by his Word can ſtay our proud curioſity in the ſame, neither yet godly and neceſſary Laws, made by our Princes, and oft repeated with the penalties, can bridle this deteſtable abuſe, whereby both God is openly contemned, and the Prince's Laws manifeſtly diſobeyed, to the great peril of the Realm. Wherefore that ſobriety alſo in this exceſs may be eſpied among us, I ſhall declare unto you, both the moderate uſe of apparel, approved by God in his holy Word, and alſo the abuſes thereof, which he forbiddeth and diſalloweth, as it may appear by the inconveniences which daily increaſe, by the juſt judgment of God, where that meaſure is not kept, which he himſelf hath appointed. If we conſider the end and purpoſe whereunto Almighty God hath ordained his Creatures, we ſhall eaſily perceive that he alloweth us apparel, not only for neceſſities ſake, but alſo for an honeſt comelineſs. Even as in herbs, trees, and ſundry fruits, we have not only divers neceſſary uſes, but alſo the pleaſant ſight and ſweet ſmell, to delight us withal, wherein we may behold the ſingular love of God towards mankind, in that he hath provided both to relieve our neceſſities, and alſo to refreſh our ſenſes with an honeſt and moderate recreation. Therefore *David* in

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Pſal. 104. the hundred and fourth *Pſalm*, confeſſing God's careful Providence, ſheweth that God not only provideth things neceſſary for Men, as herbs and other meats, but alſo ſuch things as may rejoice and comfort; as wine to make glad the heart, oils and ointments to make the face to ſhine. So that they are altogether paſt the limits of humanity, who yielding only to neceſſity, forbid the lawful fruition of God's benefits. With whoſe traditions we may not be led, if we give ear to St *Paul* writing to the *Co-*
Coloſſ. 2. *loſſians*, willing them not to hearken unto ſuch Men as ſhall ſay, Touch not, taſte not, handle not; ſuperſtitiouſly bereaving them of the fruition of God's Creatures. And no leſs truly ought we to beware, leſt under pretence of Chriſtian Liberty we take licenſe to do what we liſt, advancing ourſelves in ſumptuous apparel, and deſpiſing others, preparing ourſelves in fine bravery, to wanton, lewd, and unchaſte behaviour. To the
4 *Leſſons.* avoiding whereof, it behoveth us to be mindful of four Leſſons taught in holy Scripture, whereby we ſhall learn to temper ourſelves, and to reſtrain our immoderate affections to that meaſure which God hath appointed. "The firſt is, that we make not proviſion for the fleſh, to accom-
1. Rom. 13. pliſh the luſt thereof," with coſtly apparel, as that Harlot did of whom
Prov. 7. *Solomon* ſpeaketh, *Proverbs* the 7th, which perfumed her bed, and deck'd it with coſtly ornaments of *Egypt*, to the fulfilling of her lewd luſt; but rather ought we by moderate temperance to cut off all occaſions, where-
2. by the fleſh might get the victory. The ſecond is written by St *Paul*,
1 Cor. 7. in the ſeventh Chapter of his firſt Epiſtle to the *Corinths*, where he teacheth us to uſe this world, as though we uſed it not. Whereby he cutteth away not only all ambition, pride and vain pomp in apparel; but alſo all inordinate care and affection, which withdraweth us from the contemplation of heavenly things, and conſideration of our duty towards God. They that are much occupied in caring for things pertaining to the body, are moſt commonly negligent and careleſs in matters concerning the ſoul.
Matth. 6. Therefore our Saviour Chriſt willeth us "not to take thought what we ſhall eat, or what we ſhall drink, or wherewith we ſhall be cloathed, but rather to ſeek the Kingdom of God, and the righteouſneſs thereof." Whereby we may learn to beware, leſt we uſe thoſe things to our hindrance, which God hath ordained for our comfort and furtherance to-
3. wards his Kingdom. The third is, that we take in good part our eſtate and condition, and content ourſelves with that which God ſendeth, whether it be much or little. He that is aſhamed of baſe and ſimple attire, will be proud of gorgeous apparel, if he may get it. We muſt learn there-
Phil. 4. fore of the Apoſtle St *Paul* both to uſe plenty, and alſo to ſuffer penury, remembring that we muſt yield accounts of thoſe things which we have received, unto him who abhorreth all exceſs, pride, oſtentation, and vanity, who alſo utterly condemneth and diſalloweth whatſoever draweth us from our duty towards God, or diminiſheth our charity towards our Neighbours and Children, whom we ought to love as ourſelves. The
4. fourth and laſt rule is, that every Man behold and conſider his own vocation, inaſmuch as God hath appointed every Man his degree and office, within the limits whereof it behoveth him to keep himſelf. Therefore all may not look to wear like apparel, but every one according to his degree, as God hath placed him. Which, if it were obſerved, many one doubtleſs ſhould be compelled to wear a ruſſet-coat, which now

ruffleth

ruffleth in ſilks and velvets, ſpending more by the year in ſumptuous apparel, than their Fathers received for the whole Revenue of their Lands. But alas, now-a-days how many may we behold occupied wholly in pampering the fleſh, taking no care at all, but only how to deck themſelves, ſetting their affection altogether on worldly bravery, abuſing God's goodneſs when he ſendeth plenty, to ſatisfy their wanton luſts, having no regard to the degree wherein God hath placed them. The *Iſraelites* were contented with ſuch apparel as God gave them, although it were baſe and ſimple: and God ſo bleſſed them, that their ſhoes and cloaths laſted them forty years; yea, and thoſe cloaths which their Fathers had worn, their Children were contented to uſe afterwards. But we are never contented, and therefore we proſper not; ſo that moſt commonly he that ruffleth in his Sables, in his fine furred gown, corked ſlippers, trim buskins, and warm mittons, is more ready to chill for cold, than the poor labouring Man, which can abide in the Field all the day long, when the North-wind blows, with a few beggarly clouts about him. We are loth to wear ſuch as our Fathers have left us, we think not that ſufficient or good enough for us: We muſt have one gown for the day, another for the night, one long, another ſhort, one for Winter, another for Summer, one through-furred, another but faced, one for the working-day, another for the holy-day, one of this colour, another of that colour, one of Cloth, another of Silk or Damask. We muſt have change of apparel, one afore dinner, and another after, one of the Spaniſh faſhion, another Turkey: And, to be brief, never content with ſufficient. Our Saviour Chriſt bade his Diſciples they ſhould not have two Coats: But the moſt Men, far unlike to his Scholars, have their preſſes ſo full of apparel, that many know not how many ſorts they have. Which thing cauſed St *James* to pronounce this terrible curſe againſt ſuch wealthy worldlings, "Go to, ye rich men, weep and howl on your wretchedneſs that ſhall come upon you; your riches are corrupt, and your garments are moth-eaten, ye have lived in pleaſure on the earth, and in wantonneſs, ye have nouriſhed your hearts, as in the day of ſlaughter." Mark, I beſeech you, St *James* calleth them miſerable, notwithſtanding their riches and plenty of apparel, foraſmuch as they pamper their Bodies to their own deſtruction. What was the rich Glutton the better for his fine fare and coſtly apparel? Did not he nouriſh himſelf to be tormented in Hell-fire? Let us learn therefore to content ourſelves, having food and raiment, as St *Paul* teacheth, leſt deſiring to be enriched with abundance, we fall into temptations, ſnares, and many noiſom luſts, which drown Men in perdition and deſtruction. Certainly ſuch as delight in gorgeous apparel, are commonly puffed up with pride, and filled with divers vanities. So were the Daughters of *Sion* and People of *Jeruſalem*, whom *Iſaiah* the Prophet threatneth, becauſe they walked with ſtretched-out necks and wandring eyes, mincing as they went, and nicely treading with their feet, that Almighty God would make their heads bald, and diſcover their ſecret ſhame: "In that day (ſaith he) ſhall the Lord take away the ornament of the ſlippers, and the cauls, and the round attires, and the ſweet balls, and the bracelets, and the attires of the head, and the ſlopes, and the head-bands, and

Deut. 29.

Matt. 10.

Jam. 5.

Luke 16.

1 Tim. 6.

Iſaiah 3.

the tablets, and the ear-rings, the rings, and the mufflers, the coſtly apparel, and the vails, and wimples, and the criſping-pins, and the glaſſes, and the fine linen, and the hoods, and the lawns." So that Almighty God would not ſuffer his benefits to be vainly and wantonly abuſed, no not of that people whom he moſt tenderly loved, and had choſen to himſelf before all other. No leſs truly is the vanity that is uſed among us in theſe days. For the proud and haughty ſtomachs of the Daughters of *England*, are ſo maintained with divers diſguiſed ſorts of coſtly apparel, that as *Tertullian*, an antient Father, ſaith, There is left no difference in apparel between an honeſt Matron and a common Strumpet. Yea, many Men are become ſo effeminate, that they care not what they ſpend in diſguiſing themſelves, ever deſiring new toys, and inventing new faſhions. Therefore a certain Man that would picture every Country-man in his accuſtomed Apparel, when he had painted other Nations, he pictured the Engliſhman Man all naked, and gave him cloth under his arm, and bade him make it himſelf as he thought beſt, for he changed his faſhion ſo often, that he knew not how to make it. Thus with our fantaſtical devices, we make ourſelves laughing-ſtocks to other Nations; while one ſpendeth his Patrimony upon pounces and cuts, another beſtoweth more on a dancing ſhirt, than might ſuffice to buy him honeſt and comely apparel for his whole body. Some hang their revenues about their necks, ruffling in their ruffs, and many a one jeopardeth his beſt joint to maintain himſelf in ſumptuous raiment. And every Man, nothing conſidering his eſtate and condition, ſeeketh to excel other in coſtly attire. Whereby it cometh to paſs, that in abundance and plenty of all things, we yet complain of want and penury, while one Man ſpendeth that which might ſerve a multitude, and no Man diſtributeth of the abundance which he hath received, and all Men exceſſively waſte that which ſhould ſerve to ſupply the neceſſities of other. There hath been very good proviſion made againſt ſuch abuſes, by divers good and wholeſome Laws, which if they were practiſed as they ought to be of all true Subjects, they might in ſome part ſerve to diminiſh this raging and riotous exceſs in apparel: but alas, there appeareth among us little fear and obedience, either of God, or Man. Therefore muſt we needs look for God's fearful vengeance from Heaven to overthrow our preſumption and pride, as he overthrew *Herod*, who in his Royal Apparel forgetting God, was ſmitten of an Angel, and eaten up of Worms. By which terrible example, God hath taught us that we are but Worms meat, although we pamper ourſelves never ſo much in gorgeous Apparel.

Apolog. cont. Gentes, c. 6.

Acts 12.

Ecclus. 1. Here we may learn that which *Jeſus* the Son of *Sirach* teacheth, not to be proud of clothing and raiment, neither to exalt ourſelves in the day of honour; becauſe the works of the Lord are wonderful, and glorious, ſecret, and unknown, teaching us with humbleneſs of mind, every one to be mindful of the vocation whereunto God hath called him. Let Chriſtians therefore endeavour themſelves to quench the care of pleaſing the fleſh; let us uſe the benefits of God in this World, in ſuch wiſe, that we be not too much occupied in providing for the body. Let us content ourſelves quietly with that which God ſendeth, be it never ſo little: And if it pleaſe him to ſend plenty, let us not

wax

wax proud thereof, but let us uſe it moderately, as well to our own comfort, as to the relief of ſuch as ſtand in neceſſity. He that in abundance, and plenty of apparel, hideth his face from him that is naked, deſpiſeth his own fleſh, as *Iſaiah* the Prophet ſaith. Let us learn to know ourſelves, Iſaiah 58.
and not to deſpiſe others; let us remember that we ſtand all before the Majeſty of Almighty God, who ſhall judge us by his holy Word, wherein he forbiddeth exceſs, not only to Men, but alſo to Women. So that none can excuſe themſelves, of what eſtate or condition ſoever they be. Let us therefore preſent ourſelves before his throne, as *Tertullian* exhorteth, with the ornaments which the Apoſtle ſpeaketh of, *Epheſians* the ſixth Epheſ. 6.
Chapter, *having our loins girt about with verity, having the breaſtplate of righteouſneſs, and ſhod with ſhoes prepared by the goſpel of peace.* Let us take unto us ſimplicity, chaſtity, and comelineſs, ſubmitting our necks to the ſweet yoke of Chriſt. Let Women be ſubject Matth. 11.
to their Husbands, and they are ſufficiently attired, ſaith *Tertullian.* The Wife of one *Philo* an Heathen Philoſopher, being demanded why ſhe wore no gold; ſhe anſwered, that ſhe thought her Husband's virtues ſufficient ornaments. How much more ought Chriſtian Women, inſtructed by the Word of God, to content themſelves in their Husbands? Yea, how much more ought every Chriſtian to content himſelf in our Saviour Chriſt, thinking himſelf ſufficiently garniſhed with his heavenly virtues? But it will be here objected and ſaid of ſome nice and vain Women, that all which we do in painting our faces, in dying our hair, in embalming our bodies, in decking us with gay apparel, is to pleaſe our Husbands, to delight his eyes, and to retain his love toward us. O vain excuſe, and moſt ſhameful anſwer, to the reproach of thy Husband! What couldſt thou more ſay to ſet out his fooliſhneſs, than to charge him to be pleaſed and delighted with the Devil's attire? Who can paint her face and curl her hair, and change it into an unnatural colour, but therein doth work reproof to her Maker, who made her? As tho' ſhe could make herſelf more comely than God hath appointed the meaſure of her beauty. What do theſe Women, but go about to reform that which God hath made? Not knowing that all things natural are the work of God, and things diſguiſed and unnatural are the works of the Devil. And as though a wiſe and Chriſtian Husband ſhould delight to ſee his Wife in ſuch painted and flouriſhed viſages, which common Harlots moſt do uſe, to train therewith their lovers to naughtineſs; or, as though an honeſt Woman could delight to be like an Harlot for pleaſing of her Husband. Nay, nay, theſe be but vain excuſes of ſuch as go about to pleaſe rather others than their Husbands. And ſuch Attires be but to provoke her to ſhew herſelf abroad, to entice others: A worthy matter. She muſt keep debate with her Husband to maintain ſuch apparel, whereby ſhe is the worſe houſewife, the ſeldomer at home to ſee her charge, and ſo neglect his thrift, by giving great provocation to her houſhold to waſte and wantonneſs, whilſt ſhe muſt wander abroad to ſhew her own vanity, and her Husband's fooliſhneſs. By which her pride, ſhe ſtirreth up much envy of others which be as vainly delighted as ſhe is. She doth but deſerve mocks and ſcorns, to ſet out all her commendation in Jewiſh and Ethnic Apparel, and yet brag of her Chriſtianity. She doth but waſte

waſte ſuperfluouſly her Husband's ſtock by ſuch ſumptuouſneſs, and ſometimes ſhe is the cauſe of much bribery, extortion, and deceit, in her Huſband's dealings, that ſhe may be the more gorgeouſly ſet out to the ſight of the vain World, to pleaſe the Devil's eyes, and not God's, who giveth to every creature ſufficient and moderate comelineſs, wherewith we ſhould be contented if we were of God. What other thing doſt thou by thoſe means, but provokeſt others to tempt thee, to deceive thy ſoul, by the bait of thy pomp and pride? What elſe doſt thou, but ſetteſt out thy pride, and makeſt of the undecent apparel of the body, the Devil's net, to catch the ſouls of them which behold thee? O thou Woman, not a Chriſtian, but worſe than a Pagan, thou miniſter of the Devil; why pampereſt thou that carrion fleſh ſo high, which ſometimes doth ſtink and rot on the Earth as thou goeſt? Howſoever thou perfumeſt thyſelf, yet cannot thy beaſtlineſs be hidden or overcome with thy ſmells and ſavors, which do rather deform and
Prov. 11. miſ-ſhape thee, than beautify thee. What meant *Solomon* to ſay of ſuch trimming of vain Women, when he ſaid, "A fair Woman, without good manners and conditions, is like a Sow which hath a ring of Gold upon her ſnout?" But that the more thou garniſh thyſelf with theſe outward blaſings, the leſs thou careſt for the inward garniſhing of thy mind, and ſo doſt but deform thyſelf by ſuch array, and not beautify thyſelf. Hear,
1 Pet. 3. hear what Chriſt's holy Apoſtles do write, "Let not the outward apparel of Woman (ſaith St *Peter*) be decked with the braiding of hair, with wrapping on of gold, or goodly clothing: But let the mind and the conſcience, which is not ſeen with the eyes, be pure and clean, that is, ſaith he, an acceptable and an excellent thing before God." For ſo the old antient holy Women attired themſelves, and were obedient to their Husbands.
1 Tim. 2. And St *Paul* ſaith, that Women ſhould apparel themſelves with ſhamefacedneſs and ſoberneſs, and not with braids of their hair, or gold, or pearl, or precious clothes, but as Women ſhould do, which will expreſs godlineſs by their good outward works. If ye will not keep the Apoſtle's precepts, at the leaſt let us hear what Pagans, which were ignorant of Chriſt, have ſaid in this matter: *Democrates* ſaith, The ornament of a Woman, ſtandeth in ſcarcity of ſpeech and apparel. *Sophocles* ſaith of ſuch apparel, thus, It is not an ornament, O thou fool, but a ſhame and a manifeſt ſhew of thy folly. *Socrates* ſaith, That that is a garniſhing to a Woman, which declareth out her honeſty. The *Grecians* uſe it in a Proverb, It is not gold or pearl which is a beauty to a Woman, but good conditions.

And *Ariſtotle* biddeth that a Woman ſhould uſe leſs apparel than the law doth ſuffer. For it is not the goodlineſs of apparel, nor the excellency of beauty, nor the abundance of gold, that maketh a Woman to be eſteemed, but modeſty, and diligence to live honeſtly in all things. This outrageous vanity is now grown ſo far, that there is no ſhame taken of it. We read in Hiſtories, that when King *Dionyſius* ſent to the Women of *Lacedæmon* rich robes, they anſwered and ſaid, that they ſhall do us more ſhame than honour; and therefore refuſed them. The Women in *Rome* in old time abhorred that gay apparel which King *Pyrrhus* ſent to them, and none were ſo greedy and vain to accept them. And a Law was openly made of the Senate, and a long time obſerved, that no Woman ſhould

wear

wear over half an ounce of gold, nor ſhould wear clothes of divers colours. But perchance ſome dainty Dame will ſay and anſwer me, That they muſt do ſomething to ſhew their birth and blood, to ſhew their Husbands riches: As though nobility were chiefly ſeen by theſe things, which be common to thoſe which be moſt vile, as though thy Husband's riches were not better beſtowed than in ſuch ſuperfluities, as though when thou waſt chriſtened, thou didſt not renounce the pride of this world, and the pomp of the fleſh. I ſpeak not againſt convenient apparel for every ſtate agreeable; but againſt the ſuperfluity, againſt the vain delight to covet ſuch vanities, to deviſe new faſhions to feed thy pride with, to ſpend ſo much upon thy carkaſs, that thou and thy Husband are compelled to rob the poor, to maintain thy coſtlineſs. Hear how that noble, holy Woman Queen *Eſther*, ſetteth out theſe goodly ornaments (as they be called) when (in reſpect of ſaving God's people) ſhe was compelled to put on ſuch glorious apparel, knowing that it was a fit ſtale to blind the eyes of carnal fools. Thus ſhe prayed, "Thou knoweſt, O Lord, the neceſſity which I am driven to, to put on this apparel, and that I abhor this ſign of Pride and of this glory which I bear on my head, and that I defy it as a filthy cloth, and that I wear it not when I am alone." Again, by what means was *Holofernes* deceived by the glittering ſhew of Apparel, which that holy Woman *Judith* did put on her, not as delighting in them, nor ſeeking vain voluptuous pleaſure by them? But ſhe ware it of pure neceſſity by God's diſpenſation, uſing this vanity to overcome the vain eyes of God's enemy. Such deſire was in thoſe noble Women, being very loth and unwilling otherwiſe to wear ſuch ſumptuous apparel, by the which others ſhould be cauſed to forget themſelves. Theſe be commended in ſcripture for abhorring ſuch vanities, which by conſtraint and great neceſſity, againſt their heart's deſire, they were compelled to wear them for a time. And ſhall ſuch Women be worthy commendations, which neither be comparable with theſe Women aforeſaid in Nobility, nor comparable to them in their good zeal to God and his people, whoſe daily delight and ſeeking is to flouriſh in ſuch gay ſhifts and changes, never ſatisfied, nor regarding who ſmarteth for their apparel, ſo they may come by it? O vain Men, which be ſubject to their Wives in theſe inordinate affections! O vain Women, to procure ſo much hurt to themſelves, by the which they come the ſooner to miſery in this World, and in the mean time be abhorred of God, hated and ſcorned of wiſe Men, and in the end, like to be joined with ſuch, who in Hell, too late repenting themſelves, ſhall openly complain with theſe words; What hath our pride profited us? Or what profit hath the pomp of riches brought us? All theſe things are paſſed away like a ſhadow. As for virtue, we did never ſhew any ſign thereof: And thus we are conſumed in our wickedneſs. If thou ſayeſt that the cuſtom is to be followed, and the uſe of the World doth compel thee to ſuch curioſity: Then I ask of thee, whoſe cuſtom ſhould be followed? Wiſe Folks manners, or Fools? If thou ſayeſt the Wiſe: Then I ſay, follow them: For Fools Cuſtoms, who ſhould follow but Fools? Conſider that the conſent of wiſe Men, ought to be alledged for a Cuſtom. Now if any lewd Cuſtom be uſed, be thou the firſt to break it, labour to diminiſh it and lay it down: And more laud before God, and more commendation ſhalt thou win by it, than by all the glory of ſuch ſuperfluity.

Thus ye have heard declared unto you, what God required by his Word, concerning the moderate use of Creatures. Let us learn to use them moderately as he hath appointed. Almighty God hath taught us, to what end and purpose we should use our apparel. Let us therefore learn so to behave ourselves in the use thereof, as becometh Christians, always shewing ourselves thankful to our heavenly Father for his great and merciful benefits, who giveth unto us our daily Bread, that is to say, all things necessary for this our needy life: Unto whom we shall render accounts for all his benefits, at the glorious appearing of our Saviour Christ: To whom, with the Father, and the Holy Ghost, be all honour, praise, and glory, for ever and ever. *Amen.*

AN HOMILY OR *Sermon concerning* PRAYER.

THere is nothing in all Man's life (well beloved in our Saviour *Christ*) so needful to be spoken of, and daily to be called upon, as hearty, zealous and devout Prayer, the necessity whereof is so great, that without it nothing may be well obtained at God's hand. For as the Apostle *James*
Rom. 10. saith, *Every good and perfect gift cometh from above, and proceedeth from the Father of Lights*; who is also said to be *rich and liberal towards all them that call upon him*; not because he either will not, or cannot give without asking, but because he hath appointed prayer as an ordinary Means between him and us. There is no doubt but he always knoweth
Matth. 6. what we have need of, and is always most ready to give abundance of those things that we lack.

Yet to the intent we might acknowledge him to be the Giver of all good things, and behave ourselves thankfully towards him in that behalf, loving, fearing, and worshipping him sincerely and truly, as we ought to do, he hath profitably and wisely ordained, that in time of necessity we should humble ourselves in his sight, pour out the secrets of our heart before him, and crave help at his hands, with continual, earnest, and devout prayer.
Psal. 50. By the mouth of the Prophet *David*, he saith on this wise; *Call upon me in the days of thy trouble, and I will deliver thee.* Likewise in the
Matth 7. Gospel by the mouth of his well beloved Son Christ, he saith, *Ask, and it shall be given you; knock, and it shall be opened; For whosoever asketh, receiveth; whosoever seeketh, findeth; and to him that knocketh, it shall*
1 Tim. 2. *be opened.* St *Paul* also most agreeably consenting hereunto, willeth
Phil. 4. Men to *pray every-where*, and to *continue therein with thanksgiving.*
Col. 5. Jam. 1. Neither doth the blessed Apostle St *James* in this point any thing dissent,

but earneſtly exhorting all Men to diligent Prayer, ſaith, *If any man lack wiſdom, let him ask it of God, which giveth liberally to all men, and reproacheth no man.* Alſo in another place, *Pray one for another,* (ſaith he) *that ye may be healed: For the righteous man's prayer availeth much, if it be fervent.* What other thing are we taught by theſe and ſuch other places, but only this, that Almighty God, notwithſtanding his heavenly wiſdom and foreknowledge, will be prayed unto, that he will be called upon, that he will have us no leſs willing on our part to ask, than he on his part is willing to give? Therefore moſt fond and fooliſh is the opinion and reaſon of thoſe Men, which therefore think all Prayer to be ſuperfluous and vain, becauſe God ſearcheth the heart and the reins, and knoweth the meaning of the ſpirit before we ask. For if this fleſhly and carnal reaſon were ſufficient to diſannul Prayer, then why did our Saviour Chriſt ſo often cry to his Diſciples, *Watch and pray?* Why did he preſcribe them a Form of Prayer, ſaying, *When ye pray,* pray after this ſort, *Our Father, which art in heaven,* &c. Why did he pray ſo often and ſo earneſtly himſelf before his Paſſion? Finally, why did the Apoſtles, immediately after his aſcenſion, gather themſelves together into one ſeveral place, and there continue a long time in Prayer? Either they muſt condemn Chriſt and his Apoſtles of extream folly, or elſe they muſt needs grant that Prayer is a thing moſt neceſſary for all Men, at all times, and in all places. Sure it is that there is nothing more expedient or needful for mankind in all the World than Prayer. *Pray always* (ſaith St *Paul*) *with all manner of prayer and ſupplication, and watch therefore with all diligence.* Alſo in another place he willeth us to pray continually, without any intermiſſion or ceaſing; meaning thereby that we ought never to ſlack or faint in prayer, but to continue therein to our lives end. A number of other ſuch places might here be alledged of like effect, I mean, to declare the great neceſſity and uſe of Prayer: But what need many proofs in a plain matter? ſeeing there is no Man ſo ignorant but he knoweth, no Man ſo blind but he ſeeth, that prayer is a thing moſt needful in all eſtates and degrees of Men. For only by the help hereof, we attain to thoſe heavenly and everlaſting Treaſures, which God our heavenly Father hath reſerved and laid up for his Children in his dear and well-beloved Son Jeſus Chriſt, with this covenant and promiſe moſt aſſuredly confirmed and ſealed unto us, that if we ask, we ſhall receive.

Jam. 5.

Luke 22.

Matth. 6.

Acts 1.

Epheſ. 6.

1 Theſſ. 5.

John 16.

Now the great neceſſity of prayer being ſufficiently known, that our minds and hearts may be the more provoked and ſtirred thereunto, let us briefly conſider what wonderful ſtrength and power it hath to bring ſtrange and mighty things to paſs. We read in the Book of *Exodus*, that *Joſhua* fighting againſt the *Amalekites*, did conquer and overcome them, not ſo much by virtue of his own ſtrength, as by the earneſt and continual prayer of *Moſes*, who, as long as he held up his hands to God, ſo long did *Iſrael* prevail, but when he fainted, and let his hands down, then did *Amalek* and his people prevail: Inſomuch that *Aaron* and *Hur*, being in the Mount with him, were fain to ſtay up his hands until the going down of the Sun, otherwiſe had the people of God that day been utterly diſcomfited, and put to flight. Alſo we read in another place of *Joſhua* himſelf, how he at the beſieging of *Gibeon*, making his humble petition to Almighty God, cauſed

Exod. 1.

Joſhua 10.

cauſed the Sun and the Moon to ſtay their courſe, and to ſtand ſtill in the midſt of Heaven for the ſpace of a whole day, until ſuch time as the people were ſufficiently avenged upon their enemies.

2 Par. 20. And was not *Jehoſhaphat*'s Prayer of great force and ſtrength, when God at his requeſt cauſed his enemies to fall out amongſt themſelves, and wilfully to deſtroy one another? Who can marvel enough at the effect

1 Kings 18. and virtue of *Elias*'s Prayer? "he being a Man ſubject to affections as we are, prayed to the Lord that it might not rain, and there fell no rain upon the Earth for the ſpace of three years and ſix months." Again, he prayed that it might rain, and there fell great plenty, ſo that the Earth brought forth her increaſe moſt abundantly.

It were too long to tell of *Judith*, *Eſther*, *Suſanna*, and of divers other godly Men and Women, how greatly they prevailed in all their doings, by giving their minds earneſtly and devoutly to Prayer. Let it be ſufficient

Aug. Serm. 26. *de Temp.* *Chry. ſup.* Matth. 22. at this time to conclude with the ſayings of *Auguſtine* and *Chryſoſtom*, whereof the one calleth Prayer the Key of Heaven; the other plainly affirmeth, that there is nothing in all the World more ſtrong than a Man that giveth himſelf to fervent Prayer.

Now then, Dearly Beloved, ſeeing Prayer is ſo needful a thing, and of ſo great ſtrength before God, let us, according as we are taught by the example of Chriſt and his Apoſtles, be earneſt and diligent in calling on the Name of the Lord. Let us never faint, never ſlack, never give over, but let us daily and hourly, early and late, in ſeaſon and out of ſeaſon, be occupied in godly Meditations and Prayers. What if we obtain not our Petitions at the firſt; yet let us not be diſcouraged, yet let us continually cry and call upon God: He will ſurely hear us at length, if for no

Luke 18. other cauſe yet for very importunity ſake. Remember the parable of the unrighteous Judge and the poor Widow, how ſhe by her importunate means cauſed him to do her Juſtice againſt her adverſary, although otherwiſe he feared neither God nor Man. Shall not God much more avenge his Elect (ſaith our Saviour Chriſt) which cry unto him day and night? Thus he taught his Diſciples, and in them all other true Chriſtian Men, to pray always, and never to faint or ſhrink. Remember alſo the example

Matth. 15. of the Woman of *Canaan*, how ſhe was rejected of Chriſt, and called dog, as one moſt unworthy of any benefit at his hands: Yet ſhe gave not over, but followed him ſtill, crying and calling upon him to be good and merciful unto her Daughter. And at length, by very importunity, ſhe obtained her requeſt. O let us learn by theſe examples, to be earneſt

John 16. and fervent in prayer, aſſuring ourſelves that whatſoever we ask of God the Father in the Name of his Son Chriſt, and according to his Will, he will undoubtedly grant it. He is truth itſelf, and as truly as he hath promiſed it, ſo truly will he perform it. God, for his great mercies ſake, ſo work in our hearts by his holy Spirit, that we may always make our humble prayers unto him, as we ought to do, and always obtain the thing which we ask, through Jeſus Chriſt our Lord; to whom, with the Father and the Holy Ghoſt, be all honour and glory, world without end. *Amen.*

The

The Second Part of the Homily concerning Prayer.

IN the Firſt Part of this Sermon, ye heard the great neceſſity, and alſo the great force of devout and earneſt Prayer declared and proved unto you, both by divers weighty teſtimonies, and alſo by ſundry good examples of Holy Scripture. Now ſhall you learn whom you ought to call upon, and to whom you ought always to direct your prayers. We are evidently taught in God's holy Teſtament, that Almighty God is the only Fountain and Well-ſpring of all goodneſs, and that whatſoever we have in this World, we receive it only at his hands: To this effect ſerveth the place of St *James*, "Every good and perfect gift, ſaith he, cometh from above, and proceedeth from the Father of Lights." To this effect alſo ſerveth the teſtimony of *Paul*, in divers places of the Epiſtles, witneſſing that the Spirit of Wiſdom, the Spirit of Knowledge, and Revelation, yea, and every good and heavenly gift, as Faith, Hope, Charity, Grace, and Peace, cometh only and ſolely of God. In conſideration whereof, he burſteth out into a ſudden paſſion, and ſaith, "O Man, what thing haſt thou, which thou haſt not received?" Therefore, whenſoever we need or lack any thing, pertaining either to the body or to the ſoul, it behoveth us to run only unto God, who is the only giver of all good things. Our Saviour Chriſt in his Goſpel teaching his Diſciples how they ſhould pray, ſendeth them to the Father in his Name, ſaying, "Verily, verily, I ſay unto you, whatſoever ye ask the Father in my Name, he will give it unto you." And in another place, "When ye pray, pray after this ſort; Our Father, which art in Heaven, *&c.*" And doth not God himſelf, by the mouth of his Prophet *David*, will and command us to call upon him? The Apoſtle wiſheth Grace and Peace to all them that call upon the Name of the Lord, and of his ſon Jeſus Chriſt, as doth alſo the Prophet *Joel*, ſaying, "And it ſhall come to paſs, that whoſoever ſhall call on the Name of the Lord, ſhall be ſaved."

James 1. 1 Cor. 4. John 16. Matth. 6. Luke 11. Pſal. 50. Acts 1. Joel 2.

Thus then it is plain by the infallible Word of Truth and Life, that in all our neceſſities we muſt flee unto God, direct our prayers unto him, call upon his holy Name, deſire help at his hands, and at none others; whereof if we will yet have further reaſon, mark that which followeth. There are certain conditions moſt requiſite to be found in every ſuch a one as muſt be called upon, which if they be not found in him unto whom we pray, then doth our prayer avail us nothing, but is altogether in vain.

The firſt is this, that he to whom we make our prayers, be able to help us. The ſecond is, that he will help us. The third is, that he be ſuch a one as may hear our prayers. The fourth is, that he underſtands better than we ourſelves what we lack, and how far we have need of help. If theſe things be to be found in any other ſaying only God, then may we lawfully call upon ſome other beſides God. But what Man is ſo groſs, but he well underſtandeth that theſe things are only proper to him which is Omnipotent, and knoweth all things, even the very ſecrets of the heart? That is to ſay, only and to God alone; whereof it followeth, that we muſt call neither upon Angel nor yet upon Saint, but only and ſolely upon God, as St *Paul* doth write; "How ſhall Men call upon him in whom they have not believed?" So that Invocation of Prayer,

Rom. 10.

may not be made without Faith in him on whom they call; but that we muſt firſt believe in him, before we can make our prayer unto him, whereupon we muſt only and ſolely pray unto God. For to ſay that we ſhould believe either in Angel or Saint, or in any other living Creature, were meer horrible blaſphemy againſt God and his holy Word; neither ought this Fancy to enter into the heart of any Chriſtian Man, becauſe we are expreſly taught in the Word of the Lord, only to repoſe our Faith in the bleſſed Trinity, in whoſe only Name we are alſo baptized, according to the expreſs commandment of our Saviour *Jeſus Chriſt*, in the laſt of St *Matthew*.

Matth. 28.

But that the truth hereof may the better appear, even to them that be moſt ſimple and unlearned, let us conſider what Prayer is. St *Auguſtine* calleth it, a lifting up of the mind to God; that is to ſay, an humble and lowly pouring out of the heart to God. *Iſidorus* ſaith, that it is an affection of the heart, and not a labour of the lips. So that by theſe places true Prayer doth conſiſt, not ſo much in the outward ſound and voice of words, as in the inward groaning and crying of the heart to God.

De ſpi. &c. lit. cap. 50. *De ſummo bono, cap.* 8. *lib.* 3.

Now then, is there any Angel, any Virgin, any Patriarch or Prophet among the dead, that can underſtand or know the meaning of the heart? The Scripture ſaith, "It is God that ſearcheth the heart and the reins, and that he only knoweth the hearts of the Children of Men." As for the Saints, they have ſo little knowledge of the ſecrets of the heart, that many of the antient Fathers greatly doubt whether they know any thing at all, that is commonly done on Earth. And albeit ſome think they do, yet St *Auguſtine*, a Doctor of great Authority and alſo Antiquity, hath this opinion of them; That they know no more what we do on Earth, than we know what they do in Heaven. For proof whereof, he alledgeth the words of *Eſay* the Prophet, where it is ſaid, "*Abraham* is ignorant of us, and *Iſrael* knoweth us not." His mind therefore is this, not that we ſhould put any Religion in worſhipping of them, or praying unto them; but that we ſhould honour them by following their virtuous and godly life. For as he witneſſeth in another place, the Martyrs and Holy Men in time paſt, were wont after their death to be remembered and named of the Prieſt at Divine Service: But never to be invocated and called upon. And why ſo? Becauſe the Prieſt, ſaith he, is God's Prieſt, and not theirs: Whereby he is bound to call upon God, and not upon them.

Pſal 7. Apoc. 2. Jer. 17. 2 Par. 6.

Lib. de cura pro mort. agenda, cap. 13. *De vera Rel. cap.* 22. Eſay 63. *Lib.* 22. *de civit. Dei. cap.* 10.

Thus you ſee, that the Authority both of the Scripture, and alſo of *Auguſtine*, doth not permit that we ſhould pray unto them. O that all Men would ſtudiouſly read, and ſearch the Scriptures, then ſhould they not be drowned in Ignorance, but ſhould eaſily perceive the Truth, as well of this point of Doctrine, as of all the reſt. For there doth the Holy Ghoſt plainly teach us, that Chriſt is our only Mediator and Interceſſor with God, and that we muſt not ſeek and run to another. "If any Man ſinneth, ſaith *John*, we have an Advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins." Saint *Paul* alſo ſaith, "there is one God, and one Mediator between God and Man, even the Man Jeſus Chriſt." Whereunto agreeth the teſtimony of our Saviour himſelf, witneſſing that no Man cometh to the

John 5.

1 John 2.

1 Tim. 2.

John 14.

Father,

Father, but only by him, who is the Way, the Truth, the Life, yea, and the only Door whereby we muſt enter into the Kingdom of Heaven, be- John 10.
cauſe God is pleaſed in no other but in him. For which cauſe alſo he crieth and calleth unto us that we ſhould come unto him, ſaying, "Come unto me all ye that labour and are heavy laden, and I ſhall refreſh you." Matth. 11.
Would Chriſt have us ſo neceſſarily come unto him? and ſhall we moſt unthankfully leave him, and run unto other? This is even that which God ſo greatly complained of by his Prophet *Jeremy*, ſaying, "My people have committed two great offences, they have forſaken me the fountain of the Waters of Life, and have digged to themſelves broken pits that can hold no water." Is not that Man, think you, unwiſe that will run for Water to a little Brook, when he may as well go to the head-ſpring? Even ſo may his wiſdom be juſtly ſuſpected that will flee unto Saints in time of neceſſity, when he may boldly and without fear declare his grief, and direct his prayer unto the Lord himſelf. If God were ſtrange or dangerous to be talked withal, then might we juſtly draw back and ſeek to ſome other. But the Lord is nigh unto all them that call upon him in Faith Pſal. 145.
and Truth: And the prayer of the humble and meek hath always pleaſed Judith 9.
him. What if we be ſinners, ſhall we not therefore pray unto God? Or ſhall we deſpair to obtain any thing at his hands? Why did Chriſt then teach us to ask forgiveneſs of our ſins, ſaying, "And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us?" Shall we think that the Saints are more merciful in hearing ſinners, than God? *David* ſaith, "that the Lord is full of compaſſion and mercy, ſlow to anger, Pſal. 103.
and of great kindneſs." St *Paul* ſaith, "that he is rich in mercy toward Epheſ. 2.
all them that call upon him." And he himſelf by the mouth of his Prophet *Eſay*, ſaith, "For a little while have I forſaken thee, but with great Eſay 51.
compaſſion will I gather thee: For a moment in my anger I have hid my face from thee, but with everlaſting mercy I have had compaſſion upon thee." Therefore the ſins of any Man ought not to withhold him from praying unto the Lord his God. But if he be truly penitent and ſtedfaſt in Faith, let him aſſure himſelf that the Lord will be merciful unto him, and hear his prayers. Oh, but I dare not (will ſome Man ſay) trouble God at all times with my Prayers: We ſee that in Kings Houſes and Courts of Princes, Men cannot be admitted, unleſs they firſt uſe the help and means of ſome ſpecial Nobleman, to come to the ſpeech of the King, and to obtain the thing that they would have. To this reaſon doth St *Ambroſe* anſwer very well, writing upon the firſt Chapter to the *Romans*: Therefore (ſaith he) we uſed to go unto the King by Officers *Ambroſ. ſuper cap.* 1. Rom.
and Noblemen, becauſe the King is a mortal Man, and knoweth not to whom he may commit the Government of the Commonwealth. But to have God our friend, from whom nothing is hid, we need not any helper, that ſhould further us with his good word, but only a devout and godly mind. And if it be ſo, that we need one to intreat for us, why may we not content ourſelves with that one Mediator, who is at the right hand of God the Hebr. 7.
Father, and there liveth for ever to make interceſſion for us? As the blood of Chriſt did redeem us on the Croſs, and cleanſe us from our ſins; even ſo it is now able to ſave all them that come unto God by it. For Chriſt ſitting in Heaven, hath an everlaſting Prieſthood, and always prayeth

to

to his Father for them that are penitent, obtaining by virtue of his wounds, which are evermore in the ſight of God, not only perfect remiſſion of our ſins, but alſo all other neceſſaries that we lack in this World; ſo that this only Mediator is ſufficient in Heaven, and needeth no others to help him. Why then do we pray one for another in this life, ſome Man perchance will here demand? Forſooth we are willed ſo to do, by the expreſs command both of Chriſt and his Diſciples, to declare therein as well the Faith that we have in Chriſt towards God, as alſo the mutual charity that we bear one towards another, in that we pity our Brother's caſe, and make our humble Petition to God for him. But that we ſhould pray unto Saints, neither have we any commandment in all the Scripture, nor yet example which we may ſafely follow. So that being done without authority of God's Word, it lacketh the ground of Faith, and therefore cannot be acceptable before God. For whatſoever is not of Faith, is ſin. And the Apoſtle ſaith, "that Faith cometh by hearing, and hearing by the Word of God." Yet thou wilt object further, that the Saints in Heaven do pray for us, and that their Prayer proceedeth of an earneſt charity that they have towards their brethren on Earth. Whereto it may be well anſwered; Firſt, that no Man knoweth whether they do pray for us, or no. And if any will go about to prove it by the nature of Charity, concluding, that becauſe they did pray for Men on Earth, therefore they do much more the ſame now in Heaven: Then may it be ſaid by the ſame reaſon, that as oft as we do weep on Earth, they do alſo weep in Heaven, becauſe while they lived in this World, it is moſt certain and ſure they did ſo. And for that place which is written in the *Apocalypſe*, namely, that the Angel did offer up the prayers of the Saints upon the golden Altar: It is properly meant, and ought properly to be underſtood of thoſe Saints that are yet living on Earth, and not of them that are dead; otherwiſe what need were it that the Angel ſhould offer up their prayers, being now in Heaven before the Face of Almighty God? But admit the Saints do pray for us, yet do we not know how, whether ſpecially for them which call upon them, or elſe generally for all Men, wiſhing well to every Man alike. If they pray ſpecially for them which call upon them, then it is like they hear our prayers, and alſo know our heart's deſire. Which thing to be falſe, it is already proved, both by the Scriptures, and alſo by the authority of *Auguſtine*. Let us not therefore put our truſt or confidence in the Saints or Martyrs that be dead: Let us not call upon them, nor deſire help at their hands: But let us always lift up our hearts to God, in the Name of his dear Son Chriſt, for whoſe ſake as God hath promiſed to hear our prayer, ſo he will truly perform it. Invocation is a thing proper unto God, which if we attribute unto the Saints, it foundeth to their reproach, neither can they well bear it at our hands. When *Paul* had healed a certain lame Man, which was impotent in his feet, at *Lyſtra*, and the people would have done ſacrifice unto him and *Barnabas*, who rending their clothes, refuſed it, and exhorted them to worſhip the true God. Likewiſe in the *Revelation*, when St *John* fell before the Angel's feet to worſhip him, the Angel would not permit him to do it, but commanded him that he ſhould worſhip God. Which examples declare unto us, that the Saints and Angels in Heaven, will not

Matt. 6.
James 5.
Coloſſ. 4
1 Tim. 2.

Hebr. 11.
Rom. 14.
Rom. 10.

Acts 14.

Apoc. 19.

not have us to do any honour unto them, that is due and proper unto God. He only is our Father, he only is Omnipotent, he only knoweth and underſtandeth all things, he only can help us at all times, and in all places, he ſuffereth the Sun to ſhine upon the good and the bad, he feedeth the young Ravens that cry unto him, he ſaveth both Man and Beaſt, he will not that any one hair of our heads ſhall periſh: But is always ready to help and preſerve all them that put their truſt in him, according as he hath promiſed, ſaying, "Before they call, I will anſwer; and whilſt they ſpeak, I will hear." Let us not therefore any thing miſtruſt his goodneſs, let us not fear to come before the Throne of his Mercy, let us not ſeek the aid and help of Saints, but let us come boldly ourſelves, nothing doubting but God, for Chriſt's ſake, in whom he is well pleaſed, will hear us without a Spoke's-man, and accompliſh our deſire in all ſuch things as ſhall be agreeable to his moſt holy Will. So ſaith *Chryſoſtom*, an antient Doctor of the Church, and ſo muſt we ſtedfaſtly believe, not becauſe he ſaith it, but much more becauſe it is the Doctrine of our Saviour Chriſt himſelf, who hath promiſed, that if we pray to the Father in his Name we ſhall certainly be heard, both to the relief of our neceſſities, and alſo to the ſalvation of our ſouls, which he hath purchaſed unto us, not with Gold or Silver, but with his precious blood, ſhed once for all upon the Croſs.

Iſaiah 65.

Chryſoſt. 6. hom. de profectu. Evang.

To Him therefore, with the Father and the Holy Ghoſt, three perſons and one God, be all honour, praiſe, and glory, for ever and ever. *Amen.*

The Third Part of the Homily concerning Prayer.

YE were taught in the other part of this Sermon, unto whom ye ought to direct your prayers in time of need and neceſſity, that is to wit, not unto Angels or Saints, but unto the eternal and ever-living God, who becauſe he is merciful, is always ready to hear us when we call upon him in true and perfect faith. And becauſe he is Omnipotent, he can eaſily perform, and bring to paſs the thing that we requeſt to have at his hands. To doubt of his power, it were a plain point of infidelity, and clean againſt the Doctrine of the Holy Ghoſt, which teacheth that he is all in all. And as touching his good-will in this behalf, we have expreſs teſtimonies in Scripture, how that he will help us and alſo deliver us, if we call upon him in time of trouble. So that in both theſe reſpects, we ought rather to call upon him than upon any other. Neither ought any Man therefore to doubt to come boldly unto God, becauſe he is a ſinner. For the Lord (as the Prophet *David* ſaith) is gracious and merciful, yea, his mercy and goodneſs endureth for ever. He that ſent his own Son into the World to ſave ſinners, will he not alſo hear ſinners, if with a true penitent heart and a ſtedfaſt faith they pray unto him? Yea, if we acknowledge our ſins, God is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs, as we are plainly taught by the examples of *David*, *Peter*, *Mary Magdalen*, the Publican, and divers other. And whereas we muſt needs uſe the help of ſome Mediator and Interceſſor,

Pſal. 50.

Pſal. 107.

1 Tim. 1.

1 John 1.

let us content ourſelves with him that is the true and only Mediator of the New Teſtament, namely, the Lord and Saviour Jeſus Chriſt. For as
1 John 2. St *John* ſaith, "If any Man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous, who is the propitiation for our ſin." And St *Paul*, in
1 Tim. 2. his firſt Epiſtle to *Timothy*, ſaith, "There is one God, and one Mediator between God and Man, even the Man Jeſus Chriſt, who gave himſelf a ranſom for all Men, to be a teſtimony in due time."

Now after this Doctrine eſtabliſhed, you ſhall be inſtructed for what kind of things, and what kind of perſons ye ought to make your prayers unto God. It greatly behoveth all Men, when they pray, to conſider well and diligently with themſelves what they ask and require at God's hands, leſt if they deſire that thing which they ought not, their Petitions be made void, and of none effect. There came on a time unto *Ageſilaus* the King, a certain importunate ſuiter, who requeſted him in a matter earneſtly, ſaying, Sir, and it pleaſe your Grace, you did once promiſe me. Truth, quoth the King, if it be juſt that thou requireſt, then I promiſe thee, otherwiſe I did only ſpeak it, and not promiſe it. The Man would not be ſo anſwered at the King's hand, but ſtill urging him more and more, ſaid, It becometh a King to perform the leaſt word he hath ſpoken, yea, if he ſhould only beck with his head. No more ſaith the King, than it behoveth one that cometh to a King, to ſpeak and ask thoſe things which are rightful and honeſt. Thus the King caſt off this unreaſonable and importunate ſuiter.

Now if ſo great conſideration be to be had, when we kneel before an earthly King, how much more ought to be had, when we kneel before a heavenly King, who is only delighted with juſtice and equity, neither will admit any vain, fooliſh or unjuſt Petition? Therefore it ſhall be good and profitable, throughly to conſider and determine with ourſelves, what things we may lawfully ask of God, without fear of repulſe, and alſo what kind of perſons we are bound to commend unto God in our daily prayers. Two things are chiefly to be reſpected in every good and godly Man's prayer: His own neceſſity, and the glory of Almighty God. Neceſſity belongeth either outwardly to the body, or elſe inwardly to the ſoul. Which part of Man, becauſe it is much more precious and excellent than the other, therefore we ought firſt of all, to crave ſuch things as properly belong to the ſalvation thereof: As the gift of repentance, the gift of faith, the gift of charity and good works, remiſſion and forgiveneſs of ſins, patience in adverſity, lowlineſs in proſperity, and ſuch other-like fruits of the Spirit,
Gal. 5. as hope, love, joy, peace, long-ſuffering, gentleneſs, goodneſs, meekneſs, and temperance, which things God requireth of all them that profeſs themMatth. 5. ſelves to be his Children, ſaying unto them in this wiſe, "Let your light ſo ſhine before Men, that they may ſee your good works, and glorify your
Matth. 6. Father which is in Heaven." And in another place alſo he ſaith, "Seek ye firſt the Kingdom of God, and his righteouſneſs, and then all other things ſhall be given unto you." Wherein he putteth us in mind, that our chief and greateſt care ought to be for thoſe things which pertain to the health and ſafeguard of the ſoul, "becauſe we have here (as the Apoſtle ſaith) no
Hebr. 13. continuing City, but do ſeek after another in the World to come."

Now

Now when we have ſufficiently prayed for things belonging to the Soul, then may we lawfully, and with ſafe conſcience, pray alſo for our bodily neceſſities, as meat, drink, cloathing, health of body, deliverance out of priſon, good luck in our daily affairs, and ſo forth, according as we ſhall have need. Whereof, what better example can we deſire to have, than of Chriſt himſelf, who taught his Diſciples, and all other Chriſtian Men, firſt to pray for heavenly things, and afterward for earthly things, as is to be ſeen in that prayer which he left unto his Church, commonly called, the Lord's prayer? In the third Book of *Kings* and third Chapter, it is written, that God appeared by night in a dream unto *Solomon* the King, ſaying, "Ask of me whatſoever thou wilt, and I will give it thee." *Solomon* made his humble prayer, and asked a wiſe and prudent heart, that might judge and underſtand what were good, and what were ill; what were godly, and what were ungodly; what were righteous and what were unrighteous in the ſight of the Lord. It pleaſed God wonderouſly that he had asked this thing. And God ſaid unto him, "Becauſe thou haſt requeſted this word, and haſt not deſired many days and long years upon the Earth, neither abundance of riches and goods, nor yet the life of thine enemies which hate thee, but haſt deſired wiſdom to ſit in Judgment; behold, I have done unto thee according to thy words, I have given thee a wiſe heart, full of knowledge and underſtanding, ſo that there was never any like thee before time, neither ſhall be in time to come. Moreover I have beſides this, given thee that which thou haſt not required, namely, worldly wealth and riches, princely honour and glory, ſo that thou ſhalt therein alſo paſs all Kings that ever were." Note this example, how *Solomon* being put to his choice to ask of God whatſoever he would, requeſted not vain and tranſitory things, but the high and heavenly treaſures of wiſdom; and that in ſo doing, he obtaineth as it were in recompence, both riches and honour. Wherein is given us to underſtand, that in our daily prayers, we ſhould chiefly and principally ask thoſe things which concern the kingdom of God, and the ſalvation of our own ſouls, nothing doubting but all other things ſhall (according to the Promiſe of Chriſt) be given unto us. But here we muſt take heed that we forget not that other end whereof mention was made before, namely the glory of God. Which unleſs we mind, and ſet before our eyes in making our Prayers, we may not look to be heard, or to receive any thing of the Lord. In the twentieth Chapter of *Matthew*, the mother of the two ſons of *Zebedee* came unto Jeſus, worſhipping him, and ſaying, "Grant that my two ſons may ſit in thy Kingdom, the one on thy right hand, and the other at thy left hand." In this Petition ſhe did not reſpect the glory of God, but plainly declared the ambition and vain-glory of her own mind; for which cauſe ſhe was alſo moſt worthily repelled, and rebuked at the Lord's hand. In like manner we read in the *Acts*, of one *Simon Magus* a Sorcerer, how that he perceiving that through laying on of the Apoſtles hands the Holy Ghoſt was given, offered them money, ſaying, "Give me alſo this power, that on whomſoever I lay my hands, he may receive the Holy Ghoſt." In making this requeſt, he ſought not the honour and glory of God, but his own private gain and lucre, thinking to get great ſtore of money by this feat; and therefore it was juſtly ſaid unto him, "Thy money periſh with thee,

Matth. 6. Luke 11.

Acts 8.

becauſe

becauſe thou thinkeſt that the gift of God may be obtained with money." By theſe and ſuch other examples we are taught, whenſoever we make our prayers unto God, chiefly to reſpect the honour and glory of his Name.

1 Cor. 10. Coloſſ. 3. Matth. 26. Luke 22. Whereof we have this general precept in the Apoſtle *Paul*, "Whether ye eat or drink, or whatſoever you do, look that you do it to the glory of God." Which thing we ſhall beſt of all do, if we follow the example of our Saviour Chriſt, who praying that the bitter cup of death might paſs from him, would not therein have his own will fulfilled, but referred the whole matter to the good-will and pleaſure of his Father.

And hitherto concerning thoſe things, that we may lawfully and boldly ask of God.

Now it followeth, that we declare what kind of perſons we are bound

1 Tim. 2. in conſcience to pray for. St *Paul* writing to *Timothy*, exhorteth him to make prayers and ſupplications for all Men, exempting none of what degree or ſtate ſoever they be. In which place he maketh mention by name of Kings and Rulers which are in authority, putting us thereby to knowledge how greatly it concerneth the profit of the Commonwealth, to pray diligently for the Higher Powers. Neither is it without good

Coloſſ. 4. Rom. 15. 2 Theſſ. 3. cauſe, that he doth ſo often in all his Epiſtles crave the prayers of God's People for himſelf. For in ſo doing he declareth to the world how expedient and needful it is daily to call upon God for the Miniſters of

Epheſ. 6. his holy Word and Sacraments, that they may have the door of utterance opened unto them, that they may truly underſtand the Scriptures, that they may effectually preach the ſame unto the people, and bring forth the true fruits thereof, to the example of all other.

Acts 12. After this ſort did the Congregation continually pray for *Peter* at *Jeruſalem*, and for *Paul* among the Gentiles, to the great increaſe and furtherance of Chriſt's Goſpel. And if we, following their good example herein, will ſtudy to do the like, doubtleſs it cannot be expreſſed how greatly we ſhall both help ourſelves, and alſo pleaſe God.

To diſcourſe and run through all degrees of perſons it were too long. Therefore ye ſhall briefly take this one concluſion for all; Whomſoever we are bound by expreſs commandment to love, for thoſe alſo are we bound in conſcience to pray. But we are bound by expreſs commandment to love all Men as ourſelves: Therefore we are alſo bound to pray for all Men, even as well as if it were for ourſelves, notwithſtanding we know them to be our extream and deadly enemies: For ſo doth our Saviour

Matth. 5. Chriſt plainly teach us in his Goſpel, ſaying, "Love your enemies, bleſs them that curſe you, do good to them that hate you, pray for them that perſecute you, that ye may be the Children of your Father which is in Heaven." And as he taught his Diſciples, ſo did he practiſe himſelf in

Luke 23. his life-time, praying for his Enemies upon the Croſs, and deſiring his Father to forgive them, becauſe they knew not what they did. As did

Acts 7. alſo that holy and bleſſed Martyr *Stephen*, when he was cruelly ſtoned to death of the ſtubborn and ſtiff-necked Jews; to the example of all them that will truly and unfeignedly follow their Lord and Maſter Chriſt in this miſerable and mortal life.

Now,

Now, to entreat of that queſtion, whether we ought to pray for them that are departed out of this world, or no? Wherein, if we will cleave only unto the Word of God, then muſt we needs grant, that we have no commandment ſo to do. For the Scripture doth acknowledge but two places after this life. The one proper to the Elect and Bleſſed of God, the other to the Reprobate and Damned Souls; as may be well gathered by the Parable of *Lazarus* and the rich Man: Which place St *Auguſtine* expounding, ſaith in this wiſe; That which *Abraham* ſpeaketh unto the rich Man in *Luke*'s Goſpel, namely, "that the Juſt cannot go into thoſe places where the Wicked are tormented:" What other thing doth it ſignify, but only this, that the Juſt, by reaſon of God's judgment, which may not be revoked, can ſhew no deed of mercy in helping them which after this life are caſt into Priſon, until they pay the uttermoſt farthing? Theſe words, as they confound the opinion of helping the dead by prayer, ſo they do clean confute and take away the vain error of Purgatory, which is grounded upon the ſaying of the Goſpel, "Thou ſhalt not depart thence, until thou haſt paid the uttermoſt farthing." Now doth St *Auguſtine* ſay, that thoſe Men which are caſt into priſon after this life, on that condition, may in no wiſe be holpen, though we would help them never ſo much. And why? Becauſe the ſentence of God is unchangeable, and cannot be revoked again. Therefore let us not deceive ourſelves, thinking that either we may help other, or other may help us, by their good and charitable prayers in time to come. For as the Preacher ſaith, "When the tree falleth, whether it be toward the South, or toward the North, in what place ſoever the tree falleth, there it lieth:" Meaning thereby, that every mortal Man dieth either in the ſtate of Salvation, or Damnation; according as the words of the Evangeliſt *John* do alſo plainly import, ſaying, "He that believeth on the Son of God, hath eternal life: But he that believeth not on the Son ſhall never ſee life, but the wrath of God abideth upon him." Where is then the third place which they call Purgatory? Or where ſhall our prayers help and profit the dead? St *Auguſtine* doth only acknowledge two places after this life, Heaven and Hell. As for the third place, he doth plainly deny that there is any ſuch to be found in all Scripture. *Chryſoſtom* likewiſe is of this mind, that unleſs we waſh away our ſins in this preſent world, we ſhall find no comfort afterward. And St *Cyprian* ſaith, that after death, Repentance and Sorrow of pain ſhall be without fruit. Weeping ſhall alſo be in vain, and Prayer ſhall be to no purpoſe. Therefore he counſelleth all Men to make proviſion for themſelves while they may, becauſe when they are once departed out of this life, there is no place for Repentance, nor yet for Satisfaction.

Luke 16. *lib.* 2. *Evang. quæſt.* 1. *cap.* 38.

Eccleſ. 11.

John 3.

Lib. 5. *Hypogno.* *Chryſoſt. in Heb.* 2. *Homil.* 5. *in Cyprian. contra Demetrianum.*

Let theſe and ſuch other places be ſufficient to take away the groſs error of Purgatory out of our heads, neither let us dream any more, that the ſouls of the dead are any thing at all holpen by our prayer: But as the Scripture teacheth us, let us think that the Soul of Man paſſing out of the body, goeth ſtraightway either to Heaven, or elſe to Hell, whereof the one needeth no Prayer, the other is without Redemption. The only Purgatory wherein we muſt truſt to be ſaved, is the Death and Blood of Chriſt, which if we apprehend with a true and ſtedfaſt Faith, it purgeth and cleanſeth us from all our ſins, even as well as if he were now

1 John 1. hanging upon the Croſs. "The blood of Chriſt (ſaith St *John*) hath cleanſed us from all ſin." The blood of Chriſt (ſaith St *Paul*) "hath purged our Conſciences from dead works, to ſerve the living God." Alſo in another place he ſaith, "We be ſanctified and made holy by the offering up of the body of Jeſus Chriſt, done once for all." Yea, he addeth more, ſaying, "With the one oblation of his bleſſed Body and precious Blood, he hath made perfect for ever and ever, all them that are ſanctified." This then is that Purgatory, wherein all Chriſtian Men put their whole truſt and confidence, nothing doubting but if they truly repent them of their ſins, and die in perfect Faith, that then they ſhall forthwith paſs from death to life. If this kind of purgation will not ſerve them, let them never hope to be releaſed by other Mens prayers, though they ſhould continue therein unto the World's end. He that cannot be ſaved by Faith in Chriſt's Blood, how ſhall he look to be delivered by Man's Interceſſions? Hath God more reſpect to Man on Earth, than he hath to Chriſt in Heaven? "If any Man ſin (ſaith St *John*) we have an Advocate with the Father, even Jeſus Chriſt the righteous, and he is the propitiation for our ſins." But we muſt take heed that we call upon this Advocate while we have ſpace given us in this life, leſt when we are once dead, there be no hope of ſalvation left unto us. For as every Man ſleepeth with his own cauſe, ſo every Man ſhall riſe again upon his own cauſe. And look in what ſtate he dieth, in the ſame ſtate he ſhall be alſo judged, whether it be to ſalvation, or damnation. Let us not therefore dream either of Purgatory, or of Prayer for the ſouls of them that be dead: But let us earneſtly and diligently pray for them which are expreſly commanded in holy Scripture, namely, for Kings and Rulers, for Miniſters of God's holy Word and Sacraments, for the Saints of this world, otherwiſe called the Faithful: To be ſhort, for all Men living, be they never ſo great Enemies to God and his People, as Jews, Turks, Pagans, Infidels, Hereticks, *&c.* Then ſhall we truly fulfil the Commandment of God, in that behalf, and plainly declare ourſelves to be the true Children of our heavenly Father, who ſuffereth the Sun to ſhine upon the good and the bad, and the Rain to fall upon the juſt and the unjuſt. For which, and all other benefits moſt abundantly beſtowed upon Mankind from the Beginning, let us give him hearty thanks, as we are moſt bound, and praiſe his Name for ever and ever. *Amen.*

Heb. 9.

Heb. 10. *Ibidem.*

1 John 2.

AN

HOMILY

OF THE

Place and Time of PRAYER.

GOD, through his Almighty Power, Wiſdom and Goodneſs, created in the Beginning Heaven and Earth, the Sun, the Moon, the Stars, the Fowls of the Air, the Beaſts of the Earth, the Fiſhes in the Sea, and

all other Creatures, for the uſe and commodity of Man, whom alſo he had created inhis own image and likeneſs, and given him the uſe and government over them all, to the end he ſhould uſe them in ſuch ſort as he had given him in charge and commandment, and alſo that he ſhould declare himſelf thankful and kind for all thoſe benefits ſo liberally and ſo graciouſly beſtowed upon him, utterly without any deſerving on his behalf. And although we ought at all times, and in all places, to have in remembrance, and to be thankful to our gracious Lord, according as it is written, "I will magnify the Lord at all times." And again, "Whereſoever the Lord beareth rule, O my ſoul praiſe the Lord:" Yet it appeareth to be God's good-will and pleaſure, that we ſhould at all times, and in ſpecial places, gather ourſelves together, to the intenthis Name might berenowned, and his glory ſet forth in the Congregation and Aſſembly of his Saints. As concerning the time which Almighty God hath appointed his people to aſſemble together ſolemnly, it doth appear by the fourth Commandment of God; "Remember (ſaith God) that thou keep holy the Sabbath Day." Upon the which Day, as is plain in the *Acts* of the Apoſtles, the people accuſtomably reſorted together, and heard diligently the Law and the Prophets read among them. And albeit this Commandment of God doth not bind Chriſtian people ſo ſtraitly to obſerve and keep the utter Ceremonies of the Sabbath-day, as it was given unto the Jews, as touching the forbearing of work and labour in time of great neceſſity, and as touching the preciſe keeping of the ſeventh day after the manner of the Jews: For we keep now the firſt day, which is our Sunday, and make that our Sabbath, that is, our day of reſt, in the honour of our Saviour Chriſt, who as upon that day roſe from death, conquering the ſame moſt triumphantly: Yet notwithſtanding whatſoever is found in the Commandment appertaining to the Law of Nature, as a thing moſt godly, moſt juſt, and needful for the ſetting forth of God's glory, it ought to be retained and kept of all good Chriſtian people. And therefore by this Commandment we ought to have a time, as one day in the week, wherein we ought to reſt, yea, from our lawful and needful works. For like as it appeareth by this Commandment, that no man in the ſix days ought to be ſlothful or idle, but diligent to labour in that ſtate wherein God hath ſet him: Even ſo, God hath given expreſs Charge to all Men, that upon the Sabbath-day, which is now our Sunday, they ſhould ceaſe from all weekly and work-day labour; to the intent that like as God himſelf wrought ſix days, and reſted the ſeventh, and bleſſed and ſanctified it, and conſecrated it to quietneſs and reſt from labour: Even ſo God's obedient people ſhould uſe the Sunday holily, and reſt from their common and daily buſineſs, and alſo give themſelves wholly to heavenly exerciſes of God's true religion and ſervice. So that God doth not only command the obſervation of this holy day, but alſo by his own example doth ſtir and provoke us to the diligent keeping of the ſame. Good natural Children will not only become obedient to the commandment of their Parents, but alſo have a diligent eye to their doings, and gladly follow the ſame. So if we will be the Children of our heavenly Father, we muſt be careful to keep the Chriſtian Sabbath-day, which is the Sunday; not only for that it is God's expreſs commandment, but alſo to declare ourſelves to be

Pſal. 103.

Acts 13.

loving

loving Children, in following the example of our gracious Lord and Father.

Thus it may plainly appear, that God's Will and Commandment was, to have a ſolemn time and ſtanding day in the week, wherein the people ſhould come together and have in remembrance his wonderful benefits, and to render him thanks for them, as appertaineth to loving, kind and obedient people. This example and commandment of God, the godly Chriſtian people began to follow immediately after the Aſcenſion of our Lord Chriſt, and began to chuſe them a ſtanding day of the week to come together in: Yet not the ſeventh day, which the Jews kept; but the Lord's day, the day of the Lord's Reſurrection, the day after the ſeventh day, which is the firſt day of the week. Of the which day
1 Cor. 16. mention is made by St *Paul* on this wiſe; "In the firſt day of the Sabbath, let every Man lay up what he thinketh good:" meaning for the poor. By the firſt day of the Sabbath, is meant our Sunday, which is
Apoc. 1. the firſt day after the Jews ſeventh day. And in the *Apocalypſe* it is more plain, where St *John* ſaith, "I was in the Spirit upon the Lord's day." Sithence which time God's people hath always, in all Ages, without any gainſaying, uſed to come together upon the Sunday, to celebrate and honour the Lord's bleſſed Name, and carefully to keep that day in holy reſt and quietneſs, both Man, Woman, Child, Servant, and Stranger. For the tranſgreſſion and breach of which day, God hath declared himſelf much to be grieved, as it may appear by him who for gathering of ſticks
Num. 15. on the Sabbath day was ſtoned to death. But alas, all theſe notwithſtanding, it is lamentable to ſee the wicked boldneſs of thoſe that will be counted God's people, who paſs nothing at all of keeping and hallowing the Sunday. And theſe people are of two ſorts: The one ſort, if they have any buſineſs to do, though there be no extream need, they muſt not ſpare for the Sunday, they muſt ride and journey on the Sunday, they muſt drive and carry on the Sunday: They muſt row and ferry on the Sunday, they muſt buy and ſell on the Sunday, they muſt keep Markets and Fairs on the Sunday: Finally, they uſe all days alike, Work-days, and Holy-days, all are one. The other ſort is worſe: For although they will not travel nor labour on the Sunday as they do on the Week-day, yet they will not reſt in holineſs, as God commandeth; but they reſt in ungodlineſs and filthineſs, prancing in their pride, pranking and pricking, pointing and painting themſelves to be gorgeous and gay: They reſt in exceſs and ſuperfluity, in gluttony and drunkenneſs, like Rats and Swine: They reſt in brawling and railing, in quarrelling and fighting: They reſt in wantonneſs, in toyiſh talking, in filthy fleſhlineſs; ſo that it doth too evidently appear that God is more diſhonoured, and the Devil better ſerved on the Sunday, than upon all the days in the Week beſides. And I aſſure you, the Beaſts which are commanded to reſt on the Sunday, honour God better than this kind of people: For they offend not God, they break not their Holy-days. Therefore, O ye people of God, lay your hands upon your hearts, repent and amend this grievous and dangerous wickedneſs, ſtand in awe of the Commandment of God, gladly follow the example of God himſelf, be not diſobedient to the godly order of Chriſt's Church, uſed and kept from the Apoſtles time until this day. Fear the diſpleaſure

and

and juſt Plagues of Almighty God, if ye be negligent and forbear not labouring and travelling on the Sabbath day or Sunday, and do not reſort together to celebrate and magnify God's bleſſed Name, in quiet holineſs and godly reverence.

Now concerning the Place where the people of God ought to reſort together, and where eſpecially they ought to celebrate and ſanctify the Sabbath day, that is the Sunday, the day of holy reſt. That Place is called God's Temple or the Church, becauſe the Company and Congregation of God's people (which is properly called the Church) do there aſſemble themſelves on the days appointed for ſuch Aſſemblies and Meetings. And foraſmuch as Almighty God hath appointed a ſpecial time to be honoured in, it is very meet, godly, and alſo neceſſary that there ſhould be a place appointed where theſe people ſhould meet and reſort, to ſerve their gracious God, and merciful Father. Truth it is, the holy Patriarchs, for a great number of years, had neither Temple nor Church to reſort unto. The cauſe was, they were not ſtaid in any place, but were in a continual peregrination and wandring, that they could not conveniently build any Church. But ſo ſoon as God had delivered his people from their enemies, and ſet them in ſome liberty in the wilderneſs, he ſet them up a coſtly and curious Tabernacle, which was as it were the Pariſh Church, a place to reſort unto of the whole multitude, a place to have his ſacrifices made in, and other obſervances and rites to be uſed in. Furthermore, after that God according to the truth of his promiſe, had placed and quietly ſettled his people in the Land of *Canaan*, now called *Jewry*, he commanded a great and magnificent Temple to be built by King *Solomon*, as ſeldom the like hath been ſeen: A Temple ſo decked and adorned, ſo gorgeouſly garniſhed, as was meet and expedient for people of that time, which would be allured and ſtirred with nothing ſo much, as with ſuch outward goodly gay things. This was now the Temple of God, endued alſo with many gifts and ſundry promiſes. This was the publick Church, and the Mother Church of all *Jewry*. Here was God honoured and ſerved. Hither was the whole Realm of all the *Iſraelites* bound to come at three ſolemn Feaſts in the Year, to ſerve their Lord God here. But let us proceed further. In the time of Chriſt and his Apoſtles, there were yet no Temples nor Churches for Chriſtian Men. For why? They were always for the moſt part in perſecution, vexation and trouble, ſo that there could be no liberty nor licenſe obtained for that purpoſe. Yet God delighted much that they ſhould often reſort together in a place, and therefore after his aſcenſion they remained together in an upper Chamber, ſometimes they entred into the Temple, ſometimes into the Synagogues, ſometimes they were in Priſon, ſometimes in their Houſes, ſometimes in the Fields, *&c.* And this continued ſo long till the faith of Chriſt Jeſus began to multiply in a great part of the World. Now when divers Realms were eſtabliſhed in God's true Religion, and God hath given them peace and quietneſs, then began Kings, Noblemen, and the people alſo, ſtirred up with a godly zeal and ferventneſs, to build up Temples and Churches, whither the People might reſort, the better to do their duty towards God and to keep holy their Sabbath day, the day of reſt. And to theſe Temples have the Chriſtians

cuſtomably uſed to reſort from time to time, as unto meet places where they might with common conſent praiſe and magnify God's Name, yielding him thanks for the benefits that he daily poureth upon them, both mercifully and abundantly; where they might alſo hear his holy word read, expounded, and preached ſincerely, and receive his holy Sacraments miniſtred unto them duly and purely. True it is, that the chief and ſpecial Temples of God, wherein he hath greateſt pleaſure, and moſt delighteth to dwell, are the bodies and minds of true Chriſtians, and the choſen people of God, according to the Doctrine of holy Scriptures, declared by St *Paul*; "Know ye not (ſaith he) that ye be the Temple of God, and that the Spirit of God doth dwell in you? The Temple of God is holy, which ye are." And again in the ſame Epiſtle, "Know ye not that your body is the Temple of the Holy Ghoſt dwelling in you, whom you have given you of God, and that ye be not your own?" Yet this notwithſtanding God doth allow the material Temple made with Lime and Stone (ſo oft as his People come together into it to praiſe his holy Name, to be his Houſe, and the place where he hath promiſed to be preſent, where he will hear the prayers of them that call upon him. The which thing both Chriſt and his Apoſtles, with all the reſt of the holy Fathers, do ſufficiently declare by this; That albeit they certainly knew that their prayers were heard in what place ſoever they made them, though it were in Caves, and in Woods, in Deſarts, yet (ſo oft as they could conveniently) the reſorted to the material Temples, there with the reſt of the Congregation, to join in Prayer and true Worſhip.

1 Cor. 3.

1 Cor. 6.

Wherefore (dearly beloved) you that profeſs yourſelves to be Chriſtians and glory in that name, diſdain not to follow the example of your Maſter Chriſt, whoſe Scholars you ſay you be; ſhew you to be like them whoſe Schoolmates you take upon you to be, that is, the Apoſtles and Diſciples of Chriſt. Liſt up pure hands with clean hearts, in all places and at all times. But do the ſame in the Temples and Churches upon the Sabbath day alſo. Our godly predeceſſors, and the antient Fathers of the Primitive Church, ſpared not their goods to build Churches, no they ſpared not their lives in time of Perſecution, and to hazard their blood, that they might aſſemble themſelves together in Churches. And ſhall we ſpare a little labour to come to Churches? Shall neither their example, nor our duty, nor the commodities (that thereby ſhould come unto us) move us? If we will declare ourſelves to have the fear of God, if we will ſhew ourſelves true Chriſtians, if we will be the followers of Chriſt our Maſter, and of thoſe godly Fathers that have lived before us, and now have received the reward of true and faithful Chriſtians, we muſt both willingly, earneſtly, and reverently come unto the material Churches and Temples to pray, as unto fit places appointed for that uſe, and that upon the Sabbath-day, as at moſt convenient time for God's people, to ceaſe from bodily and worldly buſineſs, to give themſelves to holy reſt, and godly contemplation pertaining to the ſervice of Almighty God: Whereby we may reconcile ourſelves to God, be partakers of his holy Sacraments, and be devout hearers of his holy Word, ſo to be eſtabliſhed in Faith to Godward, in Hope againſt all Adverſity, and in Charity toward our Neighbours. And thus running our Courſe as good Chriſtian people,

people, we may at the laſt attain the reward of everlaſting glory, through the merits of our Saviour Jeſus Chriſt: To whom, with the Father and the Holy Ghoſt, be all honour and glory. *Amen.*

The Second Part of the Homily of the Place and Time of Prayer.

IT hath been declared unto you (good Chriſtian people) in the former Sermon read unto you, at what time, and into what Place ye ſhall come together to praiſe God. Now I intend to ſet before your eyes, Firſt, how zealous and deſirous ye ought to be to come to your Church. Secondly, how ſore God is grieved with them that do deſpiſe, or little regard to come to the Church on the holy reſtful Day. It may well appear by the Scriptures, that many of the godly *Iſraelites*, being now in captivity for their ſins among the *Babylonians*, full often wiſhed and deſired to be again at *Jeruſalem*. And at their return, through God's goodneſs (though many of the People were negligent) yet the Fathers were marvellous devout to build up the Temple, that God's people might repair thither, to honour him. And King *David* when he was a baniſhed Man out of his Country, out of *Jeruſalem* the holy City, from the Sanctuary, from the holy Place, and from the Tabernacle of God: What deſire, what ferventneſs was in him toward that holy place? What wiſhings and prayers made he to God to be a Dweller in the Houſe of the Lord? "One thing (ſaith he) have I asked of the Lord, and this will I ſtill crave, that I may reſort and have my dwelling in the Houſe of the Lord, ſo long as I live." Again; Oh, how I joyed when I heard theſe words, "We ſhall go into the Lord's houſe." And in other places of the *Pſalms* he declareth for what intent and purpoſe he hath ſuch a fervent deſire to enter into the Temple and Church of the Lord: "I will fall down (ſaith he) and worſhip in the holy Temple of the Lord." Again, "I have appeared in thy holy place, that I might behold thy might and power, that I might behold thy glory and magnificence." Finally, he ſaith, "I will ſhew forth thy Name to my brethren; I will praiſe thee in the midſt of the Congregation." Why then had *David* ſuch an earneſt deſire to the Houſe of God? Firſt, becauſe there he would worſhip and honour God. Secondly, there he would have a contemplation and a ſight of the power and glory of God. Thirdly, there he would praiſe the Name of God, with all the Congregation and Company of the people. Theſe conſiderations of the bleſſed Prophet of God ought to ſtir up, and kindle in us the like earneſt deſire to reſort to the Church, eſpecially upon the holy reſtful days, there to do our duties, and to ſerve God, there to call to remembrance how God, even of his meer mercy, and for the glory of his Name ſake, worketh mightily to conſerve us in health, wealth, godlineſs, and mightily preſerveth us from the aſſualts and rage of our fierce and cruel enemies, and there joyfully in the number of his faithful people to praiſe and magnify the Lord's holy Name.

Pſal. 122.

Pſal. 63.

Set

Set before your eyes alſo that antient Father *Simeon*, of whom the Scripture ſpeaketh thus, to his great commendation, and an encouragement
Luke 2. for us to do the like; "There was a Man at *Jeruſalem* named *Simeon*, a juſt Man fearing God: He came by the ſpirit of God into the Temple, and was told by the ſame ſpirit, that he ſhould not die before he ſaw the Anointed of the Lord." In the Temple his promiſe was fulfilled; in the Temple he ſaw Chriſt, and took him in his arms; in the Temple he brake out into a mighty praiſe of God his Lord. *Anna* a Propheteſs, an old widow, departed not out of the Temple, giving herſelf to prayer and faſting day and night: And ſhe coming about the ſame time, was likewiſe inſpired, and confeſſed, and ſpake of the Lord to all them that looked for the Redemption of *Iſrael*. This bleſſed Man, and this bleſſed Woman, were not diſappointed of wonderful fruit, commodity and comfort, which God ſent them, by their diligent reſorting to God's holy Temple. Now ye ſhall hear how grievouſly God hath been offended with his people for that they paſſed ſo little upon his holy Temple, and foully either deſpiſed or abuſed the ſame. Which thing may plainly appear by the notable plagues and puniſhments which God hath laid upon his people; eſpecially in this, that he ſtirred up their adverſaries horribly to beat down, and utterly to deſtroy his holy Temple with a perpetual deſolation. Alas, how many Churches, Countries, and Kingdoms of Chriſtian People, have of late years been plucked down, and over-run and left waſte, with grievous and intolerable tyranny and cruelty of the enemy of our Lord Chriſt, the great *Turk*, who hath ſo univerſally ſcourged the Chriſtians, that never the like was heard or read of? Above thirty years paſt, the great *Turk* had over-run, conquered and brought into his dominion and ſubjection twenty Chriſtian Kingdoms, turning away the people from the Faith of Chriſt, poiſoning them with the deviliſh Religion of wicked *Mahomet*, and either deſtroying their Churches utterly, or filthily abuſing them with their wicked and deteſtable errors. And now this great *Turk*, this bitter and ſharp ſcourge of God's vengeance, is even at hand in this part of Chriſtendom, in *Europe*, at the borders of *Italy*, at the borders of *Germany*, greedily gaping to devour us, to over-run our Country, to deſtroy our Churches alſo, unleſs we repent our ſinful life, and reſort more diligently to the Church to honour God, to learn his bleſſed Will, and to fulfil the ſame. The Jews in their time provoked juſtly the vengeance of God, for that partly they abuſed his holy Temple with the deteſtable idolatry of the Heathen, and ſuperſtitious vanities of their own inventions, contrary to God's Commandment; partly they reſorted unto it as hypocrites, ſpotted, imbrewed, and foully defiled with all kind of wickedneſs and ſinful life; partly many of them paſſed little upon the holy Temple, and cared not whether they came thither or no. And have not the Chriſtians of late days, and even in our days alſo, in like manner provoked the diſpleaſure and indignation of Almighty God? Partly becauſe they have profaned and defiled their Churches with heatheniſh and Jewiſh abuſes, with Images and Idols, with numbers of Altars, too too ſuperſtitiouſly and intolerably abuſed, with groſs abuſing and filthy corrupting of the Lord's holy Supper, the bleſſed Sacrament of his Body and Blood, with an infinite number of toys and trifles of their own devices, to make a goodly outward ſhew,

and

and to deface the plain and ſimple, and ſincere Religion of Chriſt Jeſus, partly they reſort to the Church like hypocrites, full of all iniquity and ſinful life, having a vain and dangerous fancy and perſwaſion, that if they come to the Church, beſprinkle them with holy Water, hear a Maſs, and be bleſſed with the Chalice, though they underſtand not one word of the whole Service, nor feel one motion of repentance in their hearts, all is well, all is ſure. Fie upon ſuch mocking and blaſpheming of God's holy Ordinance. Churches were made for another purpoſe, that is, to reſort thither, and to ſerve God truly, there to learn his bleſſed Will, there to call upon his mighty Name, there to uſe the holy Sacraments, there to travel how to be in Charity with thy Neighbour, there to have thy poor and needy Neighbour in remembrance, from thence to depart better and more godly than thou cameſt thither. Finally, God's vengeance hath been, and is daily provoked, becauſe much wicked people paſs nothing to reſort to the Church, either for that they are ſo ſore blinded that they underſtand nothing of God and Godlineſs, and care not with deviliſh example to offend their Neighbours, or elſe for that they ſee the Church altogether ſcoured of ſuch gay gazing ſights, as their groſs fancy was greatly delighted with, becauſe they ſee the falſe religion abandoned, and the true reſtored, which ſeemeth an unſavoury thing to their unſavoury taſte; as may appear by this that a Woman ſaid to her Neighbour; Alas, Goſſip, what ſhall we do at Church, ſince all the Saints are taken away, ſince all the goodly ſights we were wont to have, are gone, ſince we cannot hear the like piping, ſinging, chaunting, and playing upon the Organs that we could before. But (Dearly beloved) we ought greatly to rejoice and give God thanks, that our Churches are delivered out of all thoſe things which diſpleaſed God ſo ſore, and filthily defiled his holy Houſe and his Place of Prayer, for the which he hath juſtly deſtroyed many Nations; according to the ſaying of St *Paul*, "If any Man defile the Temple of God, God will him de- 1 Cor. 3.
ſtroy." And this ought we greatly to praiſe God for, that ſuch ſuperſtitious and idolatrous manners as were utterly naught, and defaced God's glory, are utterly aboliſhed, as they moſt juſtly deſerved: And yet thoſe things that either God was honoured with, or his people edified, are decently retained, and in our Churches comely practiſed. But now foraſmuch as ye perceived it is God's determinate pleaſure ye ſhould reſort unto your Churches upon the day of holy reſt, ſeeing ye hear what diſpleaſure God conceiveth, what plagues he poureth upon his diſobedient people, ſeeing ye underſtand what bleſſings of God are given, what heavenly commodities come to ſuch people as deſirouſly and zealouſly uſe to reſort unto their Churches, ſeeing alſo ye are now friendly bidden, and jointly called; beware that ye ſlack not your duty, take heed that you ſuffer nothing to lett you hereafter to come to the Church at ſuch times as you are ordinarily appointed and commanded. Our Saviour Chriſt telleth in a Parable, that a great Supper was prepared, Gueſts were bidden, many excuſed themſelves and would not come: "I tell you ſaith Chriſt, none of them that were called ſhall taſte of my Supper." This great Supper, is the true Religion of Almighty God, wherewith he will be worſhipped in the due receiving of his Sacraments, and ſincere preaching and

hearing of his holy Word, and practiſing the ſame by godly converſation. This Feaſt is now prepared in God's Banqueting-houſe the Church, you are thereunto called and jointly bidden: If you refuſe to come, and make your excuſes, the ſame will be anſwered to you that was unto them. Now come therefore (Dearly beloved) without delay, and chearfully enter into God's Feaſting-houſe, and become partakers of the benefits provided and prepared for you. But ſee that you come thither with your Holy-day garment, not like hypocrites, not of a cuſtom and for manner's ſake, not with lothſomneſs, as though ye had rather not come than come, if ye were at your liberty: For God hateth and puniſheth ſuch counterfeit hypocrites; as appeareth by Chriſt's former Parable. "My friend, ſaith God, how cameſt thou in without a wedding-garment?" And therefore commanded his ſervant to bind him hand and foot, and to caſt him into utter darkneſs, where ſhall be weeping, and wailing, and gnaſhing of teeth. To to the intent that ye may avoid the like danger at God's hand, come to the Church on the holy-day, and come in your holy-day garment; that is to ſay, come with a chearful and godly mind, come to ſeek God's glory, and to be thankful unto him; come to be at one with thy Neighbour, and to enter into friendſhip and charity with him. Conſider that all thy doings ſtink before the face of God, if thou be not in Charity with thy Neighbour. Come with a heart ſifted and cleanſed from worldly and carnal affections and deſires, ſhake off all vain thoughts which may hinder thee from God's true ſervice. The Bird when ſhe will fly ſhaketh her wings: Shake and prepare thyſelf to fly higher than all the Birds in the Air, that after thy duty duly done in this earthly Temple and Church, thou mayſt fly up, and be received into the glorious Temple of God in Heaven, through Chriſt Jeſus our Lord: To whom, with the Father and the Holy Ghoſt, be all glory and honour. *Amen.*

AN

HOMILY

WHEREIN IS DECLARED

That Common Prayer and Sacraments ought to be miniſtred in a Tongue that is underſtood of the Hearers.

AMong the manifold Exerciſes of God's People (dear Chriſtians) there is none more neceſſary for all eſtates and at all times, than is Public Prayer, and the due uſe of Sacraments. For in the firſt, we beg at God's hands all ſuch things, as otherwiſe we cannot obtain. And in the other, he imbraceth us, and offereth himſelf to be imbraced of us. Knowing therefore that theſe two Exerciſes are ſo neceſſary for us, let us not think it unmeet to conſider, firſt, what Prayer is, and what a Sacrament is; and then, how many ſorts of Prayer there be, and and how many Sacraments: So ſhall we the better underſtand

ſtand how to uſe them aright. To know what they be, St *Auguſtine* teacheth us, in his Book, entitled, *Of the Spirit and the Soul*, he ſaith thus of Prayer; "Prayer is, ſaith he, the devotion of the Mind, that is to ſay, the returning to God, through a godly and humble affection, which affection is a certain willing and ſweet inclining of the mind itſelf towards God." And in *the ſecond Book againſt the Adverſary of the Law and the Prophets*, he calleth Sacraments *holy ſigns*. And writing to *Boniface*, of the Baptiſm of Infants, he ſaith, "If Sacraments had not a certain ſimilitude of thoſe things whereof they be Sacraments, they ſhould be no Sacraments at all. And of this ſimilitude they do for the moſt part receive the names of the ſelf ſame things they ſignify." By theſe words of St *Auguſtine* it appeareth, that he alloweth the common deſcription of a Sacrament, which is, that it is a viſible ſign of an inviſible grace: That is to ſay, that ſetteth out to the eyes and other outward ſenſes, the inward working of God's free mercy, and doth as it were ſeal in our hearts the Promiſes of God. And ſo was Circumciſion a Sacrament, which preached unto the outward ſenſes, the inward cutting away of the foreskin of the heart, and ſealed and made ſure in the hearts of the Circumciſed the Promiſe of God touching the promiſed ſeed that they looked for. Now let us ſee how many ſorts of Prayer, and how many Sacraments there be. In the Scriptures we read of three ſorts of Prayer, whereof two are private, and the third is common. The firſt is that which St *Paul* ſpeaketh of in his Epiſtle to *Timothy*, ſaying, "I will that Men pray in every place, lifting up pure hands, without wrath or ſtriving." And it is the devout lifting up of the mind to God, without the uttering of the heart's grief or deſire by open voice. Of this Prayer we have example in the firſt Book of the *Kings*, in *Anna* the Mother of *Samuel*, when in the heavineſs of her heart ſhe prayed in the Temple, deſiring to be made fruitful. She prayed in her heart (ſaith the Text) but there was no voice heard. After this ſort muſt all Chriſtians pray; not once in a week, or once in a day only, but, as St *Paul* writeth to the *Theſſalonians*, without ceaſing. And as St *James* writeth, "The continual prayer of a juſt Man is of much force." The ſecond ſort of Prayer is ſpoken of in the Goſpel of *Matthew*, where it is ſaid, "When thou prayeſt, enter into thy ſecret cloſet, and when thou haſt ſhut the door to thee, pray unto thy Father in ſecret, and thy Father which ſeeth in ſecret ſhall reward thee." Of this ſort of Prayer there be ſundry examples in the Scriptures; but it ſhall ſuffice to rehearſe one which is written in the *Acts of the Apoſtles*.

Auguſt. de Spiritu & Anima.

Auguſt. lib. 2. contra Adverſarios Legis & Proph.

Auguſt. ad. Bonifacium.

1 Tim. 2.

1 Kings 1.

1 Theſſ. 3.

James 5.

Matth. 6.

Cornelius, a devout Man, a Captain of the Italian Army, ſaith to *Peter*, that being in his Houſe in Prayer at the ninth hour, there appeared to him one in a white garment, *&c.* This Man prayed unto God in ſecret, and was rewarded openly. Theſe be the two private ſorts of Prayer: The one mental, that is to ſay, the devout lifting up of the mind to God: And the other vocal, that is to ſay, the ſecret uttering of the griefs and deſires of the heart with words, but yet in a ſecret cloſet, or ſome ſolitary place. The third ſort of Prayer is publick or common. Of this Prayer ſpeaketh our Saviour Chriſt, when he ſaith, "If two of you ſhall agree upon earth upon any thing, whatſoever ye ſhall ask, my Father which is in Heaven ſhall do it for you; for

Acts 10.

Matth. 18.

for whereſoever two or three be gathered together in my name, there am I in the midſt of them." Although God hath promiſed to hear us when we pray privately, ſo it be done faithfully and devoutly; for he ſaith, Pſal. 50. "Call upon me in the day of thy trouble, and I will hear thee." And James 5. *Elias* being but a mortal Man, ſaith St *James*, prayed, and Heaven was ſhut three Years and ſix Months; and again he prayed, and the Heaven gave rain: Yet by the Hiſtories of the Bible it appeareth, that publick and common prayer is moſt available before God, and therefore is much to be lamented that it is no better eſteemed among us who profeſs to be Jonas 3. but one body in Chriſt. When the City of *Nineveh* was threatned to be deſtroyed within forty days, the Prince and the People joined themſelves together in publick Prayer and Faſting, and were preſerved. Joel 2. In the Prophet *Joel*, God commanded a faſting to be proclaimed, and the people to be gathered together, young and old, Man and Woman, and are taught to ſay with one voice, "Spare us, O Lord, ſpare thy people, and let not thine inheritance be brought to confuſion." When the Heſter 4. Jews ſhould have been deſtroyed all in one day through the malice of *Haman*, at the commandment of *Heſter* they faſted and prayed, and Judith 8. were preſerved. When *Holofernes* beſieged *Bethulia*, by the advice of Acts 12. *Judith* they faſted and prayed, and were delivered. When *Peter* was in Priſon, the Congregation joined themſelves together in Prayer, and *Peter* was wonderfully delivered. By theſe Hiſtories it appeareth, that commom and publick Prayer is of great force to obtain mercy and deliverance at our heavenly Father's hand.

Therefore, Brethren, I beſeech you, even for the tender mercies of God, let us no longer be negligent in this behalf: But as the people willing to receive at God's hand ſuch good things as in the Common-prayer, of the Church are craved, let us join ourſelves together in the place of Common-prayer, and with one voice and one heart beg at our heavenly Father all thoſe things which he knoweth to be neceſſary for us. I forbid you not private Prayer, but I exhort you to eſteem Common-prayer as it is worthy. And before all things, be ſure that in all theſe three ſorts of Prayer, your minds be devoutly lifted up to God; elſe are your Prayers to no purpoſe, and this ſaying ſhall be verified in you, "This people Iſaiah 29. honoureth me with their Lips, but their heart is far from me." Thus much Matth. 15. for the three ſorts of Prayer, whereof we read in the Scriptures. Now with like, or rather more brevity, you ſhall hear how many Sacraments there be, that were inſtituted by our Saviour Chriſt, and are to be continued, and received of every Chriſtian in due time and order, and for ſuch purpoſe as our Saviour Chriſt willed them to be received. And as for the number of them, if they ſhould be conſidered according to the exact ſignification of a Sacrament, namely, for the viſible ſigns, expreſly commanded in the New Teſtament, whereunto is annexed the promiſe of free forgiveneſs of our ſins, and of our holineſs and joining in Chriſt, there be but two; namely, Baptiſm, and the Supper of the Lord. For although Abſolution hath the promiſe of forgiveneſs of ſin, yet by the expreſs word of the New Teſtament it hath not this promiſe annexed and tied to the viſible ſign, which is impoſition of hands. For this viſible ſign (I mean laying on of hands) is not expreſly commanded in the New Teſtament to be uſed in Abſolution, as the viſible ſigns in Baptiſm and the Lord's Supper

per are: And therefore Abſolution is no ſuch Sacrament as Baptiſm and the Communion are. And though the ordering of Miniſters hath this viſible ſign and promiſe: Yet it lacks the promiſe of remiſſion of ſin, as all other Sacraments beſides the two above named do. Therefore neither it, nor any other Sacrament elſe, be ſuch Sacraments as Baptiſm and the Communion are. But in a general acceptation, the name of a Sacrament may be attributed to any thing whereby an holy thing is ſignified. In which underſtanding of the word, the antient Writers have given this name, not only to the other five, commonly of late years taken and uſed for ſupplying the number of the ſeven Sacraments: But alſo to divers and ſundry other Ceremonies, as to Oil, waſhing of Feet, and ſuch like, not meaning thereby to repute them as Sacraments, in the ſame ſignification that the two forenamed Sacraments are. And therefore St *Auguſtine* weighing the true ſignification and the exact meaning of the word, writing to *Januarius*, and alſo in the third Book of Chriſtian Doctrine, affirmeth, that the Sacraments of the Chriſtians, as they are moſt excellent in ſignification, ſo are they moſt few in number, and in both places maketh mention expreſly of two, the Sacrament of Baptiſm, and the Supper of the Lord. And although there are retained by the Order of the Church of *England*, beſides theſe two, certain other Rites and Ceremonies about the Inſtitutions of Miniſters in the Church, Matrimony, Confirmation of the Children, by examining them of their knowledge in the Articles of the Faith, and joining thereto the Prayers of the Church for them, and likewiſe for the Viſitation of the Sick: Yet no man ought to take theſe for Sacraments, in ſuch ſignification and meaning as the Sacraments of Baptiſm and the Lord's Supper are: But either for godly ſtates of life, neceſſary in Chriſt's Church, and therefore worthy to be ſet forth by publick action and ſolemnity, by the miniſtry of the Church, or elſe judged to be ſuch Ordinances, as may make for the inſtruction, comfort, and edification of Chriſt's Church.

Dionyſius, Bernard. de Cœna Domini, & ablut. pedum.

Now underſtanding ſufficiently what Prayer is, and what a Sacrament is alſo; and how many ſorts of Prayers there be, and how many Sacraments of our Saviour Chriſt's Inſtitution: Let us ſee whether the Scriptures and Examples of the Primitive Church will allow any vocal Prayer, that is, when the mouth uttereth the Petitions with voice, or any manner of Sacrament, or other publick or common rite or action, pertaining to the profit and edifying of the unlearned, to be miniſtred in a Tongue unknown, or not underſtood of the miniſter or people: Yea, and whether any perſon may privately uſe any vocal Prayer, in a Language that he himſelf underſtandeth not. To this queſtion we muſt anſwer, No. And firſt of Common Prayer and Adminiſtration of the Sacrament. Although Reaſon, if it might rule, would ſoon perſwade us to have our Common Prayer and Adminiſtration of the Sacraments in a known Tongue, both for that to pray commonly, is for a multitude to ask one and the ſelf-ſame thing with one voice, and one conſent of mind; and to adminiſter a Sacrament, is by the outward Word and Element to preach to the Receiver the inward and inviſible grace of God, and alſo for that both theſe Exerciſes were firſt inſtituted, and are ſtill continued, to the end that the Congregation of Chriſt might from time to time be put in remembrance

of their unity in Christ, and that as members all of one Body, they ought both in prayers and otherwise to seek and desire one another's commodity, and not their own without others: Yet shall we not need to flee to reasons and proofs in this matter, since we have both the plain and manifest words of the Scripture, and also the consent of the most learned and antient Writers, to commend the Prayers of the Congregation in a known tongue. First, *Paul* to the *Corinthians* saith, "Let all things be done to
1 Cor. 14. edifying." Which cannot be, unless Common Prayers and Administration of Sacraments be in a Tongue known to the People. For where the prayers spoken by the Minister, and the Words in the Administration of the Sacraments, be not understood of them that be present, they cannot thereby be edified. For, as when the trumpet that is blown in the field giveth an uncertain sound, no Man is thereby stirred up to prepare himself to the fight. And as when an Instrument of Musick maketh no distinct sound, no Man can tell what is piped: Even so when Prayers or Administration of Sacraments shall be in a tongue unknown to the hearers, which of them shall be thereby stirred up to lift up his mind to God, and to beg with the Minister at God's hand those things which in the words of his Prayers the Minister asketh? Or who shall in the ministration of the Sacraments understand what invisible grace is to be craved, of the Hearer, to be wrought in the inward Man? Truly no Man at all. For, saith St *Paul*, "he that speaketh in a Tongue unknown, shall be to the Hearer an Aliant," which in a Christian Congregation is a great absurdity.

Ephes. 4. 1 Cor. 10. & 12. "For we are not strangers one to another, but we are the Citizens of the Saints, and of the household of God, yea, and members of one body." And therefore whilst our Minister is in rehearsing the Prayer that is made in the name of us all, we must give diligent ear to the words spoken by him, and in heart beg at God's hand those things that he beggeth in words. And to signify that we do so, we say *Amen*, at the end of the Prayer that he maketh in the name of us all. And this thing can we not do for edification, unless we understand what is spoken. Therefore it is required of necessity, that the Common Prayer be had in a tongue that the Hearers do understand. If ever it had been tolerable to use strange Tongues in the Congregations, the same might have been in the time of *Paul* and the other Apostles, when they were miraculously endued with gifts of Tongues. For it might then have perswaded some to embrace the Gospel, when they had heard Men that were Hebrews born, and unlearned, speak the Greek, the Latin, and other Languages. But *Paul* thought it not tolerable then: And shall we use it now, when no Man cometh by that knowledge of Tongues, otherwise than by diligent and earnest study? God forbid. For we should by that means bring all our Church exercises to frivolous Superstition, and make them altogether unfruitful. *Luke* writeth, that when
Acts 4. *Peter* and *John* were discharged by the Princes and High-Priests of *Jerusalem*, they came to their fellows, and told them all that the Princes of the Priests and Elders had spoken to them. Which when they heard, they lifted up their voice together to God with one assent, and said, "Lord, thou art he that hast made Heaven and Earth, the Sea, and all things that are in them, &c." Thus could they not have done, if

they had prayed in a ſtrange Tongue, that they had not underſtood. And no doubt of it, they did not all ſpeak with ſeveral voices, but ſome one of them ſpake in the name of them all; and the reſt giving diligent ear to his words, conſented thereunto, and therefore it is ſaid, that they lifted up their voice together, St *Luke* ſaith not, Their voices, as many; but, their voice as one. That one voice therefore was in ſuch Language as they all underſtood, otherwiſe they could not have lifted it up with the conſent of their hearts. For no Man can give conſent of the thing that he knoweth not. As touching the Times before the coming of Chriſt, there was never Man yet that would affirm, that either the people of God, or other had their Prayers or Adminiſtrations of the Sacraments, or Sacrifices, in a Tongue that they themſelves underſtood not. As for the time ſince Chriſt, till that uſurped Power of *Rome* began to ſpread itſelf, and to inforce all the Nations of *Europe* to have the Romiſh Language in admiration, it appeareth by the conſent of the moſt antient and learned Writers, that there was no ſtrange or unknown Tongue uſed in the Congregation of Chriſtians.

Juſtinus Martyr, who lived about one hundred and ſixty years after Chriſt, ſaith thus of the Adminiſtration of the Lord's Supper in his time: Upon the Sunday Aſſemblies are made, both of them that dwell in Cities, and of them that dwell in the Country alſo. Amongſt whom, as much as may be, the Writings of the Apoſtles and Prophets are read. Afterwards when the Reader doth ceaſe, the chief Miniſter maketh an exhortation, exhorting them to follow honeſt things. After this, we riſe all together and offer Prayer, which being ended (as we have ſaid) Bread and Wine and Water are brought forth: Then the head Miniſter offereth Prayers and Thankſgiving with all his power, and the people anſwer, *Amen*. Theſe words, with their cirumſtances, being duly conſidered, do declare plainly, that not only the Scriptures were read in a known Tongue: But alſo that Prayer was made in the ſame in the Congregations of *Juſtin*'s time. *Baſilius Magnus* and *Johannes Chryſoſtomus* did in their time preſcribe Publick Orders of Publick Adminiſtration, which they call *Liturgies*, and in them they appointed the People to anſwer to the Prayers of the Miniſter, ſometime, *Amen*; ſometime, *Lord have mercy upon us*; ſometime, *And with thy Spirit*; and, *We have our hearts lifted up unto the Lord*, &c. Which anſwers the people could not have made in due time, if the Prayers had not been in a Tongue that they underſtood. The ſame *Baſil* writing to the Clergy of *Neo-cæſaria*, ſaith thus of his uſage in Common Prayer, appointing one to begin the ſong, the reſt follow: And ſo with divers Songs and Prayers, paſſing over the night, at the dawning of the day, all together (even as it were with one mouth and one heart) they ſing unto the Lord a Song of Confeſſion, every Man framing unto himſelf meet words of repentance. In another place he ſaith, If the Sea be fair, how is not the aſſembly of the Congregation much more fair, in which a joined ſound of Men, Women, and Children, (as it were of the waves beating on the ſhore) is ſent forth in our Prayers unto our God? Mark his words: A joined ſound, ſaith he, of Men, Women, and Children. Which cannot be, unleſs they all underſtand the tongue wherein the Prayer is ſaid. And *Chryſoſtom* upon the words of *Paul* ſaith, So ſoon as the people hear theſe words,

Juſtinus Apol 2.

Epiſt. 63.

Baſil.

Rom. 4.

words, *World without end*, they all do forthwith anſwer, *Amen*. This could they not do, unleſs they underſtood the word ſpoken by the Prieſt. 1 Cor. 14.

Dionyſius ſaith, that Hymns were ſaid of the whole multitude of people in the Adminiſtration of the Communion. *Cyprian* ſaith, the Prieſt doth prepare the minds of the Brethren, with a preface before the Prayer, ſaying, *Lift up your Hearts:* That whilſt the people doth anſwer, *We have our Hearts lifted up to the Lord*, they may be admoniſhed that they ought to think on none other thing than the Lord. St *Ambroſe* writing upon the words of St *Paul*, ſaith, This is it that he ſaith, Becauſe he which ſpeaketh in an unknown Tongue, ſpeaketh to God, for he knoweth all things: But Men know not, and therefore there is no profit of this thing. And again upon theſe words; "If thou bleſs, or give thanks with the ſpirit, how ſhall he that occupieth the room of the unlearned, ſay *Amen* at thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt?" This is, ſaith *Ambroſe*, if thou ſpeak the Praiſe of God in a Tongue unknown to the Hearers. For the unlearned hearing that which he underſtandeth not, knoweth not the end of the Prayer, and anſwereth not *Amen*: Which word is as much to ſay, as truth, that the bleſſing or thankſgiving may be confirmed. For the confirmation of the Prayer is fulfilled by them that do anſwer, *Amen*, that all things ſpoken might be confirmed in the minds of the Hearers, through the teſtimony of the truth. And after many weighty words to the ſame end, he ſaith, The concluſion is this, that nothing ſhould be done in the Church in vain, and that this thing ought chiefly to be laboured for, that the unlearned alſo might take profit, leſt any part of the body ſhould be dark through ignorance. And leſt any Man ſhould think all this to be meant of Preaching, and not of Prayer, he taketh occaſion of theſe words of St *Paul*, "If there be not an Interpreter, let him keep ſilence in the Church," to ſay as followeth; Let him pray ſecretly, or ſpeak to God, who heareth all things that be dumb: For in the Church muſt he ſpeak that may profit all perſons. St *Hierom* writing upon theſe words of St *Paul*, "How ſhall he that ſupplieth the place of the unlearned, &c." ſaith, It is the Layman whom *Paul* underſtandeth here to be in the place of the ignorant Man, which hath no Eccleſiaſtical Office: *How ſhall he anſwer* Amen *to the prayer that he underſtandeth not?* And a little after upon the words of St *Paul*, "For if I ſhould pray in a Tongue, &c." he ſaith thus: This is *Paul*'s meaning; If any Man ſpeak in ſtrange and unknown Tongues, his mind is made unfruitful, not to himſelf, but to the Hearer: For whatſoever is ſpoken, he knoweth it not. St *Auguſtine* writing upon the eighteenth Pſalm, ſaith, What this ſhould be, we ought to underſtand, that we may ſing with reaſon of Man, and not with chattering of Birds. For Owls, Popinjays, Ravens, Pies and other ſuch like Birds, are taught by Men to prate they know not what: But to ſing with underſtanding, is given by God's holy will to the nature of Man. Again, the ſame *Auguſtine* ſaith, There needeth no ſpeech when we pray, ſaying perhaps as the Prieſts do, for to declare their meaning, not that God, but that Men may hear them. And ſo being put in remembrance by conſenting with the Prieſt, they may hang upon God. Thus are we taught both by the Scripture and antient Doctors, that in the Adminiſtration of Common Prayer and Sacraments, no tongue unknown to the Hearers

1 Cor. 14.

Dionyſ.

Cyprian. Ser. 6. de orat. dominica.

1 Cor. 14.

1 Cor. 14.

Pſal. 18.

De Magiſt.

ought

ought to be uſed. So that for the ſatisfying of a Chriſtian Man's conſcience, we need to ſpend no more time in this matter. But yet to ſtop the mouths of the adverſaries, which ſtay themſelves much upon general decrees, it ſhall be good to add to theſe Teſtimonies of Scriptures and Doctors, one Conſtitution made by *Juſtinian* the Emperor, who lived five hundred twenty and ſeven years after Chriſt, and was Emperor of *Rome*. The Conſtitution is this: We command that all Biſhops and Prieſts do celebrate the holy Oblation and the Prayers uſed in holy Baptiſm, not ſpeaking low, but with a clear or loud voice, which may be heard of the People, that thereby the mind of the Hearers may be ſtirred up with great Devotion, in uttering the Prayers of the Lord God; for ſo the holy Apoſtle teacheth in his Firſt Epiſtle to the *Corinthians*, ſaying, "Truly, if thou only bleſs or give thanks in ſpirit, how doth he that occupieth the place of the unlearned, ſay *Amen* at that thy giving thanks unto God, for he underſtandeth not what thou ſayeſt? Thou verily giveſt thanks well, but the other is not edified." And again, in the Epiſtle to the *Romans*, he ſaith, "With the heart a Man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation." Therefore for theſe cauſes it is convenient, that among other Prayers, thoſe things alſo which are ſpoken in the holy Oblation, be uttered and ſpoken of the moſt religious Biſhops and Prieſts, unto our Lord Jeſus Chriſt our God, with the Father and the Holy Ghoſt, with a loud voice. And let the moſt religious Prieſts know this, that if they neglect any of theſe things, they ſhall give an account for them in the dreadful Judgment of the Great God and our Saviour Jeſus Chriſt. Neither will we, when we know it, reſt and leave it unrevenged. *Novel Conſtit.* 3.

This Emperor (as *Sabellicus* writeth) favoured the Biſhop of *Rome*; and yet we ſee how plain a Decree he maketh, for Praying and adminiſtring of Sacraments in a known Tongue, that the Devotion of the Hearers might be ſtirred up by knowledge, contrary to the judgment of them that would have ignorance to make devotion. He maketh it alſo a matter of Damnation, to do theſe things in a Tongue that the Hearers underſtand not. Let us therefore conclude, with God and all good Mens aſſent, that no Common Prayer or Sacraments ought to be miniſtred in a Tongue that is not underſtood of the Hearers.

Now a word or two of private Prayer in an unknown Tongue. We took in hand where we began to ſpeak of this matter, not only to prove that no Common Prayer or Adminiſtration of Sacraments, ought to be in a Tongue unknown to the Hearers, but alſo, that no Perſon ought to pray privately in that Tongue that he himſelf underſtandeth not. Which thing ſhall not be hard to prove, if we forget not what Prayer is: For if Prayer be that devotion of the mind which enforceth the heart to lift up itſelf to God: How ſhould it be ſaid, that the Perſon prayeth, that underſtandeth not the words that his tongue ſpeaketh in Prayer? Yea, how can it be ſaid that he ſpeaketh? For to ſpeak, is by voice to utter the thought of the mind. And the voice that a Man uttereth in ſpeaking, is nothing elſe but the meſſenger of the mind to bring abroad the knowledge of that which otherwiſe lieth ſecret in the heart, and cannot be known; according to that which St *Paul* writeth, "What Man, ſaith he, knoweth the things that appertain to 1 Cor. 2.

Man, ſaving only the ſpirit of Man, which is in Man? He therefore that doth not underſtand the voices that his tongue doth utter, cannot properly be ſaid to ſpeak, but rather to counterfeit, as Parrots, and ſuch other Birds uſe to counterfeit Mens voices. No Man therefore that feareth to provoke the wrath of God againſt himſelf, will be ſo bold to ſpeak of God unadviſedly, without regard of reverent underſtanding, in his preſence, but he will prepare his heart before he preſume to ſpeak unto God. And therefore in our Common Prayer the Miniſter doth oftentimes ſay, *Let us pray*; meaning thereby to admoniſh the people that they ſhould prepare their ears to hear what he ſhould crave at God's hand, and their hearts to conſent to the ſame, and their tongues to ſay *Amen*, at the end thereof. On this ſort did the Prophet *David* prepare his heart, when he ſaid, "My heart is ready (O God) my heart is ready, I will ſing and declare a Pſalm." The Jews alſo, when in the time of *Judith* they did with all their heart pray to God to viſit his people of *Iſrael*, had ſo prepared their hearts before they began to pray. After this ſort had *Manaſſes* prepared his heart before he prayed, and ſaid, "And now (O Lord) do I bow the knees of my heart, asking of thee part of thy merciful kindneſs." When the heart is thus prepared, the voice uttered from the heart, is harmonious in the ears of God: Otherwiſe he regardeth it not to accept it. But foraſmuch as the perſon that ſo babbleth his words without ſenſe in the preſence of God, ſheweth himſelf not to regard the Majeſty of him that he ſpeaketh to: He taketh him as a contemner of his Almighty Majeſty, and giveth him his reward among hypocrites, which make an outward ſhew of holineſs, but their hearts are full of abominable thoughts, even in the time of their Prayers. For it is the heart that the Lord looketh upon, as it is written in the Hiſtory of the *Kings*. If we therefore will that our Prayers be not abominable before God, let us ſo prepare our hearts before we pray, and ſo underſtand the things that we ask when we pray, that both our hearts and voices may together ſound in the ears of God's Majeſty, and then we ſhall not fail to receive at his hand the thing that we ask, as good Men which have been before us did, and ſo have from time to time received that which for their ſouls health they did at any time deſire. St *Auguſtine* ſeemeth to bear in this matter: For he ſaith thus of them, which being brought up in Grammar and Rhetorick, are converted to Chriſt, and ſo muſt be inſtructed in the Chriſtian Religion: Let them know alſo, ſaith he, that it is not the voice, but the affection of the mind that cometh to the ears of God. And ſo ſhall it come to paſs, that if haply they ſhall mark that ſome Biſhops or Miniſters in the Church do call upon God, either with barbarous words, or with words diſordered, or that they underſtand not, or do diſorderly divide the words that they pronounce, they ſhall not laugh them to ſcorn. Hitherto he ſeemeth to bear with praying in an unknown Tongue. But in the next ſentence he openeth his mind thus: Not for that theſe things ought not to be amended, that the people may ſay *Amen*, to that which they do plainly underſtand. But yet theſe godly things muſt be borne withal of theſe Catechiſts, or Inſtructors of the Faith, that they may learn, that as in the Common Place where matters are pleaded, the goodneſs of an Oration conſiſteth in ſound; ſo in the Church it conſiſteth in devotion. So that he alloweth not the praying

Pſal. 57.

2 Par. 3.

1 Reg. 16.

De Catechizandis rudibus.

in a Tongue not underſtood of him that prayeth? But he inſtructeth the skilful Orator, to bear with the rude Tongue of the devout ſimple Miniſter. To conclude, If the lack of underſtanding the words that are ſpoken in the Congregation, do make them unfruitful to the Hearers, how ſhould not the ſame make the words read, unfruitful to the Reader? The merciful goodneſs of God, grant us his grace to call upon him as we ought to do, to his glory and our endleſs felicity; which we ſhall do, if we humble ourſelves in his ſight, and in all our Prayers both common and private, have our minds fully fixed upon him. For the Prayer of them Eccleſ. 35. that humble themſelves, ſhall pierce through the Clouds, and till it draw nigh unto God, it will not be anſwered; and till the Moſt High do regard it, it will not depart. And the Lord will not be ſlack, but he will deliver the Juſt, and execute Judgment. To him therefore be all honour and glory for ever and ever. *Amen.*

AN

INFORMATION

FOR THEM

Which take offence at certain Places of the Holy Scripture.

The FIRST PART.

THE great utility and profit that Chriſtian Men and Women may take (if they will) by hearing and reading the holy Scriptures, dearly Beloved, no heart can ſufficiently conceive much leſs is my tongue able with words to expreſs. Wherefore Satan our Enemy, ſeeing the Scriptures to be the very mean and right way to bring the people to the true knowledge of God, and that Chriſtian Religion is greatly furthered by diligent hearing and reading of them, he alſo perceiving what an hindrance and lett they be to him and his kingdom, doth what he can to drive the reading of them out of God's Church. And for that end he hath always ſtirred up, in one place or other, cruel Tyrants, ſharp Perſecutors, and extream Enemies unto God, and his infallible Truth, to pull with violence the holy Bibles out of the Peoples hands, and have moſt ſpitefully deſtroyed and conſumed the ſame to Aſhes in the Fire; pretending, moſt untruly, that the much hearing and reading of God's Word, is an occaſion of Hereſy and carnal liberty, and the overthrow of all good order in all well-ordered Commonweals. If to know God aright, be an occaſion of evil, then we muſt needs grant, that the hearing and reading of the holy Scriptures, is the cauſe of Hereſy, carnal Liberty, and the ſubverſion of all good Orders. But the knowledge of God and of ourſelves, is ſo far from being an occaſion of evil, that it is the readieſt, yea, the only mean to bridle carnal liberty, and to kill

kill all our fleshly affections. And the ordinary way to attain this knowledge, is with diligence to hear and read the holy Scriptures. For "the
2 Tim. 3. whole Scriptures, saith St *Paul*, were given by the inspiration of God." And shall we Christian Men think to learn the knowledge of God and of ourselves, in any earthly Man's Work or Writing, sooner or better than in the holy Scriptures written by the inspiration of the Holy Ghost? The Scriptures were not brought unto us by the will of Man: But "holy Men
2 Peter 1. of God (as witnesseth St *Peter*) spake as they were moved by the holy Spirit of God." The Holy Ghost is the Schoolmaster of Truth, which
John 16. leadeth his Scholars (as our Saviour saith of him) into all Truth. And whoso is not led and taught by this Schoolmaster, cannot but fall into deep error, how godly soever his pretence is, what knowledge and learning soever he hath of all other Works and Writings, or how fair soever a shew or face of truth he hath in the estimation and judgment of the World. If some Man will say, I would have a true pattern and a perfect description of an upright life, approved in the sight of God: Can we find (think ye) any better or any such again, as Christ Jesus is, and his doctrine? whose virtuous conversation and godly life, the Scripture so lively painteth and setteth forth before our eyes, that we beholding that pattern, might shape and frame our lives, as nigh as may be, agreeable to the perfection of the same. "Follow you me, saith St *Paul*, as
1 Cor. 11. I follow Christ." And St *John* in his Epistle saith, "Whoso abideth in
1 John 2. Christ, must walk even so as he hath walked before him." And where shall we learn the order of Christ's life, but in the Scripture? Another would have a medicine to all diseases and maladies of the mind. Can this be found or gotten otherwhere than out of God's own Book, his sacred Scriptures? Christ taught so much, when he said to the obstinate Jews, "Search the
John 5. Scriptures, for in them ye think to have eternal life." If the Scriptures contain in them everlasting life, it must needs follow, that they have also present remedy against all that is an hindrance and lett unto eternal life. If we desire the knowledge of heavenly wisdom, why had we rather learn the same of Man than of God himself, "who, as St *James* saith, is the Giver
James 1. of wisdom?" Yea, why will we not learn it at Christ's own mouth, who
Matth. 28. promising to be present with his Church till the World's end, doth perform his promise, in that he is not only with us by his grace and tender pity; but also in this, that he speaketh presently unto us in the holy Scriptures, to the great and endless comfort of all them that have any feeling of God at all in them? Yea, he speaketh now in the Scriptures more profitably to us, than he did by the word of mouth to the carnal Jews when he lived with them here upon Earth: For they (I mean the Jews) could neither hear nor see those things which we may now both hear and see, if we will bring with us those ears and eyes that Christ is heard and seen with, that is, diligence to hear and read his holy Scriptures, and true Faith to believe his most comfortable Promises. If one could shew but the Print of Christ's foot, a great number I think would fall down and worship it: But to the holy Scriptures, where we may see daily (if we will) I will not say the print of his feet only, but the whole shape and lively image of him, alas, we give little reverence or none at all.

If

If any could let us ſee Chriſt's Coat, a ſort of us would make hard ſhift except we might come nigh to gaze upon it, yea, and kiſs it too. And yet all the Clothes that ever he did wear, can nothing ſo truly nor ſo lively expreſs him unto us, as do the Scriptures. Chriſt's Images made in Wood, Stone, or Metal, ſome Men for the love they bear to Chriſt, do garniſh and beautify the ſame with Pearl, Gold, and precious Stone: And ſhould we not (good Brethren) much rather embrace and reverence God's holy Books, the ſacred Bible, which do repreſent Chriſt unto us more truly than can any Image? The Image can but expreſs the form or ſhape of his body, if it can do ſo much: But the Scriptures do in ſuch ſort ſet forth Chriſt, that we may ſee both God and Man, we may ſee him (I ſay) ſpeaking unto us, healing our infirmities, dying for our ſins, riſing from death for our juſtification. And to be ſhort we may in the Scriptures ſo perfectly ſee whole Chriſt with the eye of Faith, as we, lacking Faith, could not with theſe bodily eyes ſee him, though he ſtood now preſent here before us. Let every Man, Woman, and Child, therefore with all their hearts thirſt and deſire God's holy Scriptures, love them, embrace them, have their delight and pleaſure in hearing and reading them, ſo as at length we may be transformed and changed into them. For the Holy Scriptures are God's Treaſure-houſe, wherein are found all things needful for us to ſee, to hear, to learn, and to believe, neceſſary for the attaining of eternal life. Thus much is ſpoken, only to give you a Taſte of ſome of the commodities which ye may take by hearing and reading the holy Scriptures. For as I ſaid in the beginning, no Tongue is able to declare and utter all. And although it is more clear than the noon-day, that to be ignorant of the Scriptures, is the cauſe of error, as Chriſt ſaith to the Sadduces, "Ye err, not knowing the Scriptures;" and Matth. 22. that error doth hold back, and pluck Men away from the knowledge of God. And as St *Jerome* ſaith, Not to know the Scriptures, is to be ignorant of Chriſt. Yet this notwithſtanding, ſome there be that think it not meet for all ſorts of Men to read the Scriptures, becauſe they are, as they think, in ſundry places ſtumbling-blocks to the unlearned. Firſt, for that the phraſe of the Scripture is ſometime ſo ſimple, groſs and plain, that it offendeth the fine and delicate Wits of ſome Courtiers. Furthermore, for that the Scripture alſo reporteth, even of them that have their commendation to be the Children of God, that they did divers acts, whereof ſome are contrary to the Law of Nature, ſome repugnant to the Law written, and other ſome ſeem to fight manifeſtly againſt publick honeſty. All which things (ſay they) are unto the ſimple an occaſion of great offence, and cauſe many to think evil of the Scriptures and to diſcredit their Authority. Some are offended at the hearing and reading of the diverſity of the Rites and Ceremonies of the Sacrifices and Oblations of the Law. And ſome worldly-witting Men think it great decay to the quiet and prudent governing of their Commonweals, to give ear to the ſimple and plain rules and precepts of our Saviour Chriſt in his Goſpel, as being offended that a Man ſhould be ready to turn his right ear to him that ſtruck him on the left; and to him which would take away his coat, to offer him alſo his cloak; with ſuch other ſayings of perfection in Chriſt's meaning. For carnal reaſon, being alway an enemy to God, and not perceiving the things of God's

Spirit, doth abhor ſuch Precepts, which yet rightly underſtood, infringeth no judicial Polities, nor Chriſtian Mens Governments. And ſome there be, which hearing the Scriptures to bid us to live without carefulneſs, without ſtudy or forecaſting, do deride the ſimplicities of them. Therefore, to remove and put away occaſions of offence ſo much as may be, I will anſwer orderly to theſe objections. Firſt, I ſhall rehearſe ſome of thoſe places that Men are offended at, for the ſimplicity and groſſneſs of ſpeech, and will ſhew the meaning of them. In the Book of *Deuteronomy* it is written, that Almighty God made a Law, if a Man died without iſſue, his Brother or next Kinſman ſhould marry his Widow, and the Child that was firſt born between them, ſhould be called his Child that was dead, that the dead Man's name might not be put out in *Iſrael*: And if the Brother or next Kinſman would not marry the Widow, then ſhe, before the Magiſtrates of the City, ſhould pull off his ſhoe, and ſpit in his face, ſaying, "So be it done to that Man that will not build his Brother's houſe." Here (dearly Beloved) the pulling off his ſhoe, and ſpitting in his face, were ceremonies, to ſignify unto all the people of that City, that the Woman was not now in fault, that God's law in that point was broken, but the whole ſhame and blame thereof did now redound to that Man, which openly before the Magiſtrates refuſed to marry her. And it was not a reproach to him alone, but to all his poſterity alſo: For they were called ever after, The houſe of him whoſe ſhoe is pulled off. Another
Pſalm 75. place out of the *Pſalms*; "I will break, ſaith *David*, the horns of the ungodly, and the horns of the righteous ſhall be exalted." By an *horn*, in the Scripture, is underſtood power, might, ſtrength, and ſometime rule and government. The Prophet then ſaying, I will break the horns of the ungodly, meaneth that all the power, ſtrength, and might of God's enemies, ſhall not only be weakened and made feeble, but ſhall at length alſo be clean broken and deſtroyed, though for a time, for the better trial of his People, God ſuffereth the enemies to prevail and have the upper-hand. In the hundred and thirty ſecond *Pſalm*, it is ſaid,
Pſalm 132. "I will make *David*'s horn to flouriſh." Here *David*'s horn, ſignifieth his Kingdom. Almighty God therefore, by his manner of ſpeaking, promiſeth to give *David* victory over all his enemies, and to eſtabliſh him in his King-
Pſalm 60. dom, ſpite of all his enemies. And in the ſixtieth *Pſalm* it is written, "*Moab* is my waſhpot, and over *Edom* will I caſt out my ſhoe," &c. In that place the Prophet ſheweth how graciouſly God hath dealt with his People the Children of *Iſrael*, giving them great victories upon their enemies on every ſide. For the *Moabites* and *Idumeans* being two great Nations, proud People, ſtout and mighty, God brought them under, and made them ſervants to the *Iſraelites*; ſervants, I ſay, to ſtoop down, to pull off their ſhoes, and waſh their feet. "Then, *Moab* is my waſhpot, and over *Edom* will I caſt out my ſhoe," is as if he had ſaid, The *Moabites* and the *Idumeans*, for all their ſtoutneſs againſt us in the wilderneſs, are now made our Subjects, our ſervants, yea, underlings to pull off our ſhoes and waſh our feet. Now I pray you, what uncomely manner of ſpeech is this, ſo uſed in common phraſe among the *Hebrews?* It is a ſhame that Chriſtian Men ſhould be ſo light-headed, to toy as Ruffians do with ſuch manner of ſpeeches, uttered in good grave ſignification

by

by the Holy Ghoſt. More reaſonable it were for vain Men to learn to reverence the form of God's Words, than to ſport at them to their damnation. Some again are offended to hear that the godly Fathers had many Wives and Concubines, although after the phraſe of the Scripture, a Concubine is an honeſt name; for every Concubine is a lawful Wife, but every Wife is not a Concubine. And that ye may the better underſtand this to be true, ye ſhall note that it was permitted to the Fathers of the Old Teſtament to have at one time more Wives than one, for what purpoſe ye ſhall afterward hear. Of which Wives ſome were Free-women born, ſome were Bond-women and Servants. She that was free-born had a prerogative above thoſe that were Servants and Bond-women. The free-born Woman was by marriage made the ruler of the Houſe under her Husband, and is called the Mother of the houſhold, the Miſtreſs or the Dame of the houſe, after our manner of ſpeaking; and had by her marriage an intereſt, a right, and ownerſhip of his goods unto whom ſhe was married. Other Servants and Bond-women were given by the owners of them, as the manner was then, I will not ſay always, but for the moſt part, unto their Daughters at the day of their marriage, to be handmaidens unto them. After ſuch a ſort did *Pharaoh* King of *Egypt* give unto *Sarah*, *Abraham*'s Wife, *Hagar* the Egyptian to be her maid. So did *Laban* give unto his Daughter *Lea*, at the day of her marriage, *Zilpha* to be her handmaid. And to his other Daughter *Rachel*, he gave another bond-maid, named *Bilha*. And the Wives that were the owners of their handmaidens, gave them in marriage to their Husbands, upon divers occaſions. *Sarah* gave her maid *Hagar* in marriage to *Abraham*. *Lea* gave in like manner her maid *Zilpha* to her Husband *Jacob*. So did *Rachel* his other Wife give him *Bilha* her maid, ſaying unto him, "Go in unto her, and ſhe ſhall bear upon my knees:" Which is, as if ſhe had ſaid, Take her to Wife, and the Children that ſhe ſhall bear will I take upon my lap, and make of them as if they were mine own. Theſe hand-maidens or bond-women, although by marriage they were made Wives, yet they had not this prerogative to rule in the Houſe, but were ſtill underlings, and in ſuch ſubjection to their Maſters, and were never called Mothers of the houſhold, Miſtreſſes, or Dames of the houſe, but are called ſometimes Wives, ſometimes Concubines. The plurality of Wives was by a ſpecial prerogative ſuffered to the Fathers of the Old Teſtament, not for ſatisfying their carnal and fleſhly luſts, but to have many Children, becauſe every one of them hoped, and begged oft-times of God in their prayers, that That bleſſed Seed, which God promiſed ſhould come into the World to break the Serpent's head, might come and be born of his ſtock and kindred.

Gen. 29. Gen. 16. Gen. 30.

Now of thoſe which take occaſion of carnality and evil life, by hearing and reading in God's Book, what God had ſuffered; even in thoſe Men whoſe commendation is praiſed in Scripture: As that *Noe*, whom St *Peter* calleth the eighth Preacher of righteouſneſs, was ſo drunk with wine, that in his ſleep he uncovered his own privities. The juſt Man *Lot* was in like manner drunken, and in his drunkenneſs lay with his own daughters, contrary to the Law of nature. *Abraham*, whoſe Faith was ſo great, that for the ſame he deſerved to be called of God's own Mouth, a Father of many Nations, the Father of all Believers,

2 Pet. 2. Gen. 9. Gen. 19. Gen. 17. Rom. 4.

lievers, beſides with *Sarah* his Wife, had alſo carnal company with *Hagar*, *Sarah*'s handmaid. The Patriarch *Jacob* had to his Wives two Siſters at one time. The Prophet *David*, King *Solomon* and his ſon, had many Wives and Concubines, *&c.* Which things we ſee plainly to be forbidden us by the Law of God, and are now repugnant to all publick honeſty. Theſe and ſuch-like in God's Book (good People) are not written that we ſhould, or may do the like, following their examples, or that we ought to think that God did allow every of theſe things in thoſe Men: But we ought rather to believe and to judge that *Noe* in his drunkenneſs offended God highly. *Lot* lying with his daughters, committed horrible inceſt. We ought then to learn by them this profitable Leſſon, that if ſo godly Men as they were, which otherwiſe felt inwardly God's holy Spirit inflaming their hearts with the fear and love of God, could not by their own ſtrength keep themſelves from committing horrible ſin, but did ſo grievouſly fall that without God's great mercy they had periſhed everlaſtingly: How much more ought we then, miſerable wretches, which have no feeling of God within us at all, continually to fear, not only that we may fall as they did, but alſo be overcome and drowned in ſin, which they were not? And ſo by conſidering their fall, take the better occaſion to acknowledge our own infirmity and weakneſs, and therefore more earneſtly to call unto Almighty God with hearty Prayer inceſſantly, for his grace to ſtrengthen us, and to defend us from all evil. And though through infirmity we chance at any time to fall, yet we may by hearty repentance, and true faith ſpeedily riſe again, and not ſleep and continue in ſin, as the wicked doth.

Gen. 29.

Thus (good People) ſhould we underſtand ſuch matters expreſſed in the divine Scriptures, that this holy Table of God's Word be not turned to us to be a ſnare, a trap, and a ſtumbling-ſtone, to take hurt by the abuſe of our underſtanding: But let us eſteem them in a reverent humility, that we may find our neceſſary food therein, to ſtrengthen us, to comfort us, to inſtruct us (as God of his great mercy hath appointed them) in all neceſſary works, ſo that we may be perfect before him in the whole courſe of our life: Which He grant, who hath redeemed us, our Lord and Saviour Jeſus Chriſt, to whom, with the Father and the Holy Ghoſt, be all honour and glory for evermore. *Amen.*

The Second Part of the Information for them which take offence at certain Places of the Holy Scripture.

YE have heard (good People) in the Homily laſt read unto you, the great commodity of holy Scriptures; ye have heard how ignorant Men, void of godly underſtanding, ſeek quarrels to diſcredit them: Some of their reaſons have ye heard anſwered. Now we will proceed and ſpeak of ſuch politick wiſe Men which be offended, for that Chriſt's Precepts ſhould ſeem to deſtroy all Order in Governance, as they do alledge, for example, ſuch as theſe be. "If any Man ſtrike thee on the right cheek, turn the other unto him alſo. If any Man will contend to take thy coat from thee, let him have cloak and all."

Matth 5.

Let

Let not thy left hand know what thy right hand doth. If thine eye, thine hand, or thy foot offend thee, pull out thine eye, cut off thine hand, or thy foot, and caſt it from thee." "If thine enemy, ſaith St *Paul*, be an hungred, give him meat; if he be thirſty, give him drink: So doing, thou ſhalt heap hot burning coals upon his head." Theſe ſentences (good People) unto a natural man ſeem meer abſurdities, contrary to all reaſon: "For a natural man, as St *Paul* ſaith, underſtandeth not the things that belong to God, neither can he ſo long as old *Adam* dwelleth in him." Chriſt therefore meaneth, that he would have his faithful ſervants ſo far from vengeance and reſiſting wrong, that he would rather have them ready to ſuffer another wrong, than by reſiſting to break charity, and to be out of patience. He would have our good deeds ſo far from all carnal reſpects, that he would not have our nigheſt friends know of our well-doing, to to win vain-glory. And though our friends and kinsfolks be as dear as our right eyes and our right hands; yet if they would pluck us from God, we ought to renounce them, and forſake them. Matth. 18. Rom. 12. 1 Cor. 2.

Thus if ye will be profitable Hearers and Readers of the holy Scriptures, ye muſt firſt deny yourſelves, and keep under your carnal ſenſes, taken by the outward words, and ſearch the inward meaning: Reaſon muſt give place to God's holy Spirit; you muſt ſubmit your worldly wiſdom and judgment, unto his divine wiſdom and judgment. Conſider that the Scripture, in what ſtrange form ſoever it be pronounced, is the Word of the living God. Let that always come to your remembrance, which is ſo oft repeated of the Prophet *Eſaias*, "The mouth of the Lord, ſaith he, hath ſpoken it, and Almighty and Everlaſting God, who with his only Word created Heaven and Earth, hath decreed it: The Lord of Hoſts, whoſe ways are in the ſeas, whoſe paths are in the deep Waters; that Lord and God by whoſe Word all things in Heaven and Earth are created, governed and preſerved, hath ſo provided it. The God of gods, and Lord of lords, yea, God that is God alone, Incomprehenſible, Almighty and Everlaſting, he hath ſpoken it, it is his Word." It cannot therefore be but truth, which proceedeth from the God of all Truth: It cannot be but wiſely and prudently commanded, what Almighty God hath deviſed, how vainly ſoever, through want of grace, we miſerable wretches do imagine and judge of his moſt holy Word. The Prophet *David*, deſcribing a happy Man, ſaith, "Bleſſed is the Man that hath not walked after the counſel of the ungodly, nor ſtood in the way of ſinners, nor ſat in the ſeat of the ſcornful." There are three ſorts of People, whoſe Company the Prophet would have him to flee and avoid which ſhall be an happy Man, and partaker of God's bleſſing. Firſt, he may not walk after the counſel of the ungodly. Secondly, he may not ſtand in the way of ſinners. Thirdly, he muſt not ſit in the ſeat of the ſcornful. By theſe three ſorts of people, ungodly men, ſinners, and ſcorners, all impiety is ſignified, and fully expreſſed. By the ungodly, he underſtandeth thoſe which have no regard of Almighty God, being void of all faith, whoſe hearts and minds are ſo ſet upon the World, that they ſtudy only how to accompliſh their worldly practices, their carnal imaginations, their filthy luſt and deſire, without any fear of God. The ſecond ſort he calleth ſinners; not ſuch as do fall through ignorance, Pſal. 1.

or of frailneſs, for then who ſhould be found free? What Man ever lived upon Earth (Chriſt only excepted) but he hath ſinned: The juſt Man
Prov. 24. falleth ſeven times, and riſeth again. Though the godly do fall, yet they walk not on purpoſely in ſin, they ſtand not ſtill to continue and tarry in ſin, they ſit not down like careleſs Men, without all fear of juſt puniſhment for ſin; but defying ſin, through God's great grace and infinite mercy, they riſe again, and fight againſt ſin. The Prophet then calleth them ſinners, whoſe hearts are clean turned from God, and whoſe whole converſation of life is nothing but ſin; they delight ſo much in the ſame, that they chuſe continually to abide and dwell in ſin. The third ſort he calleth ſcorners, that is, a ſort of Men whoſe hearts are ſo ſtuffed with malice, that they are not contented to dwell in ſin, and to lead their lives in all kind of wickedneſs, but alſo they do contemn and ſcorn in other all godlineſs, true religion, all honeſty and virtue. Of the two firſt ſorts of Men, I will not ſay but they may take repentance, and be converted unto God. Of the third ſort, I think I may without danger of God's judgment, pronounce, that never any yet converted unto God by repentance, but continued ſtill in their abominable wickedneſs, heaping up to themſelves damnation, againſt the day of God's inevitable judgment.
2 Par. 30. Examples of ſuch ſcorners: We read in the ſecond Book of *Chronicles*, when the good King *Ezekias*, in the beginning of his reign, had deſtroyed Idolatry, purged the Temple, and reformed Religion in his Realm, he ſent Meſſengers into every City, to gather the People unto *Jeruſalem*, to ſolemnize the Feaſt of *Eaſter*, in ſuch ſort as God had appointed. The Poſts went from City to City, through the Land of *Ephraim* and *Manaſſes*, even unto *Zabulon*. And what did the People, think ye? Did they laud and praiſe the name of the Lord which had given them ſo good a King, ſo zealous a Prince to aboliſh Idolatry, and to reſtore again God's true Religion? No, no: The Scripture ſaith, "The People laughed them to ſcorn, and mocked the King's Meſſengers." And in the laſt Chapter of the ſame Book, it is written, that Almighty God, having compaſſion upon his People, ſent his Meſſengers the Prophets unto them, to call them from their abominable Idolatry and wicked kind of living. But they mocked his Meſſengers, they deſpiſed his Words, and miſuſed his Prophets, until the wrath of the Lord aroſe againſt his People, and till there was no remedy; for he gave them up into the hands of their enemies, even unto *Nebuchadonoſor* King of *Babylon*, who ſpoiled them of their Goods, burnt their City, and led them, their Wives, and their Children Captives unto *Babylon*. The wicked People that were in the days of *Noe*, made but a mock at the Word of God, when *Noe* told them that God would take vengeance upon them for their ſins. The flood therefore came ſuddenly upon them, and drowned them, with the whole World. *Lot* preached to the *Sodomites*, that except they repented, both they and their City ſhould be deſtroyed. They thought his ſayings impoſſible to be true, they ſcorned and mocked his admonition, and reputed him as an old doating Fool. But when God by his holy Angels had taken *Lot*, his Wife, and two Daughters from among them, he rained down Fire and Brimſtone from Heaven, and burnt up thoſe ſcorners and mockers of his holy Word. And what eſtimation had

Chriſt's doctrine among the Scribes and Phariſees? What reward had he among them? The Goſpel reporteth thus; "The Phariſees, which were covetous, did ſcorn him in his doctrine." O then ye ſee that worldly rich Men ſcorn the doctrine of their ſalvation. The worldly wiſe Men ſcorn the doctrine of Chriſt, as fooliſhneſs to their underſtanding. Theſe ſcorners have ever been and ever ſhall be to the World's end. For St *Peter* propheſied, that ſuch ſcorners ſhould be in the World before the latter day. 2 Pet. 3. Take heed therefore (my Brethren) take heed, be ye not ſcorners of God's moſt holy Word; provoke him not to pour out his wrath now upon you, as he did then upon theſe Gybers and Mockers. Be not wilful Murderers of your own ſouls. Turn unto God while there is yet time of mercy; ye ſhall elſe repent it in the World to come, when it ſhall be too late, for there ſhall be judgment without Mercy. This might ſuffice to admoniſh us, and cauſe us henceforth to reverence God's holy Scriptures; but all Men have not Faith. This therefore ſhall not ſatisfy and content all Mens minds: but as ſome are carnal, ſo they will ſtill continue and abuſe the Scriptures carnally, to their greater damnation. "The unlearned and unſtable, ſaith St *Peter*, pervert the holy Scriptures to their own deſtruction. Jeſus Chriſt, as St *Paul* ſaith, is to the Jews an offence, to the Gentiles fooliſhneſs;" but to God's Children, as well of the Jews as of the Gentiles, "he is the power and wiſdom of God." The holy Man *Simeon* ſaith, that he is "ſet for the fall and riſing again of many in *Iſrael*." As Chriſt Jeſus is a fall to the Reprobate which yet periſh through their own default; ſo is his Word, yea, the whole Book of God, a cauſe of damnation unto them, through their incredulity. And as he is a riſing up to none other than thoſe which are God's Children by adoption; ſo is his Word, yea, the whole Scripture, the power of God to ſalvation to them only that do believe it. Chriſt himſelf, the Prophets before him, the Apoſtles after him, all the true Miniſters of God's holy Word, yea, every word in God's Book, is unto the Reprobate the ſavour of death unto death.

2 Pet. 3. 1 Cor. 1. Luke 2.

Chriſt Jeſus, the Prophets, the Apoſtles, and all the true Miniſters of his Word, yea, every jot and tittle in the holy Scripture, have been, is, and ſhall be for evermore the ſavour of life unto eternal life, unto all thoſe whoſe hearts God hath purified by true Faith. Let us earneſtly take heed that we make no jeſting-ſtock of the Books of holy Scriptures. The more obſcure and dark the ſayings be to our underſtanding, the further let us think ourſelves to be from God, and his holy Spirit, who was the Author of them. Let us with more reverence endeavour ourſelves to ſearch out the wiſdom hidden in the outward Bark of the Scripture. If we cannot underſtand the ſenſe and the reaſon of the ſaying, yet let us not be ſcorners, jeſters, and deriders, for that is the utmoſt token and ſhew of a Reprobate, of a plain enemy to God and his wiſdom. They be not idle Fables to jeſt at, which God doth ſeriouſly pronounce, and for ſerious matters let us eſteem them. And though in ſundry places of the Scriptures be ſet out divers Rites and Ceremonies, Oblations and Sacrifices; let us not think ſtrange of them, but refer them to the Times and People for whom they ſerved, although yet to learned Men they be not unprofitable to be conſidered, but to be expounded as figures and ſhadows of things

and perſons, afterward openly revealed in the New Teſtament. Though the rehearſal of the genealogies and pedigrees of the Fathers be not to much edification of the plain ignorant people; yet is there nothing ſo impertinently uttered in all the whole Book of the Bible, but may ſerve to ſpiritual purpoſe in ſome reſpect, to all ſuch as will beſtow their labours to ſearch out the meanings. Theſe may not be condemned, becauſe they ſerve not to our underſtanding, nor make to our edification. But let us turn our labour to underſtand, and to carry away ſuch ſentences and ſtories as be more fit for our capacity and inſtruction.

And whereas we read in divers *Pſalms*, how *David* did wiſh to the Adverſaries of God ſometimes ſhame, rebuke, and confuſion; ſometimes the decay of their off-ſpring and iſſue; ſometimes that they might periſh and come ſuddenly to deſtruction, as he did wiſh to the Captains of the Philiſtines: "Caſt forth, ſaith he, thy lightning, and tear them, ſhoot out thine arrows and conſume them;" with ſuch other manner of imprecations. Yet ought we not to be offended at ſuch Prayers of *David*, being a Prophet as he was, ſingularly beloved of God, and wrapt in ſpirit with an ardent zeal to God's glory. He ſpake not of a private hatred, and in a ſtomach againſt their Perſons: But wiſhed ſpiritually the deſtruction of ſuch corrupt Errors and Vices, which reigned in all deviliſh Perſons, ſet againſt God. He was of like mind as St *Paul* was when he did deliver *Hymeneus* and *Alexander*, with the notorious Fornicator, to Satan, to their temporal Confuſion, that their ſpirit might be ſaved againſt the day of the Lord. And when *David* did profeſs in ſome places that he hated the wicked; yet in other places of his *Pſalms* he profeſſeth, that he hated them with a perfect hate, not with a malicious hate, to the hurt of the ſoul. Which perfection of ſpirit, becauſe it cannot be performed in us, ſo corrupted in affections as we be, we ought not to uſe in our private cauſes the like words in form, for that we cannot fulfil the like words in ſenſe. Let us not therefore be offended, but ſearch out the reaſon of ſuch words before we be offended, that we may the more reverently judge of ſuch ſayings, though ſtrange to our carnal underſtandings, yet to them that be ſpiritually-minded, judged to be zealouſly and godly pronounced. God therefore, for his mercies ſake, vouchſafe to purify our minds through Faith in his Son Jeſus Chriſt, and to inſtil the heavenly drops of his grace into our hard ſtony hearts, to ſupple the ſame, that we be not contemners and deriders of his infallible Word: But that with all humbleneſs of mind and Chriſtian reverence, we may endeavour ourſelves to hear, and to read his ſacred Scriptures, and inwardly ſo to digeſt them, as ſhall be to the comfort of our ſouls, ſanctification of his holy Name: To whom, with the Son and the Holy Ghoſt, three perſons and one living God, be all Laud, Honour and Praiſe, for ever and ever. *Amen.*

AN

HOMILY

OF

Alms-Deeds, and Mercifulneſs towards the Poor and Needy.

AMongſt the manifold duties that Almighty God required of his faithful ſervants the true Chriſtians, by the which he would that both his Name ſhould be glorified, and the certainty of their Vocation declared, there is none that is either more acceptable unto him, or more profitable for them, than are the Works of Mercy and Pity ſhewed upon the Poor, which be afflicted with any kind of Miſery. And yet this notwithſtanding (ſuch is the ſlothful ſluggiſhneſs of our dull nature to that which is good and godly) that we are almoſt in nothing more negligent and leſs careful than we are therein. It is therefore a very neceſſary thing, that God's People ſhould awake their ſleepy minds, and conſider their duty on this behalf. And meet it is, that all true Chriſtians ſhould deſirouſly ſeek and learn what God by his holy Word doth herein require of them: That firſt knowing their duty (whereof many by their ſlackneſs ſeem to be very ignorant) they may afterwards diligently endeavour to perform the ſame. By the which both the godly Charitable Perſons may be encouraged to go forwards and continue in their merciful Deeds of Alms-giving to the Poor; and alſo ſuch as hitherto have either neglected, or contemned it, may yet now at length (when they ſhall hear how much it appertaineth to them, adviſedly conſider it, and virtuouſly apply themſelves thereunto.

And to the intent that every one of you may the better underſtand that which is taught, and alſo the eaſier bear away, and ſo take more fruit of that ſhall be ſaid, when ſeveral matters are ſeverally handled; I mind particularly, and in this order, to ſpeak and intreat of theſe Points.

Firſt, I will ſhew how earneſtly Almighty God in his holy Word, doth exact the doing of Alms-deeds of us, and how acceptable they be unto him.

Secondly, How profitable it is for us to uſe them, and what commodity and fruit they will bring unto us.

Thirdly and laſtly, I will ſhew out of God's Word, that whoſo is liberal to the Poor, and relieveth them plenteouſly, ſhall notwithſtanding have ſufficient for himſelf, and evermore be without danger of penury and ſcarcity.

Concerning the firſt, which is the acceptation and dignity, or price of Alms-deeds before God: Know this, that to help and ſuccour the Poor in their need and miſery, pleaſeth God ſo much, that, as the holy Scripture in ſundry places recordeth, nothing can be more thankfully taken or accepted of God. For firſt we read, that Almighty God doth account that to be given and to be beſtowed upon himſelf, that is beſtowed upon the Poor: For ſo doth the Holy Ghoſt teſtify unto us by the wiſe Man, Prov. 19. ſaying, "He that hath pity upon the Poor, lendeth unto the Lord himſelf." And Chriſt in the Goſpel avoucheth, and as a moſt certain truth

 bindeth

bindeth it with an Oath, that the Alms beſtowed upon the Poor, was beſtowed upon him, and ſo ſhall be reckoned at the laſt day. For thus he ſaith to the charitable Alms-givers, when he ſitteth as a Judge in the doom, to give ſentence of every Man according to his deſerts; "Verily I
Matth. 25. ſay unto you, whatſoever good and merciful deed you did upon any of the leaſt of theſe my brethren, ye did the ſame unto me. In relieving their hunger, ye relieved mine; in quenching their thirſt, ye quenched mine; in clothing them, ye clothed me; and when ye harboured them, ye lodged me alſo; when ye viſited them being ſick in Priſon, ye viſited me." For as he that hath received a Prince's Ambaſſadors, and entertaineth them well, doth honour the Prince from whom thoſe Ambaſſadors do come: So he that receiveth the Poor and Needy, and helpeth them in their affliction and diſtreſs, doth thereby receive and honour Chriſt their Maſter, who, as he was poor and needy himſelf whilſt he lived here amongſt us, to work the myſtery of our ſalvation; at his departure hence, he promiſed in his ſtead to ſend unto us thoſe that were poor, by whoſe means his abſence ſhould be ſupplied: And therefore that we would do unto him, we muſt do unto them. And for this cauſe doth the Almighty God ſay
Deut. 15. unto *Moſes*, "The land wherein you dwell ſhall never be without poor Men:" Becauſe he would have continual trial of his people, whether they loved him or no, that in ſhewing themſelves obedient unto his will, they might certainly aſſure themſelves of his love and favour towards them, and nothing doubt, but that as his Law and Ordinance (wherein he commanded them that they ſhould open their hand unto their brethren that were poor and needy in the Land) were accepted of them, and willingly performed: So he would on his part lovingly accept them, and truly perform his promiſes that he had made unto them.

The holy Apoſtles and diſciples of Chriſt, who by reaſon of his daily converſation, ſaw by his deeds, and heard in his doctrine, how much he tendred the poor: The godly Fathers alſo, that were both before and ſince Chriſt, endued without doubt with the Holy Ghoſt, and moſt certainly certified of God's holy Will: They both do moſt earneſtly exhort us, and in all their writings almoſt continually admoniſh us, that we would remember the Poor, and beſtow our charitable Alms upon them. St *Paul* crieth
1 Theſſ. 5. unto us after this ſort; "Comfort the feeble-minded, lift up the weak, and
Hebr. 13. be charitable towards all Men." And again, "To do good to the poor, and to diſtribute alms gladly, ſee that thou do not forget, for with ſuch ſacri-
Iſa. 58. fices God is pleaſed." *Eſay* the Prophet teacheth on this wiſe; "Deal thy bread to the hungry, and bring the wandring poor home to thy houſe." "When thou ſeeſt the naked, ſee thou clothe him, and hide not thy face from thy poor neighbour, neither deſpiſe thou thine own fleſh." And the
Tob. 4. holy Father *Tobit* giveth this counſel, "Give alms, ſaith he, of thine own goods, and turn never thy face from the poor; eat thy bread with the hungry, and cover the naked with thy clothes." And the learned and
Ad Pop. Antioch. Hom. 35. godly Doctor *Chryſoſtom* giveth admonition; Let merciful alms be always with us as a garment: that is, as mindful as we will be to put our garments upon us, to cover our nakedneſs, to defend us from the cold, and to ſhew ourſelves comely; ſo mindful let us be at all times and ſeaſons, that we may give alms to the poor, and ſhew ourſelves merciful towards them.

them. But what mean theſe often admonitions and earneſt exhortations of the Prophets, Apoſtles, Fathers, and holy Doctors? Surely, as they were faithful to God-ward, and therefore diſcharged their duty truly, in telling us what was God's will; ſo of a ſingular love to us-ward, they laboured not only to inform us, but alſo to perſwade with us, that to give alms, and to ſuccour the poor and needy, was a very acceptable thing, and an high ſacrifice to God, wherein he greatly delighted, and had a ſingular pleaſure. For ſo doth the wiſe Man the ſon of *Sirach* teach us, ſaying, "Whoſo is merciful and giveth alms, he offereth the right thank-offering." And he addeth thereunto; "The right thank-offering maketh the Altar fat, and a ſweet ſmell it is before the Higheſt, it is acceptable before God, and ſhall never be forgotten." Ecclus. 35.

And the truth of this doctrine is verified by the examples of thoſe holy and charitable Fathers, of whom we read in the Scriptures, that they were given to merciful compaſſion towards the poor, and charitable relieving of their neceſſities. Such a one was *Abraham*, in whom God had ſo great pleaſure, that he vouchſafed that come unto him in form of an Angel, and to be entertained of him at his houſe. Such was his kinſman *Lot*, whom God ſo favoured for receiving his meſſengers into his houſe, which otherwiſe ſhould have lien in the ſtreet, that he ſaved him with his whole Family from the deſtruction of *Sodom* and *Gomorrha*. Such were the holy Fathers, *Job* and *Tobit*, with many others, who felt moſt ſenſible proofs of God's ſpecial love towards them. And as all theſe by their mercifulneſs and tender compaſſion which they ſhewed to the miſerable afflicted members of Chriſt, in the relieving, helping and ſuccouring them with their temporal goods in this life, obtained God's favour, and were dear, acceptable and pleaſant in his ſight; ſo now they themſelves take pleaſure in the fruition of God, in the pleaſant joys of Heaven, and are alſo in God's eternal Word ſet before us, as perfect examples ever before our eyes, both how we ſhall pleaſe God in this mortal life, and alſo how we may come to live in joy with them in everlaſting pleaſure and felicity. For moſt true is that ſaying which *Auguſtine* hath, that the giving of alms and relieving of the poor, is the right way to Heaven: *Via cæli pauper eſt*, The poor Man, ſaith he, is the way to Heaven. They uſed in times paſt, to ſet in Highways-ſides the picture of *Mercury*, pointing with his finger which was the right way to the Town. And we uſe in croſs-ways to ſet up a wooden or ſtone Croſs, to admoniſh the travelling Man which way he muſt turn when he cometh thither, to direct his journey aright. But God's Word (as St *Auguſtine* ſaith) hath ſet in the way to Heaven the poor Man and his houſe, ſo that whoſo will go aright thither, and not turn out of the way, muſt go by the poor. The poor Man is that *Mercury* that ſhall ſet us the ready way: And if we look well to this mark, we ſhall not wander much out of the right path. The manner of wiſe worldly Men amongſt us, is, that if they know a Man of a meaner eſtate than themſelves to be in favour with the Prince, or any other Nobleman, whom they either fear or love, ſuch a one they will be glad to benefit and pleaſure, that when they have need they may become their Spokesman, either to obtain a commodity, or to eſcape a diſpleaſure. Now ſurely it ought to be a ſhame to us, that worldly Men for temporal things that laſt

but for a ſeaſon, ſhould be more wiſe and provident in procuring them, than we in heavenly. Our Saviour Chriſt teſtifieth of poor Men, that they are dear unto him, and that he loveth them eſpecially: For he calleth them his little ones, by a name of tender love: He ſaith they be his brethren. And St *James* ſaith, that God hath choſen them to be the heirs of his Kingdom: "Hath not God, ſaith he, choſen the poor of this World to himſelf, to make them hereafter the rich heirs of that Kingdom which he hath promiſed to them that love him?" And we know that the Prayers which they make for us, ſhall be acceptable and regarded of God; their complaint ſhall be heard alſo. Therefore doth Jeſus the Son of *Sirach* certainly aſſure us, ſaying, "If the poor complain of thee in the bitterneſs of his ſoul, his Prayer ſhall be heard, even he that made him ſhall hear him." Be courteous therefore unto the Poor. We know alſo, that he who acknowledgeth himſelf to be their Maſter and Patron, and refuſeth not to take them for his ſervants, is both able to pleaſure and diſpleaſure us, and that we ſtand every hour in need of his help. Why ſhould we then be either negligent or unwilling to procure their friendſhip and favour, by the which alſo we may be aſſured to get his favour, that is both able and willing to do us all pleaſures that are for our commodity and wealth? Chriſt doth declare by this, how much he accepteth our charitable affection toward the Poor, in that he promiſeth a reward unto them that give but a cup of cold water in his name to them that have need thereof, and that reward is the Kingdom of Heaven. No doubt is it therefore that God regardeth highly, that which he rewardeth ſo liberally. For he that promiſeth a Princely recompence for a beggarly benevolence, declareth that he is more delighted with the giving, than with the gift, and that he as much eſteemeth the doing of the thing, as the fruit and commodity that cometh of it. Whoſo therefore hath hitherto neglected to give Alms, let him know that God now requireth it of him; and he that hath been liberal to the poor, let him know that his godly doings are accepted, and thankfully taken at God's hands, which he will requite with double and treble. For ſo ſaith the wiſe Man; "he which ſheweth mercy to the poor, doth lay his Money in Bank to the Lord, for a large intereſt and gain:" The gain being chiefly the poſſeſſion of the life everlaſting, through the merits of our Saviour Jeſus Chriſt; To whom, with the Father and the Holy Ghoſt, be all honour and glory for ever. *Amen.*

Jacob. 1.

Ecclus. 4.

The Second Part of the Sermon of ALMS-DEEDS.

YE have heard before (dearly Beloved) that to give Alms unto the Poor, and to help them in time of neceſſity, is ſo acceptable unto our Saviour Chriſt, that he counteth that to be done to himſelf, that we do for his ſake unto them. Ye have heard alſo how earneſtly both the Apoſtles, Prophets, Holy Fathers, and Doctors, do exhort us unto the ſame. And ye ſee how well-beloved and dear unto God they were, whom the Scriptures report unto us to have been good Almsmen. Wherefore if either their good examples, or the wholeſome counſel

of

of godly Fathers, or the love of Chriſt, whoſe ſpecial favour we may be aſſured by this means to obtain, may move us, or do any thing at all with us: Let us provide us, that from henceforth we ſhew unto Godward this thankful ſervice, to be mindful and ready to help them that be poor and in miſery.

Now will I this ſecond time that I treat of Alms-Deeds, ſhew unto you how profitable it is for us to exerciſe them, and what fruit thereby ſhall ariſe unto us, if we do them faithfully. Our Saviour Chriſt in the Goſpel teacheth us, that it profiteth a Man nothing to have in poſſeſſion all the riches of the whole World, and the wealth or glory thereof, if in the mean ſeaſon he loſe his ſoul, or do that thing whereby it ſhould become captive unto death, ſin, and hell-fire. By the which ſaying, he not only inſtructeth us, how much the ſoul's health is to be preferred before worldly commodities; but it alſo ſerveth to ſtir up our minds, and to prick us forwards to ſeek diligently, and learn by what means we may preſerve and keep our ſouls ever in ſafety; that is, how we may recover our health if it be loſt and impaired, and how it may be defended and maintained if once we have it. Yea, he teacheth us alſo thereby to eſteem that as a precious medicine, and an ineſtimable jewel, that hath ſuch ſtrength and virtue in it, that can either procure or preſerve ſo incomparable a treaſure. For if we greatly regard that medicine or ſalve that is able to heal ſundry and grievous diſeaſes of the body, much more will we eſteem that which hath like power over the ſoul. And becauſe we might be better aſſured both to know and to have in readineſs that ſo probable a remedy, He, as a moſt faithful and loving Teacher, ſheweth himſelf both what it is, and where we may find it, and how we may uſe and apply it. For when both He and his Diſciples were grievouſly accuſed of the Phariſees, to have de- Luke 11.
filed their ſouls, in breaking the conſtitution of the Elders, becauſe they went to meat and waſhed not their hands before, according to the cuſtom of the Jews: Chriſt anſwering their ſuperſtitious complaint, teacheth them an eſpecial remedy how to keep clean their ſouls, notwithſtanding the breach of ſuch ſuperſtitious orders; "Give Alms, ſaith he, and behold all things are clean unto you." He teacheth them, that to be merciful and charitable in helping the poor, is the means to keep the ſoul pure and clean in the ſight of God. We are taught therefore by this, that merciful Alms-dealing, is profitable to purge the ſoul from the infection and filthy ſpots of ſin. The ſame leſſon doth the holy Ghoſt alſo teach in ſundry places of the Scripture, ſaying, "Mercifulneſs and Alms-giving Tobit 4.
purgeth from all ſins, and delivereth from death, and ſuffereth not the ſoul to come into darkneſs." A great confidence may they have before the High God, that ſhew mercy and compaſſion to them that are afflicted. The wiſe Preacher the ſon of *Sirach* confirmeth the ſame, when he ſaith, Ecclus. 5.
"That as water quencheth burning fire, even ſo Mercy and Alms reſiſteth and reconcileth ſins." And ſure it is, that mercifulneſs quaileth the heat of ſins ſo much, that they ſhall not take hold upon Man to hurt him; or if ye have by any infirmity or weakneſs been touched and annoyed with them, ſtraightways ſhall mercifulneſs wipe and waſh away, as ſalves and remedies to heal their ſores and grievous diſeaſes. And thereupon that holy Father *Cyprian* taketh good occaſion to exhort earneſtly to the mer-

ciful works of giving Alms and helping the Poor, and there he admoniſheth to conſider how wholſome and profitable it is to relieve the needy, and help the afflicted, by the which we may purge our ſins, and heal our wounded ſouls.

But yet ſome will ſay unto me, If Alms-giving and our charitable works towards the Poor, be able to waſh away ſins, to reconcile us to God, to deliver us from the peril of damnation, and make us the ſons and heirs of God's Kingdom: Then are Chriſt's merits defaced and his blood ſhed in vain; then are we juſtified by Works, and by our Deeds may we merit Heaven; then do we in vain believe that Chriſt died for to put away our ſins, and that he roſe for our juſtification, as St *Paul* teacheth. But ye ſhall underſtand, dearly Beloved, that neither thoſe places of the Scripture before alledged, neither the doctrine of the bleſſed Martyr *Cyprian*, neither any other godly and learned Man, when they in extolling the dignity, profit, fruit, and effect of virtuous and liberal Alms, do ſay that it waſheth away ſins, and bringeth us to the favour of God; do mean, that our work and charitable deed, is the original cauſe of our acceptation with God; or that, for the dignity or worthineſs thereof, our ſins may be waſhed away, and we purged and cleanſed of all the ſpots of our iniquity; for that were indeed to deface Chriſt, and to defraud him of his glory. But they mean this, and this is the underſtanding of thoſe and ſuch-like ſayings, that God of his mercy and ſpecial favour towards them whom he hath appointed to everlaſting ſalvation, hath ſo offered his grace eſpecially, and they have ſo received it fruitfully, that although by reaſon of their ſinful living outwardly, they ſeemed before to have been the Children of Wrath and Perdition, yet now the Spirit of God mightily working in them, unto obedience to God's Will and Commandments, they declare by their outward deeds and life, in the ſhewing of mercy and charity, (which cannot come but of the Spirit of God, and his eſpecial grace) that they are the undoubted Children of God, appointed to everlaſting life. And ſo as by their wickedneſs and ungodly living, they ſhewed themſelves according to the judgment of Men, which follow the outward appearance, to be Reprobates and Caſt-aways: So now, by their obedience unto God's holy Will, and by their mercifulneſs and tender pity, (wherein they ſhew themſelves to be like unto God, who is the fountain and ſpring of all mercy) they declare openly and manifeſtly unto the ſight of Men, that they are the ſons of God, and elect of him unto ſalvation. For as the good Fruit is not the cauſe that the Tree is good, but the Tree muſt firſt be good before it can bring forth good Fruit: So the good deeds of Man are not the cauſe that maketh Man good, but he is firſt made good by the ſpirit and grace of God, that effectually worketh in him; and afterward he bringeth forth good fruits. And then, as the good Fruit doth argue the goodneſs of the Tree, ſo doth the good and merciful deed of the Man, argue and certainly prove the goodneſs of him that doth it; according to Chriſt's ſayings, "Ye ſhall know them by their Fruits." And if any Man will object, that evil and naughty Men do ſometimes by their deeds appear to be very godly and virtuous: I will anſwer, ſo doth the Crab and Choak-pear ſeem outwardly to have ſometime as fair a red, and as mellow a colour as the fruit that is good indeed. But he that

will bite and take a taſte, ſhall eaſily judge betwixt the ſour bitterneſs of the one, and the ſweet ſavourineſs of the other. And as the true Chriſtian Man, in thankfulneſs of his heart, for the redemption of his ſoul purchaſed by Chriſt's death, ſheweth kindly by the fruit of his faith, his obedience to God; ſo the other, as a Merchant with God, doth all for his own gain, thinking to win Heaven by the merit of his Works, and ſo defaceth and obſcureth the price of Chriſt's blood, who only wrought our purgation. The meaning then of theſe ſayings in the Scriptures and other holy Writings; *Alms-deeds do waſh away our ſins*; and, *Mercy to the Poor doth blot out our offences*; is, that we doing theſe things according to God's Will and our Duty, have our ſins indeed waſhed away, and our offences blotted out: Not for the worthineſs of them, but by the grace of God which worketh all in all, and that for the Promiſe that God hath made to them that are obedient unto his Commandment, that he which is the truth, might be juſtified in performing the truth due to his true Promiſe. Alms-deeds do waſh away our ſins; becauſe God doth vouchſafe then to repute us clean and pure, when we do them for his ſake, and not becauſe they deſerve or merit our purging, or for that they have any ſuch ſtrength and virtue in themſelves. I know that ſome Men, too much addicted to the advancing of their Works, will not be contented with this anſwer; and no marvel, for ſuch Men no anſwer can content or ſuffice. Wherefore leaving them to their own wilful ſenſe, we will rather have regard to the reaſonable and godly, who as they moſt certainly know and perſwade themſelves, that all goodneſs, all bounty, all mercy, all benefits, all forgiveneſs of ſins, and whatſoever can be named good and profitable, either for the body or for the ſoul, do come only of God's mercy and meer favour, and not of themſelves; ſo though they do never ſo many and ſo excellent good deeds, yet are they never puſt up with the vain confidence of them. And though they hear and read in God's Word, and other-where in godly Mens Works, that Alms-deeds, Mercy and Charitableneſs doth waſh away ſin, and blot out iniquity; yet do they not arrogantly and proudly ſtick and truſt unto them, or brag themſelves of them, as the proud Phariſee did, leſt with the Phariſee they ſhould be condemned, but rather with the humble and poor Publican confeſs themſelves ſinful wretches, unworthy to look up to Heaven, calling and craving for mercy, that with the publican they may be pronounced of Chriſt to be juſtified. The godly do learn, that when the Scriptures ſay, that by good and merciful works, we are reconciled to God's favour: We are taught then to know what Chriſt by his interceſſion and mediation obtaineth for us of his Father, when we be obedient to his Will; yea, they learn in ſuch manner of ſpeaking a comfortable argument of God's ſingular favour and love, that attributeth that unto us and to our doings, that he by his Spirit worketh in us, and through his grace procureth for us. And yet this notwithſtanding, they cry out with St *Paul*, Oh, wretches that we are! and acknowledge (as Chriſt teacheth) that when they have done all, they are but unprofitable ſervants: And with the bleſſed King *David*, in reſpect of the juſt judgments of God, they do tremble, and ſay, "Who ſhall be able to abide it, Lord, if thou wilt give ſentence according to our deſerts?" Thus they humble themſelves, and are exalted of God:

They

They count themſelves vile, and of God are counted pure and clean: They condemn themſelves, and are juſtified of God: They think themſelves unworthy of the Earth, and of God are thought worthy of Heaven. Thus by God's Word are they truly taught how to think rightly of merciful dealings of Alms, and of God's eſpecial mercy and goodneſs are made partakers of thoſe fruits that his Word hath promiſed. Let us then follow their examples, and both ſhew obediently in our lives thoſe works of mercy that we are commanded, and have that right opinion and judgment of them that we are taught, and we ſhall in like manner, as they, be made partakers, and feel the fruits and rewards that follow ſuch godly living, ſo ſhall we know by proof what profit and commodity doth come of giving of Alms and ſuccouring of the Poor.

The Third Part of the Sermon of ALMS-DEEDS.

YE have already heard two parts of this Treatiſe of Alms-Deeds. The firſt, how pleaſant and acceptable before God the doing of them is; the ſecond, how much it behoveth us, and how profitable it is to apply ourſelves unto them. Now in the third part will I take away that lett that hindereth many from doing them. There be many that when they hear how acceptable a thing in the ſight of God the giving of Alms is, and how much God extendeth his favour towards them that are merciful, and what fruits and commodities doth come to them by it, they wiſh very gladly with themſelves that they alſo might obtain theſe benefits, and be counted ſuch of God as whom he would love or do for. But yet theſe Men are with greedy covetouſneſs ſo pulled back, that they will not beſtow one half-penny, or one piece of bread, that they might be thought worthy of God's benefits, and ſo to come into his favour. For they are evermore fearful, and doubting, leſt by often giving, although it were but a little at a time, they ſhould conſume their goods, and ſo impoveriſh themſelves, that even themſelves at the length ſhould not be able to live, but ſhould be driven to beg, and live of other Mens Alms. And thus they ſeek excuſes to withhold themſelves from the favour of God, and chuſe with pinching covetouſneſs, rather to lean unto the Devil, than by charitable mercifulneſs, either to come unto Chriſt, or to ſuffer Chriſt to come unto them. Oh, that we had ſome cunning and skilful Phyſician that were able to purge them of this ſo peſtilent an humour, that ſo ſore infecteth, not their bodies, but their minds, and ſo by corrupting their ſouls, bringeth their bodies and ſouls into danger of Hell-fire. Now leſt there be any ſuch among us, dearly Beloved, let us diligently ſearch for that Phyſician, which is Jeſus Chriſt, and earneſtly labour that of his mercy he will truly inſtruct us, and give us a preſent remedy againſt ſo perilous a diſeaſe. Hearken then whoſoever thou art that feareſt, leſt by giving to the Poor thou ſhouldſt bring thyſelf to beggary. That which thou takeſt from thyſelf to beſtow upon Chriſt, can never be conſumed and waſted away. Wherein thou ſhalt not believe me, but if thou have faith, and be a true Chriſtian, believe the Holy Ghoſt, give credit to the authority of God's Word that thus teacheth: For thus ſaith the Holy

Ghoſt

Ghoſt by *Solomon*, He that giveth unto the Poor ſhall never want. Men ſuppoſe that by hoarding and laying up ſtill, they ſhall at length be rich, and that by diſtributing and laying out, although it be for moſt neceſſary and godly uſes, they ſhall be brought to poverty. But the Holy Ghoſt, which knoweth all truth, teacheth us another leſſon, contrary to this: He teacheth us, that there is a kind of diſpending that ſhall never diminiſh the ſtock, and a kind of ſaving that ſhall bring a Man to extreme poverty. For where he ſaith, that the good Alms-Man ſhall never have ſcarcity, he addeth, But he that turneth away his eyes from ſuch as be in neceſſity, ſhall ſuffer great poverty himſelf. How far different then is the judgment of Man from the judgment of the Holy Ghoſt? The holy Apoſtle *Paul*, a Man full of the Holy Ghoſt, and made privy even of the ſecret Will of God, teacheth, that the liberal Alms-giver ſhall not thereby be impoveriſhed. He that miniſtreth, ſaith he, ſeed unto the ſower, will miniſter alſo bread unto you for food, yea, he will multiply your ſeed, and increaſe the fruits of your righteouſneſs. He is not content to advertiſe them that they ſhall not lack, but he ſheweth them alſo in what ſort God will provide for them. Even as he provided ſeed for the ſower in multiplying it, and giving great increaſe; ſo he will multiply their goods and increaſe them, that there ſhall be great abundance. And leſt we ſhould think his ſayings to be but words and not truth, we have an example thereof in the third Book of *Kings*, which doth confirm and ſeal it up as a moſt certain truth. The poor Widow that received the baniſhed Prophet of God, *Elias*, when as ſhe had but a handful of Meal in a Veſſel, and a little Oil in a Cruſe, whereof ſhe would make a Cake for herſelf and her ſon, that after they had eaten that they might die, becauſe in that great Famine there was no more food to be gotten: Yet when ſhe gave part thereof to *Elias*, and defrauded her own hungry belly mercifully to relieve him, ſhe was ſo bleſſed of God, that neither the Meal nor the Oil was conſumed all the time while that Famine did laſt, but thereof both the Prophet *Elias*, ſhe, and her ſon were ſufficiently nouriſhed, and had enough. 1 Cor. 9.

Oh, conſider this example, ye unbelieving and faithleſs covetous Perſons, who diſcredit God's Word, and think his Power diminiſhed! This poor Woman in the time of an extreme and long Dearth, had but one handful of Meal and a little cruſe of Oil, her only ſon was ready to periſh before her face with hunger, and ſhe herſelf like to pine away: And yet when the poor Prophet came and asked part, ſhe was ſo mindful of mercifulneſs, that ſhe forgot her own miſery, and rather than ſhe would omit the occaſion given to give Alms, and work a work of righteouſneſs, ſhe was content preſently to hazard her own and her ſon's life. And you, who have great plenty of meats and drinks, great ſtore of moth-eaten apparel, yea, many of you great heaps of gold and ſilver, and he that hath leaſt hath more than ſufficient, now in this time, when (thanks be to God) no great famine doth oppreſs you, your children being well cloathed and well fed, and no danger of dearth or famine to be feared, will rather caſt doubts and perils of unlikely penury, than you will part with any piece of your ſuperfluities to help and ſuccour the poor hungry and naked Chriſt, that cometh to your doors a-begging. This poor and ſilly Widow never caſt doubts in all her miſery what wants ſhe herſelf ſhould have,

ſhe never diſtruſted the Promiſe that God made to her by the Prophet, but ſtraightway went about to relieve the hungry Prophet of God, yea, prefering his neceſſity before her own. But we, like unbelieving wretches, before we will give one mite, we will caſt a thouſand doubts of danger, whether that will ſtand us in any ſtead, that we give to the Poor, whether we ſhould not have need of it at any other time, and whether here it would not have been more profitably beſtowed. So that it is more hard to wrench a ſtrong Nail (as the Proverb ſaith) out of a Poſt, than to wring a farthing out of our fingers. There is neither the fear nor the love God before our eyes; we will more eſteem a mite, than we either deſire God's Kingdom, or fear the Devil's dungeon. Hearken therefore, ye mercileſs Miſers, what will be the end of this your unmerciful dealing: As certainly as God nouriſhed this poor Widow in the time of Famine, and increaſed her little ſtore, ſo that ſhe had enough, and felt no penury when other pined away; ſo certainly ſhall God plague you with poverty in the midſt of plenty. Then when other have abundance and be fed at full, you ſhall utterly waſte and conſume away yourſelves, your ſtore ſhall be deſtroyed, your goods pluckt from you, all your glory and wealth ſhall periſh: And that which when you had you might have enjoyed yourſelves in peace, and might have beſtowed upon other moſt godly, ye ſhall ſeek with ſorrow and ſighs, and no-where ſhall find it. For your unmercifulneſs towards other, ye ſhall find no Man that will ſhew mercy towards you. You that had ſtony hearts towards other, ſhall find all the Creatures of God, to you-ward as hard as Braſs and Iron. Alas, what fury and madneſs doth poſſeſs our minds, that in a matter of truth and certainty, we will not give credit to the truth, teſtifying unto that which is moſt certain. Chriſt ſaith, that if we will firſt ſeek the Kingdom of God, and do the works of righteouſneſs thereof, we ſhall not be left deſtitute, all other things ſhall be given to us plenteouſly. Nay, ſay we, I will firſt look that I be able to live myſelf, and be ſure that I have enough for me and mine, and if I have any thing over, I will beſtow it to get God's favour, and the Poor ſhall then have part with me.

See, I pray you, the perverſe judgment of Men; we have more care to nouriſh the carkaſs, than we have fear to ſee our ſoul periſh. And as *Cyprian* ſaith, whilſt we ſtand in doubt leſt our goods fail, in being over-liberal, we put it out of doubt, that our life and health faileth, in not being liberal at all. Whilſt we are careful for diminiſhing of our ſtock, we are altogether careleſs to diminiſh ourſelves. We love Mammon, and loſe our ſouls. We fear leſt our Patrimony ſhould periſh from us, but we fear not leſt we ſhould periſh for it. Thus do we perverſly love that which we ſhould hate, and hate that which we ſhould love; we be negligent where we ſhould be careful, and careful where we need not. Thus vain fear to lack ourſelves, if we give to the Poor, is much like the fear of Children and Fools, which when they ſee the bright glimmering of a glaſs, they do imagine ſtraightway that it is the lightning. Even ſo, when we imagine that by ſpending upon the poor, a Man may come to poverty, we are caſt into a vain fear; for we never heard or knew, that by that means any Man came to miſery, and was left deſtitute, and not conſidered of God. Nay, we read to the contrary in the Scripture (as I have before

Sermon. de Eleemoſynar.

ſhewed, and as by infinite teſtimonies and examples may be proved) that whoſoever ſerveth God faithfully and unfeignedly in any vocation, God will not ſuffer him to decay, much leſs to periſh. The Holy Ghoſt teacheth us by *Solomon*, that the Lord will not ſuffer the ſoul of the righteous to periſh for hunger. Prov. 17. And therefore *David* ſaith unto all them that are merciful, "O fear the Lord, ye that be his Saints, for they that fear him lack nothing. The Lions do lack and ſuffer hunger; but they which ſeek the Lord, ſhall want no manner of thing that is good." When *Elias* was in the Deſart, God fed him by the miniſtry of a **Raven**, that evening and morning brought him ſufficient victuals. 3 Kings 17. When *Daniel* was ſhut up in the Lions den, God prepared meat for him, and ſent it thither to him. And there was the ſaying of *David* fulfilled, "The Lions do lack and ſuffer hunger, but they which ſeek the Lord, ſhall want no good thing." For while the Lions, which ſhould have been fed with his fleſh, roared for hunger and deſire of their prey, whereof they had no power, although it were preſent before them, he in the mean time was freſh fed from God, that ſhould with his fleſh have filled the Lions. So mightily doth God work to preſerve and maintain thoſe whom he loveth; ſo careful is he alſo to feed them who in any ſtate or vocation do unfeignedly ſerve him. And ſhall we now think that he will be unmindful of us, if we be obedient to his Word, and according to his will have pity on the Poor? He giveth us all wealth before we do any ſervice for it: And will he ſee us lack neceſſaries when we do him true ſervice? Can a Man think that he that feedeth Chriſt, can be forſaken of Chriſt, and left without food? Or will Chriſt deny earthly things unto them whom he promiſeth heavenly things for his true ſervice? It cannot be therefore, dear Brethren, that by giving of Alms, we ſhould at any time want ourſelves; or that we which relieve other Mens need, ſhould ourſelves be oppreſſed with penury. It is contrary to God's Word, it repugneth with his promiſe, it is againſt Chriſt's property and nature to ſuffer it, it is the crafty ſurmiſe of the Devil to perſwade us it. Wherefore ſtick not to give Alms freely, and truſt notwithſtanding, that God's goodneſs will miniſter unto us ſufficiency and plenty, ſo long as we ſhall live in this tranſitory life; and after our days here well ſpent in his ſervice, and the love of our brethren, we ſhall be crowned with everlaſting glory, to reign with Chriſt our Saviour in Heaven: To whom, with the Father and the Holy Ghoſt, be all honour and glory for ever. *Amen.*

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HOMILY

OR

Sermon concerning the Nativity and Birth of our Saviour JESUS CHRIST.

AMong all the Creatures that God made in the beginning of the World moſt excellent and wonderful in their kind, there was none (as the Scripture beareth witneſs) to be compared almoſt in any point unto Man, who as well in body as ſoul exceeded all other, no leſs than the Sun in brightneſs and light exceedeth every ſmall and little Star in the Firmament. He was made according to the image and ſimilitude of God, he was endued with all kind of heavenly gifts, he had no ſpot of uncleanneſs in him, he was ſound and perfect in all parts, both outwardly and inwardly, his reaſon was uncorrupt, his underſtanding was pure and good, his will was obedient and godly; he was made altogether like unto God, in righteouſneſs and holineſs, in wiſdom, and in truth; to be ſhort, in all kind of perfection.

When he was thus created and made, Almighty God, in token of his great love towards him, choſe out a ſpecial place of the Earth for him, namely, Paradiſe, where he lived in all tranquillity and pleaſure, having great abundance of worldly goods, and lacking nothing that he might juſtly require or deſire to have. For as it is ſaid God made him Lord and Ruler over all the Works of his hands, that he ſhould have under his feet all Sheep and Oxen, all Beaſts of the Field, all Fowl of the Air, all Fiſhes of the Sea, and uſe them always at his own pleaſure according as he ſhould have need. Was not this a mirror of perfection? Was not this a full, perfect, and bleſſed eſtate? Could any thing elſe be well added hereunto, or greater felicity deſired in this World? But as the common nature of all Men is, in time of proſperity and wealth, to forget not only themſelves, but alſo God: Even ſo did this firſt Man *Adam*, who having but one commandment at God's hand, namely, that he ſhould not eat of the fruit of knowledge of good and ill, did notwithſtanding, moſt unmindfully, or rather moſt wilfully break it, in forgetting the ſtrict charge of his Maker, and giving ear to the crafty ſuggeſtion of that wicked Serpent the Devil. Whereby it came to paſs, that as before he was bleſſed, ſo now he was accurſed; as before he was loved, ſo now he was abhorred; as before he was moſt beautiful and precious, ſo now he was moſt vile and wretched in the ſight of his Lord and Maker: Inſtead of the Image of God, he was now become the image of the Devil; inſtead of the Citizen of Heaven, he was become the bond-ſlave of Hell, having in himſelf no one part of his former purity and cleanneſs, but being altogether ſpotted and defiled;

Pſalm 2.

inſomuch that now he ſeemed to be nothing elſe but a lump of ſin, and therefore by the juſt judgment of God was condemned to everlaſting death. This ſo great and miſerable a plague, if it had only reſted on *Adam*, who firſt offended, it had been ſo much the eaſier, and might the better have been borne. But it fell not only on him, but alſo on his Poſterity and Children for ever, ſo that the whole brood of *Adam*'s fleſh ſhould ſuſtain the ſelf-ſame fall and puniſhment, which their forefather by his offence moſt juſtly had deſerved. St *Paul*, in the fifth Chapter to the *Romans*, ſaith, "By the offence of only *Adam*, the fault came upon all Men to condemnation; and by one Man's diſobedience, many were made ſinners." By which words we are taught, that as in *Adam* all Men univerſally ſinned, ſo in *Adam* all Men univerſally received the reward of ſin; that is to ſay, became mortal, and ſubject unto death, having in themſelves nothing but everlaſting damnation both of body and ſoul. "They became, as *David* ſaith, corrupt and abominable, they went all out of the way; there was none that did good, no not one." Oh, what a miſerable and woful ſtate was this, that the ſin of one Man ſhould deſtroy and condemn all Men, that nothing in all the World might be looked for, but only pangs of death and pains of hell! Had it been any marvel if mankind had been utterly driven to deſperation, being thus fallen from life to death, from ſalvation to deſtruction, from Heaven to Hell! But behold the great goodneſs and tender mercy of God in his behalf: Albeit Man's wickedneſs and ſinful behaviour was ſuch, that it deſerved not in any part to be forgiven; yet to the intent he might not be clean deſtitute of all hope and comfort in time to come, he ordained a new Covenant, and made a ſure Promiſe thereof, namely, that he would ſend a Meſſias or Mediator into the world, which ſhould make interceſſion, and put himſelf as a ſtay between both parties, to pacify the wrath and indignation conceived againſt ſin, and to deliver Man out of the miſerable curſe and curſed miſery, whereinto he was fallen headlong by diſobeying the Will and Commandment of the only Lord and Maker. This Covenant and Promiſe was firſt made unto *Adam* himſelf immediately after his Fall, as we read in the third of *Geneſis*, where God ſaid to the Serpent on this wiſe, "I will put enmity between thee and the Woman, between thy ſeed and her ſeed. He ſhall break thine head, and thou ſhalt bruiſe his heel."

Afterward the ſelf-ſame Covenant was alſo more amply and plainly renewed unto *Abraham*, where God promiſed him, that in his ſeed all Nations and Families of the Earth ſhould be bleſſed. Again, it was continued and confirmed unto *Iſaac* in the ſame form of Words, as it was before unto his father. And to the intent that mankind might not deſpair, but always live in hope, Almighty God never ceaſing to publiſh, repeat, confirm, and continue the ſame, by divers and ſundry teſtimonies of his Prophets; who for the better perſwaſion of the thing, propheſied the time, the place, the manner and circumſtance of his birth, the affliction of his life, the kind of his death, the glory of his reſurrection, the receiving of his Kingdom, the deliverance of his people, with all other circumſtances belonging thereunto. *Iſaiah* propheſied that he ſhould be born of a Virgin and called *Emanuel*. *Micheas* propheſied that he ſhould be born in *Bethlehem* a place of *Jewry*. Gen. 26.

Ezekiel propheſied that he ſhould come of the ſtock and lineage of *David*. *Daniel* propheſied that all Nations and Languages ſhould ſerve him. *Zachary* propheſied that he ſhould come in poverty, riding upon an Aſs. *Malachy* propheſied that he ſhould ſend *Elias* before him, which was *John* the Baptiſt. *Jeremy* propheſied that he ſhould be ſold for thirty pieces of Silver, *&c.* And all this was done, that the Promiſe and Covenant of God, made unto *Abraham* and his Poſterity concerning the Redemption of the World, might be credited and fully believed. Now as the Apoſtle *Paul* ſaith, when the fulneſs of time was come, that is, the perfection and courſe of years, appointed from the beginning, then God, according to his former Covenant and Promiſe, ſent a Meſſias, otherwiſe called a Mediator, unto the World; not ſuch a one as *Moſes* was, not ſuch a one as *Joſhua*, *Saul*, or *David* was, but ſuch a one as ſhould deliver mankind from the bitter curſe of the Law, and make perfect ſatisfaction by his death for the ſins of all people; namely, he ſent his dear and only Son Jeſus Chriſt, born (as the Apoſtle ſaith) of a Woman, and made under the Law, that he might redeem them that were in bondage of the Law, and make them the children of God by adoption. Was not this a wonderful great love towards us that were his profeſſed and open enemies? towards us that were by nature the children of wrath, and fire-brands of Hell-fire? "In this, ſaith St *John*, appeared the great love of God; that he ſent his only begotten Son into the World to ſave us, when we were his extreme enemies. Herein is love, not that we loved him, but that he loved us, and ſent his Son to be a reconciliation for our ſins." St *Paul* alſo ſaith, "Chriſt, when we were yet of no ſtrength, died for us being ungodly." Doubtleſs a Man will ſcarce die for a righteous Man. Peradventure ſome one durſt die for him of whom they have received good. But God ſetteth out his love toward us, in that he ſent Chriſt to die for us, when we were yet void of all goodneſs. This and ſuch other compariſons doth the Apoſtle uſe, to amplify and ſet forth the tender mercy and great goodneſs of God, declared towards Mankind, in ſending down a Saviour from Heaven, even Chriſt the Lord. Which one benefit, among all other, is ſo great and wonderful, that neither tongue can well expreſs it, neither heart think it, much leſs give ſufficient thanks to God for it. But here is a great controverſy between us and the Jews, whether the ſame Jeſus which was born of the Virgin *Mary*, be the true Meſſias, and true Saviour of the World, ſo long promiſed and propheſied of before. They, as they are, and have been always proud and ſtiff-necked, would never acknowledge him until this day, but have looked and waited for another to come. They have this fond imagination in their heads, that the Meſſias ſhall come, not as Chriſt did, like a poor Pilgrim and meek ſoul riding upon an Aſs; but like a valiant and mighty King, in great royalty and honour. Not as Chriſt did, with a few Fiſhermen, and Men of ſmall eſtimation in the World: But with a great Army of ſtrong Men, with a great train of wiſe and noble Men, as Knights, Lords, Earls, Dukes, Princes, and ſo forth. Neither do they think that their Meſſias ſhall ſlanderouſly ſuffer death, as Chriſt did: But that he ſhall ſtoutly conquer and manfully ſubdue all his enemies, and finally obtain ſuch a Kingdom on Earth, as never was ſeen from the Beginning.

Rom. 5.

ning. While they feign unto themſelves after this ſort a Meſſias of their own brain, they deceive themſelves, and account Chriſt as an abject and ſcorn of the World. "Therefore Chriſt crucified, as St *Paul* ſaith, is unto the Jews a ſtumbling-block, and to the Gentiles fooliſhneſs; becauſe they think it an abſurd thing, and contrary to all reaſon, that a Redeemer and Saviour of the whole World, ſhould be handled after ſuch a ſort as he was, namely, ſcorned, reviled, ſcourged, condemned, and laſt of all cruelly hanged: This, I ſay, ſeemed in their eyes ſtrange, and moſt abſurd; and therefore neither they would at that time, neither will they as yet, acknowledge Chriſt to be their Meſſias and Saviour. But we, dearly beloved, that hope and look to be ſaved, muſt both ſtedfaſtly believe, and alſo boldly confeſs, that the ſame Jeſus which was born of the Virgin *Mary*, was the true Meſſias and Mediator between God and Man, promiſed and propheſied of ſo long before. For as the Apoſtle writeth, "With the heart Man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation." Again in the ſame place, "Whoſoever believeth in him, ſhall never be aſhamed nor confounded." Whereto alſo agreeth the teſtimony of St *John*, written in the fourth Chapter of his firſt general Epiſtle, on this wiſe; "Whoſoever confeſſeth that Jeſus is the Son of God, he dwelleth in God, and God in him." Rom. 10.

There is no doubt, but in this point all Chriſtian Men are fully and perfectly perſwaded. Yet ſhall it not be a loſt labour to inſtruct and furniſh you with a few places concerning this matter, that ye may be able to ſtop the blaſphemous mouths of all them that moſt Jewiſhly, or rather deviliſhly, ſhall at any time go about to teach or maintain the contrary. Firſt, ye have the witneſs and teſtimony of the Angel *Gabriel*, declared as well to *Zachary* the High-Prieſt, as alſo to the bleſſed Virgin. Secondly, ye have the witneſs and teſtimony of *John* the Baptiſt, pointing unto Chriſt, and ſaying, "Behold the Lamb of God, that taketh away the ſins of the World." Thirdly, ye have the witneſs and teſtimony of God the Father, who thundered from Heaven, and ſaid, "This is my dearly-beloved Son, in whom I am well pleaſed, hear him." Fourthly, ye have the witneſs and teſtimony of the Holy Ghoſt, which came down from Heaven in manner of a Dove, and lighted upon him in time of his Baptiſm. To theſe might be added a great number more, namely, the witneſs and teſtimony of the wiſe Men that came to *Herod*, the witneſs and teſtimony of *Simeon* and *Anna*, the witneſs and teſtimony of *Andrew* and *Philip*, *Nathanael* and *Peter*, *Nicodemus* and *Martha*, with divers others: But it were too long to repeat all, and a few places are ſufficient in ſo plain a matter, eſpecially among them that are already perſwaded. Therefore if the privy imps of Antichriſt, and crafty inſtruments of the Devil, ſhall attempt or go about to withdraw you from this true Meſſias, and perſwade you to look for another that is not yet come; let them not in any caſe ſeduce you, but confirm yourſelves with theſe and ſuch other teſtimonies of holy Scripture, which are ſo ſure and certain, that all the Devils in Hell ſhall never be able to withſtand them. For as truly as God liveth, ſo truly was Jeſus Chriſt the true Meſſias and Saviour of the World, even the ſame Jeſus which as this day was born of the Virgin *Mary*, without all help of Man, only by the power and operation of the Holy Ghoſt.

Concerning

Concerning whoſe nature and ſubſtance, becauſe divers and ſundry Hereſies are riſen in theſe our days, through the motion and ſuggeſtion of Satan; therefore it ſhall be needful and profitable for your inſtruction, to ſpeak a word or two alſo of this part. We are evidently taught in the Scripture, that our Lord and Saviour Chriſt conſiſteth of two ſeveral natures; of his Manhood, being thereby perfect Man; and of his Godhead, being thereby perfect God. It is written, "The Word, that is to ſay, the ſecond Perſon in Trinity, became fleſh. God ſending his own ſon in the ſimilitude of ſinful fleſh, fulfilled thoſe things which the Law could not. Chriſt being in form of God, took on him the form of a ſervant, and was made like unto Man, being found in ſhape as a Man. "God was ſhewed in fleſh, juſtified in Spirit, ſeen of Angels, preached to the Gentiles, believed on in the World, and received up in glory." Alſo in another place; "There is one God, and one Mediator between God and Man, even the Man Jeſus Chriſt." Theſe be plain places for the proof and declaration of both Natures, united and knit together in one Chriſt. Let us diligently conſider and weigh the works that he did whilſt he lived on Earth, and we ſhall thereby alſo perceive the ſelf-ſame thing to be moſt true: In that he did hunger and thirſt, eat and drink, ſleep and wake, in that he preached his Goſpel to the People, in that he wept and ſorrowed for *Jeruſalem*, in that he paid Tribute for himſelf and *Peter*, in that he died and ſuffered death: What other thing did he elſe declare, but only this, that he was perfect Man as we are? For which cauſe he is called in holy Scripture, ſometimes the Son of *David*, ſometimes the ſon of Man, ſometimes the Son of *Mary*, ſometimes the Son of *Joſeph*, and ſo forth. Now in that he forgave ſins, in that he wrought Miracles, in that he did caſt out Devils, in that he healed Men with his only word, in that he knew the thoughts of Mens hearts, in that he had the Seas at his commandment, in that he walked on the Water, in that he roſe from death to life, in that he aſcended into Heaven, and ſo forth: What other thing did he ſhew therein but only that he was perfect God, co-equal with the Father as touching his Deity? Therefore he ſaith, the Father and I are all one; which is to be underſtood of his Godhead. For as touching his Manhood, he ſaith, the Father is greater than I am. Where are now thoſe *Marcionites*, that deny Chriſt to have been born in the fleſh, or to have been perfect Man? where are now thoſe *Arians* which deny Chriſt to have been perfect God, of equal ſubſtance with the Father? If there be any ſuch, we may eaſily reprove them with theſe teſtimonies of God's Word, and ſuch other; whereunto I am moſt ſure, they ſhall never be able to anſwer. For the neceſſity of our ſalvation did require ſuch a Mediator and Saviour, as under one Perſon ſhould be a Partaker of both Natures: It was requiſite he ſhould be Man; it was alſo requiſite he ſhould be God. For as the tranſgreſſion came by Man, ſo was it meet the ſatisfaction ſhould be made by Man. And becauſe death, according to St *Paul*, is the juſt ſtipend and reward of ſin; therefore to appeaſe the Wrath of God, and to ſatisfy his Juſtice, it was expedient that our Mediator ſhould be ſuch a one, as might take upon him the ſins of Mankind and ſuſtain the due puniſhment thereof, namely, death. Moreover he came in fleſh, and in the ſelf-ſame fleſh aſcended into Heaven, to declare and teſtify unto us, that all faithful People which ſtedfaſtly believe

John 1.
Rom. 8.
Phil. 2.
1 Tim. 3.

lieve in him, ſhall likewiſe come unto the ſame Manſion-place, whereunto he, being our chief Captain, is gone before. Laſt of all he became Man, that we thereby might receive the greater comfort, as well in our Prayers, as alſo in our Adverſity, conſidering with ourſelves, that we have a Mediator that is true Man as we are, who alſo is touched with our infirmities, and was tempted even in like ſort as we are. For theſe and ſundry other cauſes, it was moſt needful he ſhould come, as he did, in the fleſh.

But becauſe no creature, in that he is only a creature, hath or may have power to deſtroy death, and give life; to overcome Hell, and purchaſe Heaven; to remit ſins, and give righteouſneſs: Therefore it was needful, that our Meſſias, whoſe proper duty and office that was, ſhould be not only full and perfect Man, but alſo full and perfect God, to the intent he might more fully and perfectly make ſatisfaction for Mankind. God ſaith, "This is my well-beloved Son in whom I am well-pleaſed." By Matth. 3. which place we learn, that Chriſt appeaſed and quenched the wrath of his Father; not in that he was only the Son of Man, but much more in that he was the Son of God.

Thus ye have heard declared out of the Scriptures, that Jeſus Chriſt was the true Meſſias and Saviour of the World; that he was by nature and ſubſtance perfect God and perfect Man, and for what cauſe it was expedient it ſhould be ſo. Now that we may be the more mindful and thankful unto God in this behalf, let us briefly conſider and call to mind the manifold and great benefits that we have received by the Nativity and Birth of this our Meſſias and Saviour.

Before Chriſt's coming into the World, all Men univerſally, in *Adam*, were nothing elſe but a wicked and crooked generation, rotten and corrupt trees, ſtony ground, full of brambles and briers, loſt ſheep, prodigal ſons, naughty unprofitable ſervants, unrighteous ſtewards, workers of iniquity, the brood of adders, blind guides, ſitting in darkneſs and in the ſhadow of death: To be ſhort, nothing elſe but children of perdition, and inheritors of Hell-fire. To this doth St *Paul* bear witneſs in divers places of his Epiſtles, and Chriſt alſo himſelf in ſundry places of his Goſpel. But after he was once come down from Heaven, and had taken our frail nature upon him, he made all them that would receive him truly, and believe his word, good trees, and good ground, fruitful and pleaſant branches, children of light, citizens of heaven, ſheep of his fold, members of his body, heirs of his Kingdom, his true friends and brethren, ſweet and lively bread, the elect and choſen people of God. For as St *Peter* ſaith in his firſt Epiſtle, and ſecond Chapter; "He bare our ſins in his body upon the croſs; he healed us, and made us whole by his ſtripes:" and whereas before we were as ſheep going aſtray, he, by his coming, brought us home again to the true Shepherd and Biſhop of our ſouls, making us a choſen Generation, a royal Prieſthood, an holy Nation, a particular People of God, in that he died for our offences, and roſe for our Juſtification. St *Paul* to *Timothy*, the third Chapter; "We were, ſaith he, in times paſt, unwiſe, diſobedient, deceived, ſerving divers luſts and pleaſures, living in hatred, envy, maliciouſneſs, and ſo forth."

"But after the loving-kindneſs of God our Saviour appeared towards Mankind, not according to the righteouſneſs that we had done, but

according to his great mercy, he ſaved us by the fountain of the new-birth, and by the renewing of the Holy Ghoſt, which he poured upon us abundantly, through Jeſus Chriſt our Saviour, that we being once juſtified by his grace, ſhould be heirs of eternal life, through hope and faith in his blood."

In theſe and ſuch other places, is ſet out before our eyes, as it were in a glaſs, the abundant grace of God, received in Chriſt Jeſus, which is ſo much the more wonderful, becauſe it came not of any deſert of ours, but of his meer and tender mercy, even then when we were his extream Enemies: But for the better underſtanding and conſideration of this thing, let us behold the end of his coming, ſo ſhall we perceive what great commodity and profit his Nativity hath brought unto us miſerable and ſinful creatures. The end of his coming, was to ſave and deliver his people, to fulfil the Law for us, to bear witneſs unto the truth, to teach and preach the words of his Father, to give light unto the world, to call ſinners to repentance, to refreſh them that labour and be heavy-laden, to caſt out the Prince of this World, to reconcile us in the body of his fleſh, to diſſolve the works of the Devil; laſt of all, to become a Propitiation for our ſins; and not for ours only, but alſo for the ſins of the whole World.

Matth. 2.
Matth. 5.
John 18.
Luke 4.
John 8.
Matth. 9.
Matth. 11.
John 12.
Coloſſ. 1.
Hebr. 10.
Rom 3.

Theſe were the chief ends wherefore Chriſt became Man; not for any profit that ſhould come to himſelf thereby, but only for our ſakes, that we might underſtand the Will of God, be partakers of his heavenly light, be delivered out of the Devil's claws, releaſed from the burden of ſin, juſtified through faith in his blood, and finally, received up into everlaſting glory, there to reign with him for ever. Was not this a great and ſingular love of Chriſt towards Mankind, that being the expreſs and lively image of God, he would notwithſtanding humble himſelf, and take upon him the form of a ſervant, and that only to ſave and redeem us? O how much are we bound to the goodneſs of God in this behalf! How many thanks and praiſes do we owe unto him for this our ſalvation wrought by his dear and only Son Chriſt! who became a Pilgrim on Earth, to make us Citizens in Heaven; who became the Son of Man, to make us the Sons of God; who became obedient to the Law, to deliver us from the curſe of the Law; who became poor to make us rich; vile, to make us precious; ſubject to death, to make us live for ever. What greater love could we ſilly creatures deſire or wiſh to have at God's hands!

Therefore, dearly Beloved, let us not forget this exceeding love of our Lord and Saviour; let us not ſhew ourſelves unmindful or unthankful toward him: But let us love him, fear him, obey him, and ſerve him. Let us confeſs him with our mouths, praiſe him with our tongues, believe on him with our hearts, and glorify him with our good works. Chriſt is the light, let us receive the light. Chriſt is the truth, let us believe the truth. Chriſt is the way, let us follow the way. And becauſe he is our only Maſter, our only Teacher, our only Shepherd, and chief Captain; therefore let us become his ſervants, his ſcholars, his ſheep, and his ſoldiers. As for Sin, the Fleſh, the World, and the Devil, whoſe Servants and Bond-ſlaves we were before Chriſt's coming, let us utterly caſt them off, and defy them, as the chief and only enemies of our ſoul. And ſeeing we are once delivered from their cruel tyranny by Chriſt, let

us never fall into their hands again, leſt we chance to be in a worſe caſe than ever we were before. "Happy are they, ſaith the Scripture, that continue to the end. Be faithful, ſaith God, unto death, and I will give thee a crown of life." Again, he ſaith in another place, "He that putteth his hand unto the Plough and looketh back, is not meet for the Kingdom of God. Therefore let us be ſtrong, ſtedfaſt and unmoveable, abounding always in the work of the Lord." Let us receive Chriſt, not for a time, but for ever; let us believe his Word, not for a time, but for ever; let us become his ſervants, not for a time, but for ever: in conſideration that he hath redeemed and ſaved us, not for a time, but for ever; and will receive us into his heavenly Kingdom, there to reign with him, not for a time, but for ever: To him therefore, with the Father and the Holy Ghoſt, be all honour, praiſe and glory, for ever and ever. *Amen.*

AN

HOMILY

FOR

Good Friday: *Concerning the Death and Paſſion of our Saviour* JESUS CHRIST.

IT ſhould not become us, Well-beloved in Chriſt, being that People which he redeemed from the Devil, from ſin and death, and from everlaſting damnation, by Chriſt, to ſuffer this time to paſs forth without any meditation and remembrance of that excellent Work of our Redemption, wrought as about this time, through the great mercy and charity of our Saviour Jeſus Chriſt, for us wretched Sinners, and his mortal Enemies. For if a mortal Man's deed, done to the behoof of the Commonwealth, be had in remembrance of us, with thanks for the benefit and profit which we receive thereby: How much more readily ſhould we have in memory this excellent act and benefit of Chriſt's death! whereby he hath purchaſed for us the undoubted pardon and forgiveneſs of our ſins, whereby he made at one the Father of Heaven with us, in ſuch wiſe, that he taketh us now for his loving Children, and for the true inheritors, with Chriſt his natural Son, of the Kingdom of Heaven. And verily ſo much more doth Chriſt's kindneſs appear unto us, in that it pleaſed him to deliver himſelf of all his goodly honour, which he was equally in with his Father in Heaven, and to come down into this vale of miſery, to be made mortal Man, and to be in the ſtate of a moſt low ſervant, ſerving us for our wealth and profit; us, I ſay, which were his ſworn enemies, which had renounced his holy Law and Commandments, and followed the luſts and ſinful pleaſures of our corrupt nature. And yet, I ſay, did Chriſt put himſelf between God's deſerved wrath, and our ſin; and rent that obligation wherein we were in danger to God, and paid our debt. Our debt was a great deal too great for us to have paid. And without payment, Coloſſ. 2.

God

God the Father could never be at one with us. Neither was it poſſible to be looſed from this debt by our own ability. It pleaſed him therefore to be the Payer thereof, and to diſcharge us quite.

Who can now conſider the grievous debt of ſin, which could none otherwiſe be paid but by the death of an Innocent, and will not hate ſin in his heart? If God hateth ſin ſo much, that he would allow neither Man nor Angel for the Redemption thereof, but only the death of his only and well-beloved Son: who will not ſtand in fear thereof? If we, my Friends, conſider this, that for our ſins this moſt innocent Lamb was driven to death, we ſhall have much more cauſe to bewail ourſelves that we were the cauſe of his death, than to cry out of the malice and cruelty of the Jews, which purſued him to his death. We did the deeds wherefore he was thus ſtricken and wounded; they were only the miniſters of our wickedneſs. It is meet then we ſhould ſtep low down into our hearts, and bewail our own wretchedneſs and ſinful living. Let us know for a certainty, that if the moſt dearly-beloved Son of God was thus puniſhed and ſtricken for the ſin which he had not done himſelf: How much more ought we ſore to be ſtricken for our daily and manifold ſins which we commit againſt God, if we earneſtly repent us not, and be not ſorry for them! No Man can love ſin, which God hateth ſo much, and be in his favour. No Man can ſay that he loveth Chriſt truly, and have his great enemy (ſin I mean, the author of his Death) familiar and in friendſhip with him. So much do we love God and Chriſt, as we hate ſin. We ought therefore to take great heed, that we be not favourers thereof, leſt we be found enemies to God, and traitors to Chriſt. For not only they which nailed Chriſt upon the Croſs, are his tormenters and crucifiers: "But all they, ſaith St *Paul*, crucify again the Son of God, as much as in them is, who do commit vice and ſin, which brought him to his death." If the wages of ſin be death, and death everlaſting: Surely it is no ſmall danger to be in ſervice thereof. If we live after the fleſh, and after the ſinful luſts thereof, St *Paul* threatneth, yea Almighty God in St *Paul* threatneth, that we ſhall ſurely die. We can none otherwiſe live to God, but by dying to ſin. If Chriſt be in us, then is ſin dead in us: And if the Spirit of God be in us, which raiſed Chriſt from death to life; ſo ſhall the ſame Spirit raiſe us to the reſurrection of everlaſting life. But if ſin rule and reign in us, then is God, which is the Fountain of all Grace and Virtue, departed from us: Then hath the Devil, and his ungracious ſpirit, rule and dominion in us. And ſurely if in ſuch miſerable ſtate we die, we ſhall not riſe to life, but fall down to death and damnation, and that without end. For Chriſt hath not ſo redeemed us from ſin, that we may ſafely return thereto again: But he hath redeemed us that we ſhould forſake the motions thereof, and live to righteouſneſs. Yea, we be therefore waſhed in our Baptiſm from the filthineſs of ſin, that we ſhould live afterward in the pureneſs of life. In Baptiſm we promiſed to renounce the Devil and his ſuggeſtions, we promiſed to be, as obedient Children, always following God's will and pleaſure. Then if he be our Father indeed, let us give him his due honour. If we be his Children, let us ſhew him our obedience like as Chriſt openly declared his obedience to his Father, which, as St *Paul* writeth, was obedient even to the very death, the death of the Croſs.

Heb. 6.
Rom. 6.
Rom. 8.
Rom. 8.
Rom. 1.
Chriſt hath not redeemed us from ſin, that we ſhould live in ſin.
Phil. 2.

Croſs. And this he did for us all that believe in him. For himſelf he was not puniſhed, for he was pure and undefiled of all manner of ſin: He was wounded (ſaith *Eſay*) for our wickedneſs, and ſtriped for our ſins: He ſuffered the penalty of them himſelf, to deliver us from danger: He bare (ſaith *Eſay*) all our ſores and infirmities upon his own back. No pain did he refuſe to ſuffer in his own body, that he might deliver us from pain everlaſting. His pleaſure it was thus to do for us; we deſerved it not. Wherefore the more we ſee our ſelves bound unto him, the more he ought to be thanked of us; yea, and the more hope may we take, that we ſhall receive all other good things of his hand, in that we have received the gift of his only Son, through his liberality. For if God (ſaith St. *Paul*) hath not ſpared his own Son from pain and puniſhment, but delivered him for us all unto the death; how ſhould he not give us all other things with him? If we want any thing either for body or ſoul, we may lawfully and boldly approach to God as to our merciful Father, to ask that we deſire, and we ſhall obtain it. For ſuch power is given to us, to be the children of God, ſo many as believe in Chriſt's Name. In his Name whatſoever we ask, we ſhall have it granted us. For ſo well-pleaſed is the Father Almighty God, with Chriſt his Son, that for his ſake he favoureth us, and will deny us nothing. So pleaſant was this ſacrifice and oblation of his Son's death, which he ſo obediently and innocently ſuffered, that we ſhould take it for the only and full amends for all the ſins of the World. And ſuch favour did he purchaſe by his death, of his heavenly Father for us, that for the merit thereof (if we be true Chriſtians in deed, and not in word only) we be now fully in God's grace again, and clearly diſcharged from our ſin. No tongue is ſurely able to expreſs the worthineſs of this ſo precious a death: For in this ſtandeth the continual pardon of our daily offences; in this reſteth our juſtification; in this we be allowed; in this is purchaſed the everlaſting health of all our ſouls: yea, there is none other thing that can be named under Heaven to ſave our ſouls, but this only work of Chriſt's precious offering of his Body upon the Altar of the Croſs. Certainly there can be no work of any mortal Man (be he never ſo holy) that ſhall be coupled in merits with Chriſt's moſt holy act: For no doubt, all our thoughts and deeds were of no value, if they were not allowed in the merits of Chriſt's death. All our righteouſneſs is far imperfect, if it be compared with Chriſt's righteouſneſs: For in his acts and deeds there was no ſpot of ſin, or of any imperfectneſs. And for this cauſe they were the more able to be the true amends of our righteouſneſs, where our acts and deeds be full of imperfection and infirmities, and therefore nothing worthy of themſelves to ſtir God to any favour; much leſs to challenge that glory that is due to Chriſt's act and merit: For, Not to us (ſaith *David*) not to us, but to thy Name give the glory, O Lord. Let us therefore, (good Friends) with all reverence glorify his Name, let us magnify and praiſe him for ever: For he hath dealt with us according to his great mercy; by himſelf hath he purchaſed our redemption. He thought it not enough to ſpare himſelf, and to ſend his Angel to do this deed, but he would do it himſelf, that he might do it the better, and make it the more perfect redemption. He was nothing moved with the intolerable pains that he ſuffered in the whole

Eſay 53.

Rom. 8.

John 1.

Matth. 11.

Acts 4.

Our deeds be full of imperfection.

Pſalm 115.

Hebr. 1.

courſe of his long Paſſion, to repent him thus to do good to his enemies: But he opened his heart for us, and beſtowed himſelf wholly for the ranſoming of us. Let us therefore now open our hearts again to him, and ſtudy in our lives to be thankful to ſuch a Lord, and evermore to be mindful of ſo great a benefit; yea, let us take up our Croſs with Chriſt, and follow him. His Paſſion is not only the ranſom and whole amends
Acts 17. for our ſin, but it is alſo a moſt perfect example of all patience and ſufferance. For if it behoved Chriſt thus to ſuffer, and to enter into the glory of his Father: Why ſhould it not become us to bear patiently our ſmall croſſes of adverſity, and the troubles of this world? For ſurely (as ſaith St. *Peter*)
1 Pet. 2. Chriſt therefore ſuffered, to leave us an example to follow his ſteps.
1 Tim. 2. And if we ſuffer with him, we ſhall be ſure alſo to reign with him in
Rom. 8. Matth. 5. Heaven. Not that the ſufferance of his tranſitory life ſhould be worthy
Hebr. 11. of that glory to come, but gladly ſhould we be contented to ſuffer, to be like Chriſt in our life, that ſo by our works we may glorify our Father which is in Heaven. And as it is painful and grievous to bear the Croſs of
James 5. Chriſt in the griefs and diſpleaſures of this life; ſo it bringeth forth the joyful fruit of Hope, in all them that be exerciſed therewith. Let us not ſo much behold the pain, as the reward that ſhall follow that labour.
1 Pet. 2. Nay, let us rather endeavour our ſelves in our ſufferance, to indure innocently and guiltleſs, as our Saviour Chriſt did. For if we ſuffer for our deſervings, then hath not patience his perfect work in us: But if undeſervedly we ſuffer loſs of goods and life, if we ſuffer to be evil-ſpoken of for the love of Chriſt, this is thankful afore God; for ſo did Chriſt ſuffer.
The Patience of Chriſt. He never did ſin, neither was any guile found in his mouth. Yea, when he was reviled with taunts, he reviled not again; when he was wrongfully dealt with, he threatned not again, nor revenged his quarrel, but delivered his cauſe to him that judgeth rightly.

Perfect Patience. Perfect Patience careth not what, nor how much it ſuffereth, nor of whom it ſuffereth, whether of friend or foe; but ſtudieth to ſuffer innocently, and without deſerving. Yea, he in whom perfect charity is, careth
Matth. 5. ſo little to revenge, that he rather ſtudieth to do good for evil, to bleſs and ſay well of them that curſe him, to pray for them that purſue him; according to the example of our Saviour Chriſt, who is the moſt perfect
The Meekneſs of Chriſt. example and pattern of all meekneſs and ſufferance, which hanging upon the Croſs, in moſt fervent anguiſh bleeding in every part of his bleſſed Body, being ſet in the midſt of his enemies and crucifiers, and he, notwithſtanding the intolerable pains which they ſaw him in, being of them mocked and ſcorned deſpitefully without all favour and compaſſion; had yet toward them ſuch compaſſion in heart, that he prayed to his Father
Luke 15. of Heaven for them, and ſaid, O Father, forgive them, for they wot not what they do. What patience was it alſo which he ſhewed, when one of his own Apoſtles and Servants which was put in truſt of him, came to betray him unto his enemies unto the death? He ſaid nothing worſe to
Matth. 15. him, but, Friend, wherefore art thou come? Thus (good People) ſhould we call to mind the great examples of charity which Chriſt ſhewed in his Paſſion, if we will fruitfully remember his Paſſion. Such charity and
Matth. 5. love ſhould we bear one to another, if we will be the true ſervants of Chriſt. For if we love but them that love and ſay well by us, what

great

great thing is it that we do? ſaith Chriſt. Do not the Paynims and open ſinners ſo? We muſt be more perfect in our charity than thus, ev'n as our Father in Heaven is perfect, which maketh the light of his Sun to riſe upon the good and the bad, and ſendeth his Rain upon the kind and unkind. After this manner ſhould we ſhew our charity indifferently, as well to one as to another, as well to friend as foe, like obedient children, after the example of our Father in Heaven. For if Chriſt was obedient to his Father even to the death, and that the moſt ſhameful death (as the Jews eſteemed it) the death of the Croſs: Why ſhould we not be obedient to God in lower points of Charity and Patience? Let us forgive then our Neighbours their ſmall faults, as God for Chriſt's ſake hath forgiven us our great. Ecclus 28. Matth. 28.

It is not meet that we ſhould crave forgiveneſs of our great offences at God's hands, and yet will not forgive the ſmall treſpaſſes of our Neighbours againſt us. We do call for mercy in vain, if we will not ſhew mercy to our Neighbours. For if we will not put wrath and diſpleaſure forth of our hearts to our Chriſtian Brother, no more will God forgive the diſpleaſure and wrath that our ſins have deſerved before him. For under this condition doth God forgive us, if we forgive other. It becometh not Chriſtian Men to be hard one to another, nor yet to think their Neighbour unworthy to be forgiven. For howſoever unworthy he is, yet is Chriſt worthy to have thee do thus much for his ſake: He hath deſerved it of thee, that thou ſhouldeſt forgive thy Neighbour. And God is alſo to be obeyed, which commandeth us to forgive, if we will have any part of the pardon which our Saviour Chriſt purchaſed once of God the Father, by ſhedding of his precious blood. Nothing becometh Chriſt's ſervants ſo much, as mercy and compaſſion. Let us then be favourable one to another, and pray we one for another, that we may be healed from all frailties of our life, the leſs to offend one the other; and that we may be of one mind and one ſpirit, agreeing together in brotherly love and concord, ev'n like the dear children of God. By theſe means ſhall we move God to be merciful unto our ſins, yea, and we ſhall be hereby the more ready to receive our Saviour and Maker in his bleſſed Sacrament, to our everlaſting comfort, and health of ſoul. Chriſt delighteth to enter and dwell in that ſoul where love and charity ruleth, and where peace and concord is ſeen. For thus writeth St. *John*, God is charity; he that abideth in charity, abideth in God, and God in him. And by this (ſaith he) we ſhall know that we be of God, if we love our brethren. Yea, and by this ſhall we know, that we be delivered from death to life, if we love one another. But he which hateth his brother (ſaith the ſame Apoſtle) abideth in death, even in the anger of everlaſting death, and is moreover the child of damnation and of the devil, curſed of God and hated (ſo long as he ſo remaineth) of God and all his heavenly company. For as peace and charity make us the bleſſed children of Almighty God; ſo doth hatred and envy make us the curſed children of the Devil. God give us all grace to follow Chriſt's examples in peace and in charity, in patience and ſufferance, that we now may have him our gueſt to enter and dwell within us, ſo as we may be in full ſurety, having ſuch a pledge of our ſalvation. If we have him and his favour, Jacob. 5. Eph. 5. 1 John 4. 1 John 2. 1 John 2. Rom. 8.

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we may be ſure we have the favour of God by his means: For he ſitteth on the right hand of God his Father, as our Proctor and Attorney, pleading and ſuing for us in all our needs and neceſſities. Wherefore, if we want any gift of godly wiſdom, we may ask it of God for Chriſt's ſake, and we ſhall have it. Let us conſider and examine our ſelves, in what want we be concerning this virtue of Charity and Patience. If we ſee that our hearts be nothing inclined thereunto, in forgiving them that have offended againſt us, then let us knowledge our want, and wiſh to God to have it. But if we want it, and ſee in our ſelves no deſire thereunto, verily we be in a dangerous caſe before God, and have need to make much earneſt Prayer to God, that we may have ſuch an heart changed, to the grafting in of a new. For unleſs we forgive other, we ſhall never be forgiven of God. No, not all the Prayers and good Works of other, can pacify God unto us, unleſs we be at peace, and at one with our Neighbour. Nor all our deeds and good works can move God to forgive us our debts to him, except we forgive to other. He ſetteth more by mercy, than by ſacrifice. Mercy moved our Saviour Chriſt to ſuffer for his Enemies: It becometh us then to follow his example. For it ſhall little avail us to have in meditation the fruits and price of his Paſſion, to magnify them, and to delight or truſt in them, except we have in mind his examples in paſſion to follow them. If we thus therefore conſider Chriſt's death, and will ſtick thereto with faſt Faith for the merit and deſerving thereof, and will alſo frame ourſelves in ſuch wiſe to beſtow our ſelves, and all that we have by charity, to the behoof of our Neighbour, as Chriſt ſpent himſelf wholly for our profit, then do we truly remember Chriſt's death: And being thus followers of Chriſt's ſteps, we ſhall be ſure to follow him thither, where he ſitteth now with the Father and the Holy Ghoſt; To whom be all honour and glory. *Amen.*

THE SECOND HOMILY CONCERNING *The Death and Paſſion of our Saviour Chriſt.*

THAT we may the better conceive the great mercy and goodneſs of our Saviour Chriſt, in ſuffering death univerſally for all Men, it behoveth us to deſcend into the bottom of our conſcience, and deeply to conſider the firſt and principal cauſe wherefore he was compelled ſo to do.

Gen. 5. When our Great-Grandfather *Adam* had broken God's commandment, in eating the Apple forbidden him in Paradiſe, at the motion and ſuggeſtion of his Wife, he purchaſed thereby, not only to himſelf, but alſo to his poſterity for ever, the juſt wrath and indignation of God, who according to his former ſentence pronounced at the giving of the commandment, condemned both him, and all his, to everlaſting death, both of body and ſoul.

Gen. 2. For it was ſaid unto him, Thou ſhalt eat freely of every tree in the garden: but

but as touching the tree of knowledge of good and ill, thou ſhalt in no wiſe eat of it: For in what hour ſoever thou eateſt thereof, thou ſhalt die the death. Now as the Lord had ſpoken, ſo it came to paſs. *Adam* took upon him to eat thereof, and in ſo doing he died the death, that is to ſay, he became mortal, he loſt the favour of God, he was caſt out of Paradiſe; he was no longer a Citizen of Heaven, but a Firebrand of Hell, and a Bond-ſlave to the Devil. To this doth our Saviour bear witneſs in the Luke 15. Goſpel, calling us loſt Sheep, which have gone aſtray, and wandred from the true Shepherd of our ſouls. To this alſo doth St. *Paul* bear witneſs, Rom. 5. ſaying, that by the offence of only *Adam*, death came upon all Men to condemnation. So that now neither he, or any of his, had any right or intereſt at all in the Kingdom of Heaven; but were become plain Reprobates and Caſt-aways, being perpetually damned to the everlaſting pains of Hell-fire. In this ſo great miſery and wretchedneſs, if Mankind could have recovered himſelf again, and obtained forgiveneſs at God's hands, then had his caſe been ſomewhat tolerable, becauſe he might have attempted ſome way how to deliver himſelf from eternal death. But there was no way left unto him, he could do nothing that might pacify God's wrath, he was altogether unprofitable in that behalf. There was not one that did good, no, not one. And how then could he work his own ſalvation? Should he go about to pacify God's heavy diſpleaſure by offering up burnt-ſacrifices, according as it was ordained in the old Law? by offering up Hebr. 9. the blood of Oxen, the blood of Calves, the blood of Goats, the blood of Lambs? and ſo forth. Oh, theſe things were of no force nor ſtrength to take away ſins, they could not put away the anger of God, they could not cool the heat of his wrath, nor yet bring Mankind into favour again, they were but only figures and ſhadows of things to come, and nothing elſe. Read the Epiſtle to the *Hebrews*, there ſhall you find this matter Hebr. 10. largely diſcuſſed, there ſhall you learn in moſt plain words, that the bloody ſacrifice of the old Law was imperfect, and not able to deliver Man from the ſtate of damnation by any means: So that Mankind in truſting thereunto, ſhould truſt to a broken ſtaff, and in the end deceive himſelf. What ſhould he then do? Should he go about to ſerve and keep the Law of God divided into two Tables, and ſo purchaſe to himſelf eternal life? Indeed, if *Adam* and his Poſterity had been able to ſatisfy and fulfil the Law perfectly, in loving God above all things, and their Neighbour as themſelves: Then ſhould they have eaſily quenched the Lord's wrath, and eſcaped the terrible ſentence of eternal death pronounced againſt them by the mouth of Almighty God. For it is written, Do thus, and thou ſhalt live; that Luke 10. is to ſay, fulfil my commandments, keep thy ſelf upright and perfect in them according to my Will, then ſhalt thou live, and not die. Here is eternal life promiſed with this condition, and ſo, that they keep and obſerve the Law. But ſuch was the frailty of mankind after his fall, ſuch was his weakneſs and imbecillity, that he could not walk uprightly in God's commandments, though he would never ſo fain: But daily and hourly fell from his bounden duty, offending the Lord his God divers ways, to the great increaſe of his condemnation, inſomuch that the Prophet *David* crieth out on this wiſe; All have gone aſtray, all are become unprofitable, there Pſalm 5. is none that doth good, no, not one. In this caſe what profit could he

James 2. have by the Law? None at all. For as St. *James* ſaith, He that ſhall obſerve the whole Law, and yet faileth in one point, is become guilty
Deut. 27. of all. And in the book of *Deuteronomy* it is written, Curſed be he (ſaith God) which abideth not in all things that are written in the Book of the Law, to do them.

Behold, the Law bringeth a curſe with it, and maketh it guilty, not becauſe it is of it ſelf naught or unholy, (God forbid we ſhould ſo think) but becauſe the frailty of our ſinful fleſh is ſuch, that we can never fulfil it, according to the perfection that the Lord requireth. Could *Adam* then (think you) hope or truſt to be ſaved by the Law? No, he could not. But the more he looked on the Law, the more he ſaw his own damnation ſet before his eyes, as it were in a clear glaſs. So that now of himſelf he was moſt wretched and miſerable, deſtitute of all hope, and never able to pacify God's heavy diſpleaſure, nor yet to eſcape the terrible judgment of God, whereunto he and all his poſterity were fallen, by diſobeying
Rom. 11. the ſtrait Commandment of the Lord their God. But Oh, the abundant riches of God's great mercy! Oh, the unſpeakable goodneſs of his heavenly Wiſdom! When all hope of righteouſneſs was paſt on our part, when we had nothing in our ſelves, whereby we might quench his burning wrath, and work the ſalvation of our own ſouls, and riſe out of the miſerable eſtate whe ein we lay: Then, ev'n then did Chriſt the Son of God, by the appointment of his Father, come down from Heaven, to be wounded for our ſakes, to be reputed with the wicked, to be condemned unto death, to take upon him the reward of our ſins, and to give his Body to be broken
Eſay 55. on the Croſs for our offences. He (ſaith the Prophet *Eſay*, meaning Chriſt) hath borne our infirmities, and hath carried our ſorrows; the chaſtiſement of our peace was upon him, and by his ſtripes we were made whole.
2 Cor. 5. St. *Paul* likewiſe ſaith, God made him a ſacrifice for our ſins, which knew not ſin, that we ſhould be made the righteouſneſs of God by him. And St. *Peter* moſt agreeably writing in this behalf, ſaith, Chriſt hath once died and ſuffered for our ſins, the juſt for the unjuſt, *&c.* To theſe might be added an infinite number of other places to the ſame effect; but theſe few ſhall be ſufficient for this time.

Now then (as it was ſaid in the beginning) let us ponder and weigh the cauſe of his death, that thereby we may be the more moved to glorify him in our own life. Which if you will have comprehended briefly in one word, it was nothing elſe on our part but only the tranſgreſſion and ſin of Mankind. When the Angel came to warn *Joſeph* that he ſhould not fear to take *Mary* to his Wife: Did he not therefore will the Child's Name to be called *Jeſus*, becauſe, he ſhould ſave his people from their ſins? When *John* the Baptiſt preached Chriſt, and ſhewed him to the people with his finger: Did he not plainly ſay unto them, Behold the Lamb of God which taketh away the ſins of the World? When the
John 1. Woman of *Canaan* beſought Chriſt to help her Daughter, which was poſſeſt
Matth. 15. with a Devil: Did he not openly confeſs that he was ſent to ſave the loſt ſheep of the houſe of *Iſrael*, by giving his life for their ſins? It was ſin then, O Man, ev'n thy ſin that cauſed Chriſt the only Son of God to be crucified in the fleſh, and to ſuffer the moſt vile and ſlanderous death of the Croſs. If thou hadſt kept thy ſelf upright, if thou hadſt obſerved

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the Commandments, if thou hadſt not preſumed to tranſgreſs the Will of God in thy firſt Father *Adam*, then Chriſt being in form of God, needed not to have taken upon him the ſhape of a ſervant: Being immortal in Heaven, he needed not to become mortal on Earth: Being the true bread of the ſoul, he needed not to hunger: Being the healthful water of life, he needed not to thirſt: Being life itſelf, he needed not to have ſuffered death. But to theſe and many other ſuch extremities was he driven by thy ſin, which was ſo manifold and great, that God could be only pleaſed in him, and none other. Canſt thou think of this, O ſinful Man, and not tremble within thyſelf; Canſt thou hear it quietly, without remorſe of conſcience and ſorrow of heart? Did Chriſt ſuffer his paſſion for thee, and wilt thou ſhew no compaſſion towards him? While Chriſt was yet hanging on the Croſs, and yielding up the Ghoſt, the Scripture witneſſeth that the vail of the Temple did rent in twain, and the Earth did quake, that the ſtones clave aſunder, that the Graves did open, and the dead bodies riſe; and ſhall the heart of Man be nothing moved to remember how grievouſly and cruelly he was handled of the Jews for our ſins? Shall Man ſhew himſelf to be more hard-hearted than ſtones, to have leſs compaſſion than dead bodies? Call to mind, O ſinful creature, and ſet before thine eyes Chriſt crucified. Think thou ſeeſt his body ſtretched out in length upon the Croſs, his head crowned with ſharp thorns, and his hands and his feet pierced with nails, his heart opened with a long ſpear, his fleſh rent and torn with whips, his brows ſweating water and blood. Think thou heareſt him how crying in an intolerable agony to his Father, and ſaying, My God, my God, why haſt thou forſaken me? Couldſt thou behold this woful ſight, or hear this mournful voice, without tears, conſidering that he ſuffered all this, not for any deſert of his own, but only for the grievouſneſs of thy ſins? Oh, that Mankind ſhould put the everlaſting Son of God to ſuch pains! Oh, that we ſhould be the occaſion of his death, and the only cauſe of his condemnation! May we not juſtly cry, Wo worth the time that ever we ſinned! O my Brethren, let this image of Chriſt crucified, be always printed in our hearts, let it ſtir us up to the hatred of ſin, and provoke our minds to the earneſt love of Almighty God. For why? Is not ſin, think you, a grievous thing in his ſight, ſeeing for the tranſgreſſion of God's precept in eating of one Apple, he condemned all the World to perpetual death, and would not be pacified, but only with the blood of his own Son? True, yea, moſt true is that ſaying of *David*; Thou, O Lord, hateſt all them that work iniquity; neither ſhall the wicked and evil Man dwell with thee. By the mouth of his holy Prophet *Eſay*, he cried mainly out againſt ſinners, and ſaith, Wo be unto you that draw iniquity with cords of vanity, and ſin as it were with cart-ropes.

Rom. 5.

Matth. 27.

Iſaiah 5.

Eſay 5.

Did not he give a plain token how greatly he hated and abhorred ſin, when he drowned all the World, ſave only eight perſons; when he deſtroyed *Sodom* and *Gomorrha* with fire and brimſtone; when in three days ſpace he killed with Peſtilence threeſcore and ten thouſand, for *David*'s offence; when he drowned *Pharaoh* and all his Hoſt in the Red-Sea; when he turned *Nebuchadonoſor* the King, into the form of a brute Beaſt, creeping upon all four; when he ſuffered *Achitophel* and *Judas* to hang themſelves,

Gen. 7.

Gen. 19.

1 King. 26.

Exod. 14.

Daniel 4.

2 King. 27.

Acts 1.

ſelves, upon the remorſe of ſin, which was ſo terrible to their eyes? A thouſand ſuch examples are to be found in Scripture, if a Man would ſtand to ſeek them out. But what need we? This one example which we have now in hand, is of more force, and ought more to move us, than all the reſt. Chriſt being the Son of God, and perfect God himſelf, who never committed ſin, was compelled to come down from Heaven, to give his body to be bruiſed and broken on the Croſs for our ſins. Was not this a manifeſt token of God's great wrath and diſpleaſure towards ſin, that he could be pacified by no other means, but only by the ſweet and precious blood of his dear Son? O ſin, ſin, that ever thou ſhouldeſt drive Chriſt to ſuch extremity! Wo worth the time that ever thou cameſt into the World. But what booteth it now to bewail? Sin is come, and ſo
Prov. 24. come, that it cannot be avoided. There is no Man living, no not the juſteſt Man on the Earth, but he falleth ſeven times a day, as *Solomon* ſaith. And our Saviour Chriſt, although he hath delivered us from ſin, yet not ſo, that we ſhall be free from committing ſin; but ſo, that it
Rom. 6. ſhall not be imputed to our condemnation. He hath taken upon him the juſt reward of ſin, which was death, and by death hath overthrown death; that we believing in him, might live for ever, and not die. Ought not this to engender extreme hatred of ſin in us, to conſider that it did violently, as it were, pluck God out of Heaven, to make him feel the horrors and pains of Death? O that we would ſometimes conſider this in the midſt of our pomps and pleaſures: It would bridle the outragiouſneſs of the fleſh, it would abate and aſſwage our carnal Affections, it would reſtrain our fleſhly Appetites, that we ſhould not run at random, as we commonly do. To commit ſin wilfully and deſperately, without fear of God; is nothing elſe but to crucify Chriſt anew, as
Hebr. 6. we are expreſsly taught in the Epiſtle to the *Hebrews*. Which thing if it were deeply printed in all Mens Hearts, then ſhould not ſin reign every-where ſo much as it doth, to the great grief and torment of Chriſt now ſitting in Heaven.

Let us therefore remember and always bear in mind Chriſt crucified, that thereby we may be inwardly moved both to abhor ſin throughly, and alſo with an earneſt and zealous heart to love God. For this is another fruit which the memorial of Chriſt's death ought to work in us, an earneſt and unfeigned love towards God. So God loved the World (ſaith
John 3. St. *John*) that he gave his only begotten Son, that whoſoever believeth in him, ſhould nor periſh, but have life everlaſting. If God declared ſo great love towards us his ſilly Creatures: How can we of right but love him again? Was not this a ſure pledge of his Love, to give us his own Son from Heaven? He might have given us an Angel if he would, or ſome other Creature, and yet ſhould his love have been far above our deſerts. Now he gave us not an Angel, but his Son. And what Son? His only Son, his natural Son, his well-beloved Son, ev'n that Son whom he had made Lord and Ruler of all things. Was not this a ſingular token of great love? But to whom did he give him? He gave him to the whole World; that is to ſay, to *Adam*, and all that ſhould come after him. O Lord, what had *Adam*, or any other Man deſerved at God's hand, that he ſhould give us his own Son? We are all miſerable perſons,

ſinful

ſinful perſons, damnable perſons, juſtly driven out of Paradiſe, juſtly excluded from Heaven, juſtly condemned to Hell-fire: And yet (ſee a wonderful token of God's love) he gave us his only begotten Son, us, I ſay, that were his extreme and deadly enemies; that we, by virtue of his blood ſhed upon the Croſs, might be clean purged from our ſins, and made righteous again in his ſight. Who can chuſe but marvel, to hear that God ſhould ſhew ſuch unſpeakable love towards us, that were his deadly enemies! Indeed, O mortal Man, thou oughteſt of right to marvel at it, and to acknowledge therein God's great goodneſs and mercy towards Mankind, which is ſo wonderful, that no fleſh, be it never ſo worldly-wiſe, may well conceive it, or expreſs it. For (as St. *Paul* teſtifi- Rom. 5.
eth, God greatly commendeth and ſetteth out his love towards us, in that he ſent his Son Chriſt to die for us, when we were yet ſinners and open enemies of his Name. If we had in any manner of wiſe deſerved it at his hands, then had it been no marvel at all; but there was no deſert on our part wherefore he ſhould do it. Therefore thou ſinful creature, when thou heareſt that God gave his Son to die for the ſins of the World, think not he did it for any deſert or goodneſs that was in thee, for thou waſt then the Bond-ſlave of the Devil; but fall down upon thy knees, and cry with the Prophet *David*, O Lord, what is man, that thou art ſo mindful of Pſalm 8.
him? or the ſon of man, that thou ſo regardeſt him? And ſeeing he hath ſo greatly loved thee, endeavour thyſelf to love him again, with all thy heart, with all thy ſoul, and with all thy ſtrength, that therein thou may'ſt appear not to be unworthy of his love. I report me to thine own conſcience, whether thou wouldeſt not think thy love ill beſtowed upon him, that could not find in his heart to love thee again? If this be true, (as it is moſt true) then think how greatly it behoveth thee in duty to love God, who hath ſo greatly loved thee, that he hath not ſpared his own only Son from ſo cruel and ſhameful a death, for thy ſake. And hitherto concerning the cauſe of Chriſt's Death and Paſſion, which as it was on our part moſt horrible and grievous ſin, ſo on the other ſide it was the free gift of God, proceeding of his meer and tender love towards Mankind, without any merit or deſert of our part. The Lord, for his mercies ſake, grant that we never forget this great benefit of our ſalvation in Chriſt Jeſus, but that we always ſhew ourſelves thankful for it, abhorring all kind of wickedneſs and ſin, and applying our minds wholly to the ſervice of God, and the diligent keeping of his Commandments.

Now it remaineth that I ſhew unto you, how to apply Chriſt's Death and Paſſion to our comfort, as a medicine to our wounds, ſo that it may work the ſame effect in us wherefore it was given, namely, the health and ſalvation of our ſouls. For as it profiteth a Man nothing to have ſalve, unleſs it be well applied to the part infected: So the death of Chriſt ſhall ſtand us in no force, unleſs we apply it to our ſelves in ſuch ſort as God hath appointed. Almighty God commonly worketh by means; and in this thing he hath alſo ordained a certain mean, whereby we may take fruit and profit to our ſouls health.

What mean is that? Forſooth, it is Faith. Not an unconſtant or wavering Faith; but a ſure, ſtedfaſt, grounded, and unfeigned Faith. God ſent his Son into the World (ſaith St. *John*) To what end? That John 3.

whoſoever believeth in him ſhould not periſh, but have life everlaſting. Mark theſe words, that whoſoever believeth in him. Here is the mean whereby we muſt apply the fruits of Chriſt's death unto our deadly wound: Here is the mean whereby we muſt obtain eternal life, namely, Faith.

Rom. 10. For (as St. *Paul* teacheth in his Epiſtle to the *Romans*) With the heart Man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation. *Paul* being demanded of the Keeper of the Priſon, what

Acts 16. he ſhould do to be ſaved? made this anſwer; Believe in the Lord Jeſus, ſo ſhalt thou and thine houſe both be ſaved. After the Evangeliſt had deſcribed and ſet forth unto us at large, the life and the death of the Lord Jeſus, in

John 20. the end he concludeth with theſe words; Theſe things are written, that we may believe Jeſus Chriſt to be the Son of God, and through Faith obtain eternal life. To conclude with the words of St. *Paul*, which are theſe;

Rom. 10. Chriſt is the end of the Law unto ſalvation, for every one that doth believe. By this then you may well perceive, that the only mean and inſtrument of ſalvation required of our parts, is Faith; that is to ſay, a ſure truſt and confidence in the mercies of God: Whereby we perſwade our ſelves, that God both hath, and will forgive our ſins; that he hath accepted us again into his favour; that he hath releaſed us from the bonds of damnation, and received us again into the number of his elect people, not for our merits or deſerts, but only and ſolely for the merits of Chriſt's Death and Paſſion, who became Man for our ſakes, and humbled himſelf to ſuſtain the reproach of the Croſs, that we thereby might be ſaved, and made Inheritors of the Kingdom of Heaven. This Faith is required at our hands: And this if we keep ſtedfaſtly at our hearts, there is no doubt but

Gen. 15. we ſhall obtain ſalvation at God's hands; as did *Abraham*, *Iſaac*, and

Rom. 7. *Jacob*, of whom the Scripture ſaith, that they believed, and it was imputed unto them for righteouſneſs. Was it imputed unto them only? And ſhall it not be imputed unto us alſo? Yes, if we have the ſame Faith as they had, it ſhall be as truly imputed unto us for righteouſneſs, as it was unto them. For it is one Faith that muſt ſave both us and them, ev'n a

John 3. ſure and ſtedfaſt Faith in Chriſt Jeſus; who, as ye have heard, came into the World for this end, that whoſoever believe in him, ſhould not periſh, but have life everlaſting. But here we muſt take heed that we do not halt with God through an unconſtant and wavering Faith, but that it be

James 1. ſtrong and ſtedfaſt to our lives end. He that wavereth (ſaith St. *James*) is like a wave of the Sea; neither let that Man think that he ſhall obtain

Matth. 14. any thing at God's hands. *Peter* coming to Chriſt upon the Water, becauſe he fainted in Faith, was in danger of drowning: So we, if we begin to waver or doubt, it is to be feared leſt we ſhall ſink as *Peter* did; not into the Water, but into the Bottomleſs Pit of Hell-fire. Therefore I ſay unto you, that we muſt apprehend the Merits of Chriſt's Death and Paſſion by Faith, and that with a ſtrong and ſtedfaſt Faith, nothing doubting, but that Chriſt by his own oblation, and once offering of himſelf upon the Croſs, hath taken away our ſins, and hath reſtored us again into God's favour, ſo fully and perfectly, that no other ſacrifice for ſin ſhall hereafter be requiſite or needful in all the World.

Thus have you heard in few words, the mean whereby we muſt apply the fruits and merits of Chriſt's death unto us, ſo that it may work

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the ſalvation of our ſouls; namely, a ſure, ſtedfaſt, perfect and grounded Faith. For as all they which beheld ſtedfaſtly the Brazen Serpent, were healed and delivered at the very ſight thereof, from their corporal diſeaſes and bodily ſtings: Ev'n ſo all they which behold Chriſt crucified with a true and lively Faith, ſhall undoubtedly be delivered from the grievous wounds of the ſoul, be they never ſo deadly or many in number. Therefore (Dearly-Beloved) if we chance at any time, through frailty of the fleſh, to fall into ſin (as it cannot be choſen, but we muſt needs fall often) and if we feel the heavy burden thereof to preſs our ſouls, tormenting us with the fear of Death, Hell, and Damnation; let us then uſe that mean which God hath appointed in his Word, to wit, the mean of Faith, which is the only inſtrument of Salvation now left unto us. Let us ſtedfaſtly behold Chriſt crucified, with the eyes of our heart. Let us only truſt to be ſaved by his Death and Paſſion, and to have our ſins clean waſhed away through his moſt precious Blood; that in the end of the World, when he ſhall come again to judge both the quick and the dead, he may receive us into his heavenly Kingdom, and place us in the number of his Elect and Choſen People, there to be partakers of that immortal and everlaſting life, which he hath purchaſed unto us by virtue of his bloody Wounds: To Him therefore, with the Father and the Holy Ghoſt, be all honour and glory, world without end. *Amen.*

Numb. 21.

John 3.

AN

HOMILY

OF THE

Reſurrection of our Saviour Jeſus Chriſt.

For Eaſter-Day.

IF ever at any time the greatneſs or excellency of any matter ſpiritual or temporal hath ſtirred up your minds to give diligent ear, (good Chriſtian People, and well-beloved in our Lord and Saviour Jeſus Chriſt) I doubt not but that I ſhall have you now at this preſent ſeaſon, moſt diligent and ready hearers of the matter which I have at this time to open unto you. For I come to declare that great and moſt comfortable Article of our Chriſtian Religion and Faith, the Reſurrection of our Lord Jeſus. So great ſurely is the matter of this Article, and of ſo great weight and importance, that it was thought worthy to keep our ſaid Saviour ſtill on earth forty days after he was riſen from death to life, to the confirmation and eſtabliſhment thereof in the hearts of his Diſciples. So that (as St. *Luke* clearly teſtifieth in the firſt Chapter of the *Acts* of the Apoſtles) he was converſant with his Diſciples by the ſpace of forty days continually together, to the intent he would in his perſon,

perſon, being now glorified, teach and inſtruct them, who ſhould be the teachers of other, fully and in moſt abſolute and perfect wiſe the truth of this moſt Chriſtian Article, which is the ground and foundation of our whole Religion, before he would aſcend up to his Father, into the Heavens, there to receive the glory of his moſt triumphant Conqueſt and Victory.

1 Cor. 15. Aſſuredly, ſo highly comfortable is this Article to our Conſciences, that it is ev'n the very Lock and Key of all our Chriſtian Religion and Faith. If it were not true (ſaith the holy Apoſtle *Paul*) that Chriſt roſe again, then our preaching were in vain, your Faith which you have received were but void, ye were yet in the danger of your ſins. If Chriſt be not riſen again (ſaith the Apoſtle) then are they in very evil caſe, and utterly periſhed; that be entred their ſleep in Chriſt, then are we the moſt miſerable of all Men, which have our hope fixed in Chriſt, if he be yet under the power of death, and as yet not reſtored to his bliſs again. But now he is riſen again from death (ſaith the Apoſtle *Paul*) to be the firſt-fruits of them that be aſleep, to the intent to raiſe them to everlaſting life again: Yea, if it were not true that Chriſt is riſen again, then were it neither true that he is aſcended up to Heaven, nor that he ſent down from Heaven unto us the Holy Ghoſt, nor that he ſitteth on the right hand of his heavenly Father, having the rule of Heaven and Earth, reigning (as

Pſalm 17. the Prophet ſaith) from Sea to Sea; nor that he ſhould after this World, be the Judge as well of the living as of the dead, to give reward to the good, and judgment to the evil. That theſe links therefore of our Faith ſhould all hang together in ſtedfaſt eſtabliſhment and confirmation, it pleaſed our Saviour not ſtraitway to withdraw himſelf from the bodily preſence and ſight of his Diſciples, but he choſe out forty days, wherein he would declare unto them, by manifold and moſt ſtrong arguments and tokens, that he had conquered Death, and that he was alſo truly riſen

Luke 24. again to life. He began (ſaith *Luke*) at *Moſes* and all the Prophets, and expounded unto them the Propheſies that were written in all the Scriptures of him, to the intent to confirm the truth of his Reſurrection, long before ſpoken of: Which he verified indeed, as it is declared very apparently and manifeſtly, by his oft appearance to ſundry perſons at ſundry times.

Matth. 28. Firſt, he ſent his Angels to the Sepulchre, who did ſhew unto certain Women the empty Grave, ſaying, that the burial-linen remained therein. And by theſe ſigns were theſe Women fully inſtructed, that he was riſen

John 20. again, and ſo did they teſtify it openly. After this Jeſus himſelf appeared to *Mary Magdalen*, and after that to certain other Women, and ſtrait afterward he appeared to *Peter*, then to the two Diſciples, which were

1 Cor. 15. going to *Emaus*. He appeared to the Diſciples alſo, as they were gathered together for fear of the Jews, the door ſhut. At another time

Luke 24. he was ſeen at the Sea of *Tiberias* of *Peter* and *Thomas*, and of other Diſ-

John 21. ciples, when they were fiſhing. He was ſeen of more than five hundred brethren in the mount of *Galilee*, where Jeſus appointed them to be by his Angel, when he ſaid, Behold, he ſhall go before you into *Galilee*, there

Acts 1. ſhall ye ſee him as he hath ſaid unto you. After this he appeared unto *James*, and laſt of all he was viſibly ſeen of all the Apoſtles, at ſuch time as he was taken up into Heaven. Thus at ſundry times he ſhewed himſelf after he was riſen again, to confirm and ſtabliſh this Article. And in theſe revelations

lations ſometime he ſhewed them his hands, his feet, and his ſide, and bade them touch him, that they ſhould not take him for a Ghoſt or a Spirit. Sometime he alſo did eat with them, but ever he was talking with them of the everlaſting Kingdom of God, to aſſure the truth of his Reſurrection. For then he opened their underſtanding, that they might perLuke 24. ceive the Scriptures, and ſaid unto them, Thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from death the third day, and that there ſhould be preached openly in his Name pardon and remiſſion of ſins to all the Nations of the World. Ye ſee (good Chriſtian People) how neceſſary this Article of our Faith is, ſeeing it was proved of Chriſt himſelf by ſuch evident reaſons and tokens, by ſo long time and ſpace. Now therefore as our Saviour was diligent for our comfort and inſtruction to declare it: So let us be as ready in our belief to receive it to our comfort and inſtruction. As he died not for himſelf, no more did he riſe again for himſelf. He was dead (ſaith St. *Paul*) for our ſins, and roſe again for 1 Cor. 15. our juſtification. O moſt comfortable word, evermore to be borne in remembrance! He died (ſaith he) to put away ſin, he roſe again to endow us with righteouſneſs. His death took away ſin and malediction; his death was the ranſom of them both; his death deſtroyed death, and overcame the Devil, which had the power of death in his ſubjection; his death deſtroyed Hell, with all the damnation thereof. Thus is death ſwallowed up by Chriſt's victory; thus is Hell ſpoiled for ever. If any Man doubt of this victory, let Chriſt's glorious Reſurrection declare him the thing. If death could not keep Chriſt under his dominion and power, but that he aroſe again, it is manifeſt that his power was overcome. If death be conquered, then muſt it follow that ſin, wherefore death was appointed as the wages, muſt be alſo deſtroyed. If death and ſin be vaniſhed away, then is the Devil's tyranny vaniſhed, which had the power of death, and was the author and brewer of ſin, and the ruler of Hell. If Chriſt had the victory of them all by the power of his death, and openly proved it by his moſt victorious and valiant reſurrection (as it was not poſſible for his great might to be ſubdued of them) and it is true, that Chriſt died for our ſins, and roſe again for our juſtification: Why may not we that be his members by true Faith, rejoice, and boldly ſay with the Prophet *Hoſea* and the Apoſtle *Paul*, Where is thy dart, O death? Where is thy victory, O Hell? Thanks be unto God, ſay they, which hath given us the victory by our Lord Jeſus Chriſt.

This mighty conqueſt of his Reſurrection, was not only ſignified before 1 Reg. 17. by divers figures of the Old Teſtament, as by *Samſon* when he ſlew the Lion, out of whoſe mouth came ſweetneſs and honey; and as *David* bare his figure when he delivered the Lamb out of the Lion's mouth, and when he overcame and ſlew the great Giant *Goliah*; and as when *Jonas* was ſwal- Jonas 1. lowed up in the Whale's mouth, and caſt up again on land alive: But was alſo moſt clearly propheſied by the Prophets of the Old Teſtament, and in the New alſo confirmed by the Apoſtles. He hath ſpoiled, ſaith St. *Paul*, Col. 2. rule, and power, and all the dominion of our ſpiritual enemies. He hath made a ſhew of them openly, and hath triumphed over them in his own perſon. This is the mighty power of the Lord, whom we believe on. By his death hath he wrought for us this victory, and by his reſurrection

hath he purchaſed everlaſting life and righteouſneſs for us. It had not been enough to be delivered by his death from ſin, except by his reſurrection we had been endowed with righteouſneſs. And it ſhould not avail us to be delivered from death, except he had riſen again, to open for us
1 Pet. 1. the gates of Heaven, to enter into life everlaſting. And therefore St. *Peter* thanketh God the Father of our Lord Jeſus Chriſt for his abundant mercy, becauſe he hath begotten us (ſaith he) unto a lively hope by the Reſurrection of Jeſus Chriſt from death, to enjoy an inheritance immortal, that never ſhall periſh, which is laid up in Heaven for them that be kept by the power of God through Faith. Thus hath his Reſurrection wrought for us life and righteouſneſs. He paſſed through death and hell, to the intent to put us in good hope, that by his ſtrength we ſhall do the ſame. He paid the ranſom of ſin, that it ſhould not be laid to our charge. He deſtroyed the Devil and all his tyranny, and openly triumphed over him, and took away from him all his captives, and hath raiſed and ſet them
Epheſ. 2. with himſelf among the heavenly Citizens above. He died to deſtroy the rule of the Devil in us, and he roſe again, to ſend down his holy Spirit to rule in our hearts, to endow us with perfect righteouſneſs. Thus it is
Pſalm 84. true that *David* ſung, *Veritas de terra orta eſt, & juſtitia de cœlo proſpexit.*
Epheſ. 4. The truth of God's Promiſe is in earth to Man declared, or from the earth
Captivam duxit captivitatem. is the everlaſting Verity, God's Son, riſen to life, and the true righteouſneſs
Luke 2. of the Holy Ghoſt looking out of Heaven, and in moſt liberal largeſs dealt upon all the World. Thus is glory and praiſe rebounded upwards to God above, for his mercy and truth. And thus is peace come down from Heaven to Men of good and faithful hearts. Thus is mercy and
Pſalm 48. truth, as *David* writeth, together met; thus is peace and righteouſneſs
Miſericordia & veritas obviaverunt ſibi. embracing and kiſſing each other. If thou doubteſt of ſo great wealth and felicity that is wrought for thee, O Man, call to thy mind that therefore haſt thou received into thine own poſſeſſion the everlaſting Verity our Saviour Jeſus Chriſt, to confirm to thy conſcience the truth of all this matter. Thou haſt received him, if in true faith and repentance of heart thou haſt received him: If in purpoſe of amendment, thou haſt received him for an everlaſting gage or pledge of thy ſalvation. Thou haſt received his body which was once broken, and his blood which was ſhed for the remiſſion of thy ſin. Thou haſt received his body, to have within thee the Father, the Son, and the Holy Ghoſt, for to dwell with thee, to endow thee with grace, to ſtrengthen thee againſt thine enemies, and to comfort thee with their preſence. Thou haſt received his body, to endow thee with everlaſting righteouſneſs, to aſſure thee of everlaſting bliſs and life of thy ſoul.
Epheſ. 5. For with Chriſt, by true Faith, art thou quickned again (ſaith St. *Paul*) from death of ſin, to life of grace; and in hope tranſlated from corporal and everlaſting death, to the everlaſting life of glory in Heaven, where now thy converſation ſhould be, and thy heart and deſire ſet. Doubt not of the truth of this matter, how great and high ſoever theſe things be. It becometh God to do no ſmall deeds, how impoſſible ſoever they ſeem to thee. Pray to God that thou mayſt have Faith to perceive this great myſtery of Chriſt's Reſurrection: That by Faith thou mayſt certainly believe nothing to be impoſſible with God. Only bring thou
Luke 18. Faith to Chriſt's holy Word and Sacrament. Let thy Repentance ſhew

thy Faith; let thy purpoſe of amendment and obedience of thy heart to God's law, hereafter declare thy true belief: Endeavour thy ſelf to ſay with St. *Paul*, From henceforth our converſation is in Heaven, from whence we look for a Saviour, ev'n the Lord Jeſus Chriſt, which ſhall change our vile bodies, that they may be faſhioned like his glorious body; which he ſhall do by the ſame power whereby he roſe from death, and whereby he ſhall be able to ſubdue all things unto himſelf. Thus (good Chriſtian People) foraſmuch as ye have heard theſe ſo great and excellent benefits of Chriſt's mighty and glorious Reſurrection, as how that he hath ranſomed Sin, overcome the Devil, Death, and Hell, and hath victoriouſly gotten the better-hand of them all, to make us free and ſafe from them; and knowing that we be by this benefit of his Reſurrection riſen with him by our Faith, unto life everlaſting, being in full ſurety of our hope, that we ſhall have our bodies likewiſe raiſed again from death, to have them glorified in immortality, and joyned to his glorious body, having in the mean while his holy Spirit within our hearts as a ſeal and pledge of our everlaſting inheritance; by whoſe aſſiſtance we be repleniſhed with all righteouſneſs, by whoſe power we ſhall be able to ſubdue all our evil affections, riſing againſt the pleaſure of God: Theſe things, I ſay, well conſidered, let us now in the reſt of our life declare our Faith that we have in this moſt fruitful Article, by framing our ſelves thereunto, in riſing daily from ſin, to righteouſneſs and holineſs of life. For what ſhall it avail us (ſaith St. *Peter*) to be eſcaped and delivered from the filthineſs of the World, through the knowledge of the Lord and Saviour Jeſus Chriſt, if we be entangled again therewith, and be overcome again? Certainly it had been better (ſaith he) never to have known the way of righteouſneſs, than after it is known and received, to turn back again from the holy Commandment of God given unto us. For ſo ſhall the Proverb have place in us, where it is ſaid, The Dog is returned to his vomit again; and, The Sow that was waſhed, to her wallowing in the mire again. What a ſhame were it for us, being thus ſo clearly and freely waſhed from our ſin, to return to the filthineſs thereof again: What a folly were it, thus endowed with righteouſneſs, to loſe it again: What madneſs were it to loſe the inheritance that we be now ſet in, for the vile and tranſitory pleaſure of ſin: And what an unkindneſs ſhould it be, where our Saviour Chriſt of his mercy is come to us, to dwell with us as our Gueſt, to drive him from us, and to baniſh him violently out of our ſouls, and inſtead of him in whom is all grace and virtue, to receive the ungracious ſpirit of the Devil the founder of all naughtineſs and miſchief. How can we find in our hearts to ſhew ſuch extreme unkindneſs to Chriſt, which hath now ſo gently called us to mercy, and offered himſelf unto us, and he now entred within us: Yea, how dare we be ſo bold to renounce the preſence of the Father, the Son, and the Holy Ghoſt: (For where one is, there is God all whole in Majeſty, together with all his Power, Wiſdom, and Goodneſs,) and fear not, I ſay, the danger and peril of ſo traiterous a defiance and departure. Good Chriſtian Brethren and Siſters, adviſe your ſelves; conſider the dignity that ye be now ſet in; let no Folly loſe the thing that Grace hath ſo precioufly offered and purchaſed; let not wilfulneſs and blindneſs put out

Phil. 4.

2 Pet. 2.

ſo

Epheſ. 6. ſo great light that is now ſhewed unto you. Only take good hearts unto you, and put upon you all the Armour of God, that ye may ſtand againſt your Enemies, which would again ſubdue you, and bring you into their
1 Pet. 1. thraldom. Remember ye be bought from your vain converſation, and that your freedom is purchaſed neither with gold nor ſilver, but with the price of the precious blood of that innocent Lamb Jeſus Chriſt, which was ordained to the ſame purpoſe before the World was made. But he was ſo declared in the latter time of grace, for your ſakes which by him have your Faith in God, who hath raiſed him from death, and hath given him glory, that you ſhould have your faith and hope towards God. Therefore as you have hitherto followed the vain luſts of your minds, and ſo diſpleaſed God, to the danger of your ſouls: So now, like obedient Children thus purified by faith, give your ſelves to walk that way which God moveth you to, that ye may receive the end of your faith, the ſal-
1 Pet. 1. vation of your ſouls. And as you have given your bodies to unrighteouſneſs, to ſin after ſin: So now give your ſelves to righteouſneſs, to be ſanctified therein. If ye delight in this Article of our faith, that Chriſt is riſen again from death to life: Then follow you the example of his
Rom. 6. Reſurrection, as St. *Paul* exhorteth us, ſaying, As we be buried with Chriſt by our Baptiſm into death, ſo let us daily die to ſin, mortifying and killing the evil deſires and motions thereof. And as Chriſt was raiſed up from death by the glory of the Father, ſo let us riſe to a new life, and walk continually therein, that we may likewiſe as natural Children live a converſation to move Men to glorify our Father which is in Heaven. If we then be riſen with Chriſt by our faith to the hope of everlaſting life:
Matth. 5. Let us riſe alſo with Chriſt, after his example, to a new life and leave our old. We ſhall then be truly riſen, if we ſeek for things that be heavenly, if we have our affection on things that be above, and not on things that be on earth. If ye deſire to know what theſe earthly things be which ye ſhould put off, and what be the heavenly things above, that ye ſhould
Coloſſ. 3. ſeek and enſue, St. *Paul* in the Epiſtle to the *Coloſſians* declareth, when he exhorteth us thus; Mortify your earthly members, and old affection of ſin, as fornication, uncleanneſs, unnatural luſt, evil concupiſcence, and covetouſneſs, which is worſhipping of Idols, for the which things, the wrath of God is wont to fall on the Children of unbelief; in which things once ye walked, when ye lived in them. But now put ye alſo away from you, wrath, fierceneſs, maliciouſneſs, curſed ſpeaking, filthy ſpeaking, out of your mouths. Lye not one to another, that the old Man with his works be put off, and the new be put on. Theſe be the earthly things which St. *Paul* moved you to caſt from you, and to pluck your hearts from them. For in following theſe, ye declare your ſelves earthly and worldly. Theſe be the fruits of the earthly *Adam*. Theſe ſhould you daily kill, by good diligence, in withſtanding the deſires of them, that ye might riſe to righteouſneſs. Let your affection from henceforth be ſet on heavenly things, ſue and ſearch for mercy, kindneſs, meekneſs, patience, forbearing one another, and forgiving one another. If any Man have a quarrel to another, as Chriſt forgave you, ev'n ſo do ye. If theſe and ſuch other heavenly virtues ye enſue in the reſidue of your life, ye ſhall ſhew plainly that ye be riſen with Chriſt, and that ye be the heavenly Children of

your

your Father in Heaven; from whom, as from the giver, cometh these graces and gifts. Ye shall prove by this manner, that your conversation is in Hea- James 1.
ven, where your hope is; and not on Earth, following the beastly appetites of the flesh. Ye must consider, that ye be therefore cleansed and renewed, Phil. 3.
that ye should from henceforth serve God in holiness and righteousness all the days of your lives, that ye may reign with him in everlasting life. If ye refuse so great grace, whereto ye be called, what other thing do ye, Luke 1.
than heap to your damnation more and more, and so provoke God to cast his displeasure upon you, and to revenge this mockage of his holy Sacraments in so great abusing of them? Apply your selves (good Friends) to live in Christ, that Christ may still live in you, whose favour and assistance if ye have, then have ye everlasting life already within you, then can nothing hurt you. Whatsoever is hitherto done and committed, Christ John 5.
ye see hath offered you pardon, and clearly received you to his favour again, in full surety whereof ye have him now inhabiting and dwelling within you. Only shew your selves thankful in your lives, determine Coloss. 3.
with your selves to refuse and avoid all such things in your conversations as should offend his eyes of mercy. Endeavour your selves that way to rise up again, which way ye fell into the well or pit of sin. If by your tongue ye have offended, now thereby rise again, and glorify God therewith, accustom it to laud and praise the Name of God, as ye have therewith dishonoured it. And as ye have hurt the Name of your Neighbour, or otherwise hindred him, so now intend to restore it to him again. For without restitution, God accepteth not your confession, nor yet your re- *Restitution.*
pentance. It is not enough to forsake evil, except you set your courage to do good. By what occasion soever you have offended, turn now the occasion to the honouring of God, and profit of your Neighbour. Truth it is that sin is strong, and affections unruly. Hard it is to subdue and resist Psalm 36.
our nature, so corrupt and leavened with the soure bitterness of the poyson which we received by the inheritance of our old Father *Adam*. But yet take good courage, saith our Saviour Christ, for I have overcome the Matth. 6.
World, and all other Enemies for you. Sin shall not have power over you, for ye be now under grace, saith St. *Paul*. Tho' your power be weak, Rom. 6.
yet Christ is risen again to strengthen you in your battle, his holy Spirit Rom. 8.
shall help your infirmities. In trust of his mercy, take you in hand to purge this old leaven of sin, that corrupteth and soureth the sweetness of our 1 Cor. 5.
life before God; that ye may be as new and fresh dough, void of all soure leaven of wickedness; so shall ye shew your selves to be sweet bread to God, that he may have his delight in you. I say, kill and offer you up the worldly and earthly affections of your bodies. For Christ our Easter Lamb is offered up for us, to slay the power of sin, to deliver us from the danger thereof, and to give us example to die to sin in our lives. As the Jews did eat their Easter Lamb, and keep their Feast in remembrance of their deliverance out of *Egypt*: Ev'n so let us keep our Easter Feast in the thankful remembrance of Christ's benefits, which he hath plentifully wrought for us by his Resurrection and passing to his Father, whereby we are delivered from the captivity and thraldom of all our enemies. Let us in like manner pass over the affections of our old conversation, that we may be delivered from the bondage thereof, and rise with Christ. The

Exod. 7. Jews kept their Feaſt in abſtaining from leavened bread, by the ſpace of ſeven days. Let us Chriſtian folk keep our Holy-day in ſpiritual manner; that is, in abſtaining, not from material leavened bread, but from the old leaven of ſin, the leaven of maliciouſneſs and wickedneſs. Let us caſt from us the leaven of corrupt doctrine that will infect our ſouls. Let us keep our Feaſt the whole term of our life, with eating the bread of pureneſs of godly life, and truth of Chriſt's doctrine. Thus ſhall we declare that Chriſt's gifts and graces have their effect in us, and that we have the right belief and knowledge of his holy Reſurrection: Where truly, if we apply our faith to the virtue thereof in our life, and conform us to the example and ſignification meant thereby, we ſhall be ſure to riſe hereafter to everlaſting glory, by the goodneſs and mercy of our Lord Jeſus Chriſt; To whom, with the Father and the Holy Ghoſt, be all glory, thankſgiving, and praiſe, *in infinita ſeculorum ſecula.* Amen.

AN

HOMILY

OF THE

Worthy Receiving and reverend Eſteeming of the Sacrament of the Body and Blood of Chriſt.

THE great love of our Saviour Chriſt towards Mankind (good Chriſtian People) doth not only appear in that dear-bought benefit of our Redemption and Salvation by his Death and Paſſion, but alſo in that he ſo kindly provided, that the ſame moſt merciful work might be had in continual remembrance, to take ſome place in us, and not be fruſtrate of his end and purpoſe. For as tender Parents are not content to procure for their Children coſtly Poſſeſſions and Livelihood, but take order that the ſame may be conſerved and come to their uſe: So our Lord and Saviour thought it not ſufficient to purchaſe for us his Father's favour again, (which is that deep fountain of all goodneſs and eternal life) but alſo invented the ways moſt wiſely, whereby they might redound to our commodity and profit. Amongſt the which means, is the publick celebration of the memory of his precious Death, at the Lord's Table. Which although it ſeem of ſmall virtue to ſome, yet being rightly done by the Faithful, it doth not only help their weakneſs, (who by their poiſoned Nature readier to remember injuries than benefits) but ſtrengtheneth and comforteth their inward Man with peace and gladneſs, and maketh them thankful to their Redeemer, with diligent care and
Exod. 12. godly converſation. And as of old time God decreed his wondrous benefits of the deliverance of his People, to be kept in memory by the eating of the Paſſover, with his Rites and Ceremonies: So our loving Saviour hath ordained and eſtabliſhed the remembrance of his great mercy
Matth. 26. expreſſed in his Paſſion, in the inſtitution of his heavenly Supper, where
1 Cor. 11. every one of us muſt be Gueſts and not Gazers, Eaters and not Lookers,

Lookers, feeding our ſelves, and not hiring others to feed for us; that we may live by our own meat, and not to periſh with hunger, whilſt other devour all. To this, his Commandment forceth us, ſaying, Do ye this; drink ye all of this. To this his Promiſe enticeth, This is my Body which is given for you; This is my Blood which is ſhed for you. So then of neceſſity we muſt be our ſelves partakers of this Table, and not beholders of other: So we muſt addreſs our ſelves to frequent the ſame in reverent and comely manner; leſt as Phyſick provided for the body, being miſuſed, more hurteth than profiteth: So this comfortable medicine of the ſoul undecently received, tendeth to our greater harm and ſorrow. And St. *Paul* ſaith, He that eateth and drinketh unworthily, eateth and drinketh his own damnation. Wherefore, that it be not ſaid to us, as it was to the gueſt of that great Supper, *Friend, how cameſt thou in, not having the marriage-garment?* And that we may fruitfully uſe St. *Paul*'s counſel, *Let a man prove himſelf, and ſo eat of that bread, and drink of that cup*: We muſt certainly know, that three things be requiſite in him which would ſeemly, as becometh ſuch high Myſteries, reſort to the Lord's Table: That is, Firſt, a right and worthy eſtimation and underſtanding of this Myſtery. Secondly, to come in a ſure faith. And Thirdly, to have newneſs or pureneſs of life to ſucceed the receiving of the ſame.

Luke 11. 1 Cor. 6. Matth. 26. 1 Cor. 11. Matth. 22. 1 Cor. 11.

But before all other things, this we muſt be ſure of eſpecially, that this Supper be in ſuch wiſe done and miniſtred, as our Lord and Saviour did, and commanded to be done, as his holy Apoſtles uſed it, and the good Fathers in the Primitive Church frequented it. For (as that worthy Man St. *Ambroſe* ſaith) He is unworthy of the Lord, that otherwiſe doth celebrate that Myſtery, than it was delivered by him. Neither can he be devout, that otherwiſe doth preſume than it was given by the Author. We muſt then take heed, leſt of the memory, it be made a ſacrifice; leſt of a communion, it be made a private eating; leſt of two parts, we have but one; leſt applying it for the dead, we loſe the fruit that be alive. Let us rather in theſe matters follow the advice of *Cyprian* in the like caſes; that is, cleave faſt to the firſt beginning, hold faſt the Lord's tradition; do that in the Lord's commemoration which he himſelf did, he himſelf commanded, and his Apoſtles confirmed. This caution or foreſight if we uſe, then may we ſee thoſe things that be requiſite in the worthy receiver, whereof this was the firſt, that we have a right underſtanding of the thing it ſelf. As concerning which thing, this we may aſſuredly perſwade our ſelves, that the ignorant Man can neither worthily eſteem nor effectually uſe thoſe marvellous graces and benefits offered and exhibited in that Supper: but either will lightly regard them, to no ſmall offence; or utterly condemn them, to his utter deſtruction. So that by his negligence, he deſerveth the plagues of God to fall upon him; and by contempt, he deſerveth everlaſting perdition. To avoid then theſe harms, uſe the advice of the wiſe Man, who willeth thee when thou ſitteſt at an earthly King's Table, to take diligent heed what things are ſet before thee. So now much more at the King of Kings Table, thou muſt carefully ſearch and know what dainties are provided for thy ſoul, whither thou art come, not to feed thy ſenſes and belly to corruption, but thy inward Man to immortality and life; not to conſider the earthly creatures which thou ſeeſt,

Prov. 23.

but

but the heavenly graces which thy Faith beholdeth. For this Table is not (ſaith *Chryſoſtom*) for chattering Jays, but for Eagles who fly thither where the dead body lieth. And if this advertiſement of Man cannot perſwade us to reſort to the Lord's Table with underſtanding: See the counſel of God in the like matter, who charged his People to teach their Poſterity, not only the Rites and Ceremonies of the Paſſover, but the Cauſe and End thereof. Whence we may learn, that both more perfect knowledge is required at this time at our hands, and that the ignorant cannot with fruit and profit exerciſe himſelf in the Lord's Sacraments.

But to come nigher to the matter: St. *Paul* blaming the *Corinthians* for the profaning of the Lord's Supper, concludeth, that ignorance both of the thing it ſelf, and the ſignification thereof, was the cauſe of their abuſe: For they came thither irreverently, not diſcerning the Lord's Body. Ought not we then by the motion of the Wiſe-Man, by the wiſdom of God, by the fearful example of the *Corinthians*, to take adviſed heed, that we thruſt not our ſelves to this Table with rude and irreverent ignorance, the ſmart whereof Chriſt's Church hath rued and lamented theſe many days and years? For what hath been the cauſe of the ruine of God's Religion, but the ignorance hereof? What hath been the cauſe of this groſs Idolatry, but the ignorance hereof? What hath been the cauſe of this mummiſh Maſſing, but the ignorance hereof? Yea, what hath been, and what is at this day the cauſe of this want of love and charity, but the ignorance hereof? Let us therefore ſo travel to underſtand the Lord's Supper, that we be no cauſe of the decay of God's Worſhip, of no idolatry, of no dumb Maſſing, of no hate and malice: So may we the boldlier have acceſs thither to our comfort. Neither need we to think that ſuch exact knowlege is required of every Man, that he be able to diſcuſs all high Points in the Doctrine thereof: But thus much we muſt be ſure to hold, that in the Supper of the Lord, there is no vain ceremony, no bare ſign, no untrue figure of a thing abſent: But (as the Scripture ſaith) the Table of the Lord, the Bread and Cup of the Lord, the Memory of Chriſt, the Annunciation of his Death, yea, the Communion of the Body and Blood of the Lord, in a marvellous incorporation, which by the operation of the Holy Ghoſt (the very bond of our conjunction with Chriſt) is through faith wrought in the ſouls of the faithful, whereby not only their ſouls live to eternal life, but they ſurely truſt to win their bodies a reſurrection to immortality. The true underſtanding of this fruition and union, which is betwixt the Body and the Head, betwixt the true Believers and Chriſt; the ancient Catholick Fathers both perceiving themſelves, and commending to their people, were not afraid to call this Supper, ſome of them, the Salve of Immortality, and Soveraign Preſervative againſt Death: Other, a Deifical Communion: Other, the ſweet Dainties of our Saviour, the Pledge of eternal Health, the Defence of Faith, the Hope of the Reſurrection: Other, the Food of Immortality, the Healthful Grace, and the Conſervatory to Everlaſting Life: All which ſayings both of the holy Scripture and godly Men, truly attributed to this celeſtial Banquet and Feaſt, if we would often call to mind, O how would they inflame our hearts to deſire the participation of theſe Myſteries, and often-times to covet after this Bread, continually to thirſt for this food! Not as eſpecially regarding the terrene and earthly Creatures which

remain

Acts 1.

Matth. 26.

1 Cor. 11.

Iren. lib. 4. cap. 34. Igna. Epiſt. ad Epheſ. Dionyſius: Origen. Optat. Cyp. de Cœna Domini Atha. de pec. inſpir. ſanct.

remain; but always holding faſt, and cleaving by Faith to the Rock whence we may ſuck the ſweetneſs of everlaſting ſalvation! And to be brief, thus much more the Faithful ſee, hear, and know the favourable mercies of God ſealed, the ſatisfaction by Chriſt towards us confirmed, and the remiſſion of ſin eſtabliſhed. Here they may feel wrought the tranquillity of Conſcience, the increaſe of Faith, the ſtrengthening of Hope, the large ſpreading abroad of Brotherly-kindneſs, with many other ſundry graces of God. The taſte whereof they cannot attain unto, who be drowned in the deep dirty lake of blindneſs and ignorance. From the which (O Beloved) waſh your ſelves with the living Waters of God's Word, whence you may perceive and know, both the ſpiritual food of this coſtly Supper, and the happy truſtings and effects that the ſame doth bring with it.

Now it followeth to have with this knowledge a ſure and conſtant Faith, not only that the death of Chriſt is available for the redemption of all the world, for the remiſſion of ſins, and reconciliation with God the Father: But alſo that he hath made upon his Croſs a full and ſufficient Sacrifice for thee, a perfect cleanſing of thy ſins, ſo that thou acknowledgeſt no other Saviour, Redeemer, Mediator, Advocate, Interceſſor, but Chriſt only; and that thou mayſt ſay with the Apoſtle, that he loved thee, and gave himſelf for thee. For this is to ſtick faſt to Chriſt's Promiſe made in his Inſtitution, to make Chriſt thine own, and to apply his Merits unto thy ſelf. Herein thou needeſt no other Man's help, no other Sacrifice, or Oblation, no ſacrificing Prieſt, no Maſs, no Means eſtabliſhed by Man's invention. That Faith is a neceſſary inſtrument in all theſe holy Ceremonies, we may thus aſſure our ſelves; for that as St. *Paul* ſaith, without Faith it is impoſſible to pleaſe God. When a great number of the *Iſraelites* were overthrown in the Wilderneſs, *Moſes*, *Aaron*, and *Phineas* did eat Manna, and pleaſed God, for that they underſtood (ſaith St. *Auguſtine*) the viſible meat ſpiritually. Spiritually they hungred it, ſpiritually they taſted it, that they might be ſpiritually ſatisfied. And truly as the bodily meat cannot feed the outward Man, unleſs it be let into a ſtomach to be digeſted, which is healthſome and ſound: No more can the inward Man be fed, except his meat be received into his ſoul and heart, ſound and whole in Faith. Therefore (ſaith *Cyprian*) when we do theſe things, we need not to whet our teeth: But with ſincere Faith we break and divide that whole bread. It is well known that the meat we ſeek for in this Supper is ſpiritual food, the nouriſhment of our ſoul, a heavenly refection, and not earthly; an inviſible meat, and not bodily; a ghoſtly ſubſtance, and not carnal; ſo that to think that without Faith we may enjoy the eating and drinking thereof, or that That is the fruition of it, is but to dream a groſs carnal feeding, baſely objecting and binding our ſelves to the Elements and Creatures. Whereas by the advice of the Council of *Nicene*, we ought to lift up our minds by Faith, and leaving theſe inferior and earthly things, there ſeek it, where the Sun of righteouſneſs ever ſhineth. Take then this Leſſon (O thou that art deſirous of this Table) of *Emiſſenus* a godly Father, that when thou goeſt up to the reverend Communion to be ſatisfied with ſpiritual meats, thou look up with Faith upon the holy Body and Blood of thy God, thou marvel with reverence,

Heb. 11.

In Johan. Hom. 6.

De Cœna Domini.

Concilium Nicen.

Euſeb. Emiſerem. de Euchar.

thou toueh it with the mind, thou receive it with the hand of thy heart, and thou take it fully with thy inward man.

Thus we ſee (Beloved) that reſorting to this Table, we muſt pluck up all the roots of infidelity, all diſtruſt in God's promiſes, that we make our ſelves living members of Chriſt's Body. For the unbelievers and faithleſs cannot feed upon that precious Body: Whereas the faithful have their life, their abiding in him; their union, and as it were their incorporation with him. Wherefore let us prove and try ourſelves unfeigned, without flattering our ſelves, whether we be plants of the fruitful olive, living branches of the true vine, members indeed of Chriſt's myſtical Body; whether God hath purified our hearts by Faith, to the ſincere acknowledging of his Goſpel, and embracing of his mercies in Chriſt Jeſus, ſo that at this his Table we receive not only the outward Sacrament, but the ſpiritual thing alſo: Not the figure, but the truth: Not the ſhadow only, but the body: Not to death, but to life: Not to deſtruction, but to ſalvation: Which God grant us to do, through the merits of our Lord and Saviour; To whom be all honour and glory for ever. *Amen.*

The Second Part of the Homily of the Worthy Receiving and Reverent Eſteeming of the Sacrament of the Body and Blood of Chriſt.

IN the Homily of late rehearſed unto you, ye have heard (good People) why it pleaſed our Saviour Chriſt to inſtitute that heavenly memory of his Death and Paſſion, and that every one of us ought to celebrate the ſame at his Table, in our own perſons, and not by other. You have heard alſo with what eſtimation and knowledge of ſo high Myſteries, we ought to reſort thither. You have heard with what conſtant Faith we ſhould clothe and deck our ſelves, that we might be fit and decent partakers of that Celeſtial Food.

Now followeth the third thing neceſſary in him that would not eat of this bread, nor drink of this cup unworthily, which is, newneſs of life, and godlineſs of converſation. For newneſs of life, as fruits of Faith are required in the partakers of this Table; we may learn by eating of the Typical Lamb, whereunto no Man was admitted, but he that was a
1 Cor. 10. Jew, that was circumciſed, that was before ſanctified. Yea, St. *Paul* teſtifieth, that although the people were partakers of the Sacraments under *Moſes*, yet for that ſome of them were ſtill Worſhippers of Images, Whoremongers, Tempters of Chriſt, Murmurers, and coveting after evil things; God overthrew thoſe in the wilderneſs, and that for our example; that is, that we Chriſtians ſhould take heed we reſort unto our Sacraments with holineſs of life, not truſting in the outward receiving of them, and infected with corrupt and uncharitable manners. For this ſentence of God muſt always be juſtified; I will have mercy, and not ſacrifice. Wherefore
De Bap. lib. 1. cap. 3. (ſaith *Baſil*) it behoveth him that cometh to the Body and Blood of Chriſt, in commemoration of him that died and roſe again, not only to be pure from all filthineſs of the fleſh and ſpirit, leſt he eat and drink his own condemnation, but alſo to ſhew out evidently, a memory of him that

died and roſe again for us, in this point, that ye be mortified to Sin and the World, to live now to God in Chriſt Jeſus our Lord. So then we muſt ſhew outward teſtimony, in following the ſignification of Chriſt's Death, amongſt the which this is not eſteemed leaſt, to render thanks to Almighty God for all his benefits, briefly compriſed in the Death, Paſſion, and Reſurrection of his dearly-beloved Son. The which thing, becauſe we ought chiefly at this Table to ſolemnize, the godly Fathers named it *Euchariſtia*, that is, Thankſgiving. As if they ſhould have ſaid, Now above all other times ye ought to laud and praiſe God. Now may you behold the matter, the cauſe, the beginning and the end of all thankſgiving. Now if you ſlack, ye ſhew your ſelves moſt unthankful, and that no other benefit can ever ſtir you to thank God, who ſo little regard here ſo many, ſo wonderful, and ſo profitable benefits. Seeing then that the name and thing itſelf doth moniſh us of thanks, let us (as St. *Paul* ſaith) offer always to God the hoſt or ſacrifice of praiſe by Chriſt, that is, the fruit of the lips which confeſs his Name. For as *David* ſingeth, He that offereth to God thanks and praiſe, honoureth him. But how few be there of thankful perſons, in compariſon to the unthankful? Lo, ten Lepers in the Goſpel were healed, and but one only returned to give thanks for his health. Yea, happy it were, if among forty Communicants, we could ſee two unfeignedly give thanks. So unkind we be, ſo obvious we be, ſo proud beggars we be, that partly we care not for our own commodity, partly we know not our duty to God, and chiefly we will not confeſs all that we receive. Yea, and if we be forced by God's power to do it: Yet we handle it ſo coldly, ſo drily, that our lips praiſe him, but our hearts diſpraiſe him; our tongues bleſs him, but our life curſeth him; our words worſhip him, but our works diſhonour him. O let us therefore learn to give God here thanks aright, and ſo to agnize his exceeding graces poured upon us, that they being ſhut up in the treaſure-houſe of our heart, may in due time and ſeaſon in our life and converſation, appear to the glorifying of his holy Name.

Hebr. 13.

Pſalm 50.

Luke 17.

Furthermore, for newneſs of life, it is to be noted that St. *Paul* writeth; That we being many, are one bread and one body: For all be partakers of one bread. Declaring thereby not only our Communion with Chriſt, but that unity alſo, wherein they that eat at this Table, ſhould be knit together. For by Diſſenſion, Vain-glory, Ambition, Strife, Envying, Contempt, Hatred, or Malice, they ſhould not be diſſevered; but ſo joyned by the bond of love, in one myſtical Body, as the Corns of that Bread in one Loaf. In reſpect of which ſtrait knot of Charity, the true Chriſtians in the Primitive Church, called this Supper, Love. As if they ſhould ſay, none ought to ſit down there that were out of love and charity, who bare grudge and vengeance in his heart, who alſo did not profeſs his kind affection by ſome charitable relief for ſome part of the Congregation. And this was their practice. O heavenly Banquet then ſo uſed! O godly Gueſts, who ſo eſteemed this Feaſt!

But O wretched Creatures that we be at theſe days, who be without reconciliation of our brethren whom we have offended, without ſatisfying them whom we have cauſed to fall, without any kind of thought or compaſſion toward them whom we might eaſily relieve, without any conſcience

of

of Slander, Diſdain, Miſreport, Diviſion, Rancor, or inward bitterneſs. Yea, being accumbred with the cloked hatred of *Cain*, with the long coloured malice of *Eſau*, with the diſſembled falſhood of *Joab*; dare ye preſume to come up to theſe ſacred and fearful myſteries? O Man, whither ruſheſt thou unadviſedly? It is a Table of peace, and thou art ready to fight. It is a Table of ſingleneſs, and thou art imagining miſchief. It is a Table of quietneſs, and thou art given to debate. It is a Table of pity, and thou art unmerciful. Doſt thou neither fear God the Maker of this Feaſt, nor reverence his Chriſt the refection and meat, nor regardeſt his Spouſe his well-beloved gueſt, nor weigheſt thine own conſcience, which is ſometime thine inward accuſer? Wherefore (O Man) tender thine own Salvation, examine and try thy good-will and love towards the Children of God, the members of Chriſt, the heirs of the heavenly Heritage: Yea, towards the image of God, the excellent creature thine own Soul. If thou have offended, now be reconciled: If thou haſt cauſed any to ſtumble in the way of God, now ſet them up again. If thou have diſquieted thy Brother, now pacify him. If thou have wronged him, now relieve him. If thou have defrauded him, now reſtore to him. If thou have nouriſhed ſpite, now embrace friendſhip. If thou have foiſtered hatred and malice, now openly ſhew thy love and charity, yea, be preſt and ready to procure thy neighbour's health of ſoul, wealth, commodity, and pleaſures, as thine own. Deſerve not the heavy and dreadful burthen of God's diſpleaſure for thine evil-will towards thy neighbour, ſo unreverently to approach this Table of the Lord. Laſt of all, as there is here the myſtery of peace, and the Sacrament of Chriſtian ſociety, whereby we underſtand what ſincere love ought to be betwixt the true Communicants: So here be the tokens of pureneſs and innocency of life, whereby we may perceive that we ought to purge our own ſoul from all uncleanneſs, iniquity and wickedneſs, leſt when we receive the myſtical bread (as *Origen* ſaith) we eat it in an unclean place, that is, in a ſoul defiled and polluted with ſin. In *Moſes*'s Law, the Man that did eat of the ſacrifice of thankſgiving, with his uncleanneſs upon him, ſhould be deſtroyed from his people. And ſhall we think that the wicked and ſinful perſon ſhall be excuſable at the Table of the Lord? We both read in St. *Paul*, that the Church of *Corinth* was ſcourged of the Lord, for miſuſing the Lord's Supper; and we may plainly ſee Chriſt's Church theſe many years miſerably vexed and oppreſſed, for the horrible profanation of the ſame. Wherefore let us all, univerſal and ſingular, behold our own manners and lives, to amend them. Yea, now at leaſt let us call our ſelves to an account, that it may grieve us of our former evil converſation, that we may hate ſin, that we may ſorrow and mourn for our offences, that we may with tears pour them out before God, that we may with ſure truſt deſire and crave the ſalve of his mercy, bought and purchaſed with the blood of his dearly-beloved Son Jeſus Chriſt, to heal our deadly wounds withal. For ſurely, if we do not with earneſt repentance cleanſe the filthy ſtomach of our ſoul, it muſt needs come to paſs, that as wholſome meat received into a raw ſtomach corrupteth and marreth all, and is the cauſe of further ſickneſs; ſo ſhall we eat this wholſome bread and drink this cup to our eternal deſtruction. Thus we and no other muſt thorowly examine, and not lightly

Gen. 4. Gen. 27. 2 Sam. 3.

Chryſoſt. ad popul. Ant. Homil. 6.

In Levit. cap. 23. 1 Cor. 11. Luke 17. *Homil.* 14.

1 Cor. 11. Luke 17. Homil. 114.

Chryſoſt. ad popul. Ant. Homil. 6.

lightly look over our ſelves, not other Men; our own conſcience, not other Mens lives: Which we ought to do uprightly, truly, and with juſt correction. O (ſaith *Chryſoſtom*) let no *Judas* reſort to this Table, let no covetous perſon approach. If any be a Diſciple, let him be preſent. For Chriſt ſaith, With my Diſciples I make my Paſſover. Why cried the Deacon in the Primitive Church, If any be holy, let him draw near? Why did they celebrate theſe Myſteries, the Choier-door being ſhut? Why were the publick Penitents and Learners in Religion commanded at this time to avoid? Was it not becauſe this Table received no unholy, unclean or ſinful gueſts? Wherefore if Servants dare not to preſume to an earthly Maſter's Table whom they have offended, let us take heed we come not with our ſins unexamined into this preſence of our Lord and Judge. If they be worthy blame which kiſs the Prince's hand with a filthy and unclean mouth; ſhalt thou be blameleſs which with a ſtinking ſoul, full of Covetouſneſs, Fornication, Drunkenneſs, Pride, full of wretched cogitations and thoughts, doſt breathe out iniquity and uncleanneſs on the Bread and Cup of the Lord?

Ad popul. Ant. Homil. 6. Matth. 26.

Thus have you heard, how you ſhould come reverently and decently to the Table of the Lord, having the knowledge out of his Word, of the thing it ſelf, and the fruits thereof, bringing a true and conſtant Faith, the Root and Well-ſpring of all newneſs of life, as well in praiſing God and loving our Neighbour, as purging our own Conſcience from filthineſs. So that neither the ignorance of the thing ſhall cauſe us to contemn it, nor unfaithfulneſs make us void of fruit, nor ſin and iniquity procure us God's plagues: But ſhall by Faith, in knowledge and amendment of life in Faith, be here ſo united to Chriſt our Head in his Myſteries, to our comfort, that afterward we ſhall have full fruition of him indeed, to our everlaſting joy and eternal life: To the which He bring us that died for us and redeemed us, Jeſus Chriſt the righteous, to whom with the Father and the Holy Ghoſt, one true and eternal God, be all praiſe, honour, and dominion, for ever. *Amen.*

Epilog.

AN HOMILY CONCERNING *The Coming down of the* HOLY GHOST, *and the manifold Gifts of the ſame.*

For Whitſunday.

BEfore we come to the declaration of the great and manifold gifts of the Holy Ghoſt, wherewith the Church of God hath been evermore repleniſhed, it ſhall firſt be needful briefly to expound unto you, whereof this Feaſt of *Pentecoſt* or *Whitſuntide* had his firſt

beginning. You ſhall therefore underſtand, that the Feaſt of *Pentecoſt* was always kept the Fiftieth Day after *Eaſter*; a great and ſolemn Feaſt among the Jews, wherein they did celebrate the memorial of their deliverance out of *Egypt*, and alſo the membrial of the publiſhing of the Law, which was given unto them in the Mount *Sinai* upon that day. It was firſt ordained and commanded to be kept holy, not by any mortal Man, but by the mouth of the Lord himſelf, (as we read in *Levit.* 23. and *Deut.* 16.) The place appointed for the obſervation thereof, was *Jeruſalem*, where was great recourſe of people from all parts of the World; as may well appear in the ſecond Chapter of the *Acts*, wherein mention is made of *Parthians*, *Medes*, *Elamites*, Inhabiters of *Meſopotamia*, Inhabiters of *Jewry*, *Cappadocia*, *Pontus*, *Aſia*, *Phrygia*, and *Pamphylia*, and divers other ſuch places, whereby we may alſo partly gather, what great and royal ſolemnity was commonly uſed in that Feaſt. Now as this was given in commandment to the Jews in the Old Law, ſo did our Saviour Chriſt, as it were, confirm the ſame in the time of the Goſpel, ordaining (after a ſort)
1 Cor. 10. a new *Pentecoſt* for his Diſciples; namely, when he ſent down the Holy Ghoſt viſibly in form of cloven Tongues like Fire, and gave them power to ſpeak in ſuch ſort, that every one might hear them, and alſo underſtand them in his own Language. Which Miracle, that it might be had in perpetual remembrance, the Church hath thought good to ſolemnize and keep holy this day, commonly called *Whitſunday*. And here is to be noted, that as the Law was given to the Jews in the Mount *Sinai*, the Fiftieth Day after *Eaſter*; ſo was the preaching of the Goſpel, through the mighty power of the Holy Ghoſt, given to the Apoſtles in the Mount *Sion*, the Fiftieth Day after *Eaſter*.

And hereof this Feaſt hath his name, to be called *Pentecoſt*, even of the number of the days. For (as St. *Luke* writeth in the *Acts* of the Apoſtles) when fifty days were come to an end, the Diſciples being all together with one accord in one place, the Holy Ghoſt came ſuddenly among them, and ſate upon each of them, like as it had been Cloven Tongues of Fire. Which thing was undoubtedly done, to teach the Apoſtles, and all other Men, that it is he which giveth eloquence and utterance in preaching the Goſpel; that it is he which openeth the mouth to declare the mighty works of God; that it is he which engendreth a burning zeal towards God's Word, and giveth all Men a tongue, yea, a fiery tongue, ſo that they may boldly and chearfully profeſs the truth in the face of the whole World; as *Iſaiah*
Iſaiah 50. was endued with this Spirit; The Lord (ſaith *Iſaiah*) give me a learned and a skilful tongue, ſo that I might know to raiſe up them that are fallen,
Pſalm 50. with the Word. The Prophet *David* crieth to have this gift, ſaying, Open thou my lips, O Lord, and my mouth ſhall ſhew forth thy praiſe.
Matth. 10. For our Saviour Chriſt alſo in the Goſpel ſaith to his Diſciples, It is not you that ſpeak, but the ſpirit of your Father which is within you. All which Teſtimonies of holy Scripture do ſufficiently declare, that the myſtery in the Tongues, betokeneth the preaching of the Goſpel, and the open confeſſion of the Chriſtian Faith, in all them that are poſſeſſed with the Holy Ghoſt. So that if any Man be a dumb Chriſtian, not profeſſing his faith openly, but cloaking and colouring himſelf for fear of danger in time to come, he giveth Men occaſion, juſtly, and with good conſcience to doubt, leſt he have not the grace of the Holy Ghoſt within him,

him, becauſe he is tongue-tied, and doth not ſpeak. Thus then have ye heard the firſt inſtitution of this Feaſt of *Pentecoſt* or *Whitſontide*, as well in the Old Law among the Jews, as alſo in the time of the Goſpel among the Chriſtians.

Now let us conſider what the Holy Ghoſt is, and how conſequently he worketh his miraculous works towards Mankind. The Holy Ghoſt is a ſpiritual and divine ſubſtance, the third perſon in the Deity, diſtinct from the Father and the Son, and yet proceeding from them both. Which thing to be true, both the Creed of *Athanaſius* beareth witneſs, and may be alſo eaſily proved by moſt plain teſtimonies of God's holy Word. When Chriſt was baptized of *John* in the River *Jordan*, we read that the Holy Ghoſt came down in form of a Dove, and that the Father thundred from Heaven, ſaying, This is my dear and well-beloved Son, in whom I am well pleaſed. Where note three divers and diſtinct perſons, the Father, the Son, and the Holy Ghoſt; which all notwithſtanding are not three Gods, but one God. Likewiſe, when Chriſt did firſt inſtitute and ordain the Sacrament of Baptiſm, he ſent his Diſciples into the whole World, willing them to baptize all Nations, in the Name of the Father, the Son, and the Holy Ghoſt. And in another place he ſaith, I will pray unto my Father, and he ſhall give you another Comforter. Again; When the Comforter ſhall come, whom I will ſend from my Father, *&c.* Theſe and ſuch other places of the New Teſtament, do ſo plainly and evidently confirm the diſtinction of the Holy Ghoſt, from the other perſons in the Trinity, that no Man poſſibly can doubt thereof, unleſs he will blaſpheme the everlaſting Truth of God's Word. As for his proper Nature and Subſtance, it is altogether one with God the Father, and God the Son; that is to ſay, Spiritual, Eternal, Uncreated, Incomprehenſible, Almighty; to be ſhort, he is even God and Lord Everlaſting. Therefore he is called the Spirit of the Father; therefore he is ſaid to proceed from the Father and the Son; and therefore he was equally joyned with them in the Commiſſion that the Apoſtles had to baptize all Nations. But that this may appear more ſenſibly to the eyes of all Men, it ſhall be requiſite to come to the other part, namely, to the wonderful and heavenly works of the Holy Ghoſt, which plainly declare unto the World his mighty and divine Power. Firſt, it is evident, that he did wonderfully govern and direct the hearts of the Patriarchs and Prophets in old time, illuminating their minds with the knowledge of the true Meſſias, and giving them utterance to propheſy of things that ſhould come to paſs long time after. For as St. *Peter* witneſſeth, the Prophecy came not in old time by the will of man; but the holy men of God ſpake as they were moved inwardly by the Holy Ghoſt. And of *Zachary* the High-Prieſt it is ſaid in the Goſpel, that he being full of the Holy Ghoſt, propheſied and praiſed God. So did alſo *Simeon*, *Anna*, *Mary*, and divers other, to the great wonder and admiration of all men. Moreover, was not the Holy Ghoſt a mighty worker in the Conception and the Nativity of Chriſt our Saviour? St. *Matthew* ſaith, that the bleſſed Virgin was found with child of the Holy Ghoſt, before *Joſeph* and ſhe came together. And the Angel *Gabriel* did expreſsly tell her that it ſhould come to paſs, ſaying, The Holy Ghoſt ſhall come upon thee, and the Power of the Moſt High ſhall overſhadow thee. A marvellous matter, that a woman ſhould conceive

Matth. 3.

Matth. 28.

John 4.

John 2.

2 Pet. 1.

Luke 1.

Matth. 1.

Luke 1.

ceive and bear a child without the knowledge of man. But where the Holy Ghoſt worketh, there nothing is impoſſible; as may further alſo appear by the inward regeneration and ſanctification of Mankind. When Chriſt ſaid to *Nicodemus*, Unleſs a man be born a-new of Water and the Spirit, he cannot enter into the kingdom of God; he was greatly amazed in his mind, and began to reaſon with Chriſt, demanding how a man might be born
John 3. which was old? Can he enter (ſaith he) into his mother's womb again, and ſo be born a-new? Behold a lively pattern of a fleſhly and carnal Man: He had little or no intelligence of the Holy Ghoſt, and therefore he goeth bluntly to work, and asketh how this thing were poſſible to be true? Whereas otherwiſe if he had known the great power of the Holy Ghoſt in this behalf, that it is he which inwardly worketh the regeneration and new-birth of Mankind, he would never have marvelled at Chriſt's words, but would rather take occaſion thereby to praiſe and glorify God. For as there are three ſeveral and ſundry Perſons in the Deity; ſo have they three ſeveral and ſundry offices proper unto each of them:

The Father to create; the Son to redeem; the Holy Ghoſt to ſanctify and regenerate. Whereof the laſt, the more it is hid from our underſtanding, the more it ought to move all Men to wonder at the ſecret and mighty working of God's Holy Spirit, which is within us. For it is the Holy Ghoſt, and no other thing, that doth quicken the minds of Men, ſtirring up good and godly motions in their hearts, which are agreeable to the will and commandment of God, ſuch as otherwiſe of their own crooked and per-
John 5. verſe nature they ſhould never have. That which is born of the Spirit, is ſpirit. As who ſhould ſay, Man of his own nature is fleſhly and carnal, corrupt and naught, ſinful and diſobedient to God, without any ſpark of goodneſs in him, without any virtuous or godly motion, only given to evil thoughts and wicked deeds. As for the works of the Spirit, the fruits of Faith, charitable and godly motions, if he have any at all in him, they proceed only of the Holy Ghoſt, who is the only worker of our Sanctification, and maketh us new men in Chriſt Jeſus. Did not God's
1 Sam. 17. holy Spirit miraculouſly work in the child *David*, when of a poor Shepherd, he became a Princely Prophet? Did not God's holy Spirit mira-
Matth. 9. culouſly work in *Matthew*, ſitting at the receipt of cuſtom, when of a proud Publican, he became an humble and lowly Evangeliſt? And who can chuſe but marvel, to conſider, that *Peter* ſhould become of a ſimple Fiſher, a chief and mighty Apoſtle? *Paul* of a cruel and bloody Perſecutor, a faithful Diſciple of Chriſt, to teach the Gentiles? Such is the power of the Holy Ghoſt, to regenerate Men, and as it were to bring them forth a-new, ſo that they ſhall be nothing like the Men that they were before. Neither doth he think it ſufficient inwardly to work the ſpiritual and new-birth of Man, unleſs he do alſo dwell and abide in him. Know ye
1 Cor. 3. not (ſaith St. *Paul*) that ye are the Temple of God, and that his Spirit dwelleth in you? Know ye not that your bodies are the Temples of the Holy Ghoſt, which is within you? Again he ſaith, You are not in the
Rom. 8. fleſh, but in the Spirit? For why? The Spirit of God dwelleth in you.
1 John 2. To this agreeth the doctrine of St. *John* writing on this wiſe, The anointing which ye have received (he meaneth the Holy Ghoſt) dwelleth in
1 Pet. 4. you. And the doctrine of *Peter* ſaith the ſame, who hath theſe words;

The

The Spirit of glory, and of God, resteth upon you. O what comfort is this to the heart of a true Christian, to think that the Holy Ghost dwelleth within him! If God be with us (as the Apostle saith) who can be against us? Rom. 5. O but how shall I know that the Holy Ghost is within me? Some man perchance will say, forsooth, as the tree is known by his fruit, so is also the Holy Ghost. The fruits of the Holy Ghost (according to the mind of St. *Paul*) are these; Love, joy, peace, long-suffering, gentleness, goodness, Gal. 5. faithfulness, meekness, temperance, *&c.* Contrariwise, the deeds of the flesh are these; Adultery, fornication, uncleanness, wantonness, idolatry, witchcraft, hatred, debate, emulation, wrath, contention, sedition, heresy, envy, murder, drunkenness, gluttony, and such like.

Here is now that glass, wherein thou must behold thy self, and discern whether thou have the Holy Ghost within thee, or the spirit of the flesh. If thou see that thy works be virtuous and good, consonant to the prescript rule of God's word, savouring and tasting not of the flesh but of the spirit, then assure thy self that thou art endued with the Holy Ghost: Otherwise, in thinking well of thy self, thou dost nothing else but deceive thy self. The Holy Ghost doth always declare himself by his fruitful and gracious gifts, namely, by the Word of Wisdom, by the Word of Knowledge, which is the understanding of the Scriptures by Faith, in doing of miracles, by healing them that are diseased, by prophesy, which is the declaration of 1 Cor. 12. God's mysteries, by discerning of spirits, diversities of Tongues, interpretation of Tongues, and so forth. All which gifts as they proceed from one Spirit, and are severally given to Man according to the measurable distribution of the Holy Ghost: Ev'n so do they bring Men, and not without good cause, into a wonderful admiration of God's divine power. Who will not marvel at that which is written in the *Acts* of the Apostles, to Acts 5. hear their bold confession before the Council at *Jerusalem*? and to consider that they went away with joy and gladness, rejoycing that they were counted worthy to suffer rebukes and checks for the Name and Faith of Christ Jesus? This was the mighty work of the Holy Ghost, who because he giveth patience and joyfulness of heart in temptation and affliction, hath therefore worthily obtained this name in holy Scripture, to be called a Comforter. Who will not also marvel to read the learned and heavenly Sermons of *Peter*, and the Disciples, considering that they were never brought up in School of Learning, but called ev'n from their Nets, to John 14. supply the rooms of Apostles? This was likewise the mighty work of the Holy Ghost, who because he doth instruct the hearts of the simple in the true knowledge of God and his Word, is most justly termed by this name and title, to be the Spirit of Truth. *Eusebius* in his Ecclesiastical History *Lib.* 11. telleth a strange story of a certain learned and subtil Philosopher, who *cap.* 3. being an extreme adversary to Christ and his Doctrine, could by no kind of Learning be converted to the Faith, but was able to withstand all the arguments that could be brought against him, with little or no labour. At length there started up a poor simple Man of small wit and less knowledge, one that was reputed among the Learned as an Idiot; and he on God's Name would needs take in hand to dispute with this proud Philosopher. The Bishops and other learned Men standing by, were marvellously abashed at the matter, thinking that by his doing, they should be all con-

founded and put to open ſhame. He notwithſtanding goeth on, and beginning in the Name of the Lord Jeſus, brought the Philoſopher to ſuch point in the end, contrary to all Mens expectation, that he could not chuſe but acknowledge the Power of God in his words, and to give place to the Truth. Was not this a miraculous work, that one ſilly ſoul of no learning, ſhould do that which many Biſhops of great knowledge and underſtanding were never able to bring to paſs? So true is the ſaying of *Bede*; Where the Holy Ghoſt doth inſtruct and teach, there is no delay at all in learning. Much more might here be ſpoken of the manifold gifts and graces of the Holy Ghoſt, moſt excellent and wonderful in our eyes: But to make a long diſcourſe through all, the ſhortneſs of Time will not ſerve. And ſeeing ye have heard the chiefeſt, ye may eaſily conceive and judge of the reſt. Now were it expedient to diſcuſs this queſtion; Whether all they which boaſt and brag that they have the Holy Ghoſt, do truly challenge this unto themſelves, or no? Which doubt, becauſe it is neceſſary and profitable, ſhall (God willing) be diſſolved in the next part of this Homily. In the mean ſeaſon, let us (as we are moſt bound) give hearty thanks to God the Father, and his Son Jeſus Chriſt, for ſending down his Comforter into the World; humbly beſeeching him, ſo to work in our hearts by the power of his holy Spirit, that we being regenerate and newly born again in all goodneſs, righteouſneſs, ſobriety, and truth, may in the end be made partakers of everlaſting life in his heavenly Kingdom, through Jeſus Chriſt our Lord and Saviour. *Amen.*

The Second Part of the Homily concerning the HOLY GHOST, *diſſolving this doubt; Whether all Men rightly challenge to themſelves the* HOLY GHOST, *or no.*

John 14. & 15. OUR Saviour Chriſt departing out of the world unto his Father, promiſed his Diſciples to ſend down another Comforter, that ſhould continue with them for ever, and direct them into all truth. Which thing to be faithfully and truly performed, the Scriptures do ſufficiently bear witneſs. Neither muſt we think that this Comforter was either promiſed, or elſe given, only to the Apoſtles, but alſo to the Univerſal Church of Chriſt, diſperſed through the whole World. For unleſs the Holy Ghoſt had been always preſent, governing and preſerving the Church from the beginning, it could never have ſuſtained ſo many and great brunts of affliction and perſecution, with ſo little damage and harm as it hath. And
John 24. the words of Chriſt are moſt plain in this behalf, ſaying, that the Spirit of
Matth. 21. truth ſhould abide with them for ever, that he would be with them always (he meaneth by Grace, Virtue and Power) ev'n to the World's end.

Alſo in the Prayer that he made to his Father a little before his death, he maketh interceſſion, not only for himſelf and his Apoſtles, but indif-
John 17. ferently for all them that ſhould believe in him through their words, that
Rom. 8. is to wit, for his whole Church. Again, St. *Paul* ſaith; If any Man have not the Spirit of Chriſt, the ſame is not his. Alſo in the words following,
Ibidem. We have received the Spirit of adoption, whereby we cry, Abba, Father.

Hereby

Hereby then it is evident and plain to all Men, that the Holy Ghoſt was given, not only to the Apoſtles, but alſo to the whole body of Chriſt's Congregation, although not in like form and majeſty as he came down at the Feaſt of *Pentecoſt*. But now herein ſtandeth the controverſy; Whether all Men do juſtly arrogate to themſelves the Holy Ghoſt, or no? The Biſhops of *Rome* have for a long time made a ſore challenge thereunto, reaſoning for themſelves after this ſort; The Holy Ghoſt (ſay they) was promiſed to the Church, and never forſaketh the Church: But we are the chief heads and the principal part of the Church, therefore we have the Holy Ghoſt for ever; and whatſoever things we decree, are undoubted Verities, and Oracles of the Holy Ghoſt. That ye may perceive the weakneſs of this argument, it is needful to teach you; firſt, what the true Church of Chriſt is, and then to confer the Church of *Rome* therewith, to diſcern how well they agree together. The true Church is an univerſal Congregation or fellowſhip of God's faithful and elect People, built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the head Corner-ſtone. And it hath always three notes or marks whereby it is known. Pure and ſound Doctrine, the Sacraments miniſtred according to Chriſt's holy inſtitution, and the right uſe of Eccleſiaſtical Diſcipline. This deſcription of the Church is agreeable both to the Scriptures of God, and alſo to the Doctrine of the ancient Fathers, ſo that none may juſtly find fault therewith. Now if ye will compare this with the Church of *Rome*, not as it was in the beginning, but as it is preſently, and hath been for the ſpace of nine hundred years and odd; you ſhall well perceive the ſtate thereof to be ſo far wide from the nature of the true Church, that nothing can be more. For neither are they built upon the foundation of the Apoſtles and Prophets, retaining the ſound and pure doctrine of Chriſt Jeſus, neither yet do they order the Sacraments, or elſe the Eccleſiaſtical Keys, in ſuch ſort as he did firſt inſtitute and ordain them: But have ſo intermingled their own Traditions and Inventions, by chopping and changing, by adding and plucking away, that now they may ſeem to be converted into a new guiſe. Chriſt commended to his Church a Sacrament of his Body and Blood: They have changed it into a Sacrifice for the quick and the dead. Chriſt did miniſter to his Apoſtles, and the Apoſtles to other Men indifferently under both kinds: They have robbed the Lay-people of the Cup, ſaying, that for them one kind is ſufficient. Chriſt ordained no other Element to be uſed in Baptiſm, but only Water; whereunto when the Word is joined, it is made (as St. *Auguſtine* ſaith) a full and perfect Sacrament. They being wiſer in their own conceit than Chriſt, think it is not well nor orderly done, unleſs they uſe conjuration, unleſs they hallow the water, unleſs there be oyl, ſalt, ſpittle, tapers, and ſuch other dumb Ceremonies, ſerving to no uſe, contrary to the plain rule of St. *Paul*, who willeth all things to be done in the Church unto edification. Chriſt ordained the authority of the Keys to excommunicate notorious ſinners, and to abſolve them which are truly penitent: They abuſe this power at their own pleaſure, as well in curſing the godly with Bell, Book, and Candle, as alſo in abſolving the Reprobate, which are known to be unworthy of any Chriſtian ſociety: Whereof they that luſt to ſee examples, let them ſearch their lives. To be ſhort, Look what our Saviour

Epheſ. 2.

Auguſtine.

1 Cor. 14.

viour Chriſt pronounced of the Scribes and Phariſees in the Goſpel, the ſame may be boldly and with ſafe Conſcience pronounced of the Biſhops of *Rome*; namely, that they have forſaken and daily do forſake the Commandments of God, to erect and ſet up their own Conſtitutions. Which thing being true, as all they which have any light of God's Word muſt needs confeſs, we may well conclude according to the rule of *Auguſtine*, that the Biſhops of *Rome* and their adherents, are not the true Church of Chriſt; much leſs then, to be taken as chief Heads and Rulers of the ſame. Whoſoever (ſaith he) do diſſent from the Scriptures concerning the head, although they be found in all places where the Church is appointed, yet are they not in the Church. A plain place, concluding directly againſt the Church of *Rome*. Where is now the Holy Ghoſt which they ſo ſtoutly do claim to themſelves? Where is now the Spirit of Truth, that will not ſuffer them in any wiſe to err? If it be poſſible to be there, where the true Church is not, then is it at *Rome*: Otherwiſe it is but a vain brag, and nothing elſe. St. *Paul* (as ye have heard before) ſaith, If any Man have not the Spirit of Chriſt, the ſame is not his. And by turning the words, it may be truly ſaid, If any Man be not of Chriſt, the ſame hath not the Spirit. Now to diſcern who are truly his, and who not, we have this rule given us, that his ſheep do always hear his voice. And St. *John* ſaith, He that is of God, heareth God's Word. Whereof it followeth, that the Popes in not hearing Chriſt's voice, as they ought to do, but preferring their own Decrees before the expreſs Word of God, do plainly argue to the World, that they are not of Chriſt, nor yet poſſeſſed of his Spirit. But here they will alledge for themſelves, that there are divers neceſſary points not expreſſed in holy Scripture, which were left to the revelation of the Holy Ghoſt. Who being given to the Church, according to Chriſt's promiſe, hath taught many things from time to time, which the Apoſtles could not then bear. To this we may eaſily anſwer by the plain words of Chriſt, teaching us that the proper office of the Holy Ghoſt, is, not to inſtitute and bring in new Ordinances, contrary to his Doctrine before taught; but ſhall come and declare thoſe things which he had before taught, ſo that it might be well and truly underſtood. When the Holy Ghoſt (ſaith he) ſhall come, he ſhall lead you into all truth. What truth doth he mean? Any other than he himſelf had before expreſſed in his Word? No. For he ſaith, He ſhall take of mine, and ſhew unto you. Again, he ſhall bring you in remembrance of all things that I have told you. It is not then the duty and part of any Chriſtian, under pretence of the Holy Ghoſt, to bring in his own Dreams and Phantaſies into the Church: But he muſt diligently provide that his Doctrine and Decrees be agreeable to Chriſt's holy Teſtament; otherwiſe, in making the Holy Ghoſt the Author thereof, he doth blaſpheme and bely the Holy Ghoſt, to his own condemnation.

Auguſt. contra Petilian. Donatiſt. Ep. cap. 4.

John 10.

John 8.

John 16.

John 16.

John 16.

Now to leave their Doctrine, and to come to other Points. What ſhall we think or judge of the Popes intolerable Pride? The Scripture ſaith that God reſiſteth the proud, and ſheweth grace to the humble. Alſo it pronounceth them bleſſed which are poor in ſpirit, promiſing that they which humble themſelves, ſhall be exalted. And Chriſt our Saviour willeth all his to learn of him, becauſe he is humble and meek. As for Pride,

Matth. 5.

Matth. 14.

St. *Gre-*

St. *Gregory* ſaith, it is the root of all miſchief. And St. *Auguſtine's* judgment is this, that it maketh Men Devils. Can any Man then, which either hath or ſhall read the Popes lives, juſtly ſay that they had the Holy Ghoſt within them? Firſt, as touching that they will be termed univerſal Biſhops and Heads of all Chriſtian Churches through the World, we have the judgment of *Gregory* expreſsly againſt them, who writing to *Mauritius* the Emperor, condemneth *John* Biſhop of *Conſtantinople* in that behalf, calling him the Prince of Pride, *Lucifer's* Succeſſor, and the Fore-runner of Antichriſt. St. *Bernard* alſo agreeing thereunto, ſaith, What greater Pride can there be, than that one Man ſhould prefer his own judgment before the whole Congregation, as though he only had the Spirit of God? And *Chryſoſtom* pronounceth a terrible ſentence againſt them, affirming plainly, that whoſoever ſeeketh to be chief in earth, ſhall find confuſion in Heaven; and that he which ſtriveth for the ſupremacy, ſhall not be reputed among the ſervants of Chriſt. Again he ſaith, To deſire a good work, it is good; but to covet the chief degree of honour, it is meer vanity. Do not theſe places ſufficiently convince their outragious Pride, in uſurping to themſelves a ſuperiority above all other, as well Miniſters and Biſhops, as Kings alſo, and Emperors? But as the Lion is known by his Claws, ſo let us learn to know theſe Men by their Deeds. What ſhall we ſay of him that made the noble King *Dandalus* to be tied by the neck with a chain, and to lie flat down before his Table, there to gnaw bones like a Dog? Shall we think that he had God's holy Spirit within him, and not rather the ſpirit of the Devil? Such a Tyrant was Pope *Clement* the Sixth. What ſhall we ſay of him that proudly and contemptuouſly trod *Frederick* the Emperor under his feet, applying the verſe of the Pſalm unto himſelf, Thou ſhalt go upon the Lion and the Adder, the young Lion and the Dragon thou ſhalt tread under thy foot? Shall we ſay that he had God's holy Spirit within him, and not rather the ſpirit of the Devil? Such a Tyrant was Pope *Alexander* the Third. What ſhall we ſay of him that armed and animated the ſon againſt the father, cauſing him to be taken, and to be cruelly famiſhed to death, contrary to the Law both of God, and alſo of nature? Shall we ſay that he had God's holy Spirit within him, and not rather the ſpirit of the Devil? Such a Tyrant was Pope *Paſchal* the Second. What ſhall we ſay of him that came into his Popedom like a Fox, that reigned like a Lion, and died like a Dog? Shall we ſay that he had God's holy Spirit within him, and not rather the ſpirit of the Devil? Such a Tyrant was Pope *Boniface* the Eighth. What ſhall we ſay of him that made *Henry* the Emperor, with his wife and his young child, to ſtand at the gates of the city in the rough winter, bare footed and bare legged, only cloathed in Linſey-Woolſey, eating nothing from morning to night, and that for the ſpace of three days? Shall we ſay that he had God's holy Spirit within him, and not rather the Spirit of the Devil? Such a Tyrant was Pope *Hildebrand*, moſt worthy to be called a Firebrand, if we ſhall term him as he hath beſt deſerved. Many other examples might here be alledged. As of Pope *Joan* the Harlot, that was delivered of a child in the High-ſtreet, going ſolemnly in Proceſſion. Of Pope *Julius* the Second, that wilfully caſt St. *Peter's* Keys into the River *Tiberis*. Of Pope *Urban* the Sixth, that cauſed five Cardinals to be put in Sacks, and cruelly drowned.

Lib. 3. *Epiſt.* 76, 78.

Serm. 3. *de Reſur. Dom.*

Dialogorum, lib. 3.

Chryſoſt. ſup. Mat.

Sabell. Ennead. 9. *lib.* 7.

Pſal. 60.

Of Pope *Sergius* III. that perſecuted the dead body of *Formoſus* his Predeceſſor, when it had been buried eight years. Of Pope *John* the Fourteenth of that name, who having his enemy delivered into his hands, cauſed him firſt to be ſtripped ſtark naked, his beard to be ſhaven, and to be hanged up a whole day by the hair, then to be ſet upon an Aſs with his face backward toward the tail, to be carried round about the City in deſpite, to be miſerably beaten with rods, laſt of all, to be thruſt out of his Country, and to be baniſhed for ever. But to conclude and make an end, ye ſhall briefly take this ſhort Leſſon: Whereſoever ye find the ſpirit of arrogance and pride, the ſpirit of envy, hatred, contention, cruelty, murder, extortion, witchcraft, necromancy, *&c.* aſſure your ſelves that there is the ſpirit of the devil, and not of God, albeit they pretend outwardly to the world never ſo much holineſs. For as the Goſpel teacheth us, the Spirit of Jeſus is a good ſpirit, an holy ſpirit, a ſweet ſpirit, a lowly ſpirit, a merciful ſpirit, full of charity and love, full of forgiveneſs and pity, not rendring evil for evil, extremity for extremity, but overcoming evil with good, and remitting all offence ev'n from the heart. According to which rule, if any man live uprightly, of him it may be ſafely pronounced, that he hath the Holy Ghoſt within him: If not, then it is a plain token that he doth uſurp the name of the Holy Ghoſt in vain. Therefore (Dearly-Beloved) ac-
1 John 4. cording to the good counſel of St. *John*, believe not every ſpirit, but firſt try them whether they be of God, or no. Many ſhall come in my name (ſaith Chriſt) and ſhall transform themſelves into Angels of Light,
Matth. 24. deceiving (if it be poſſible) the very Elect. They ſhall come unto you in ſheeps cloathing, being inwardly cruel and ravening wolves. They ſhall have an outward ſhew of great holineſs and innocency of life, ſo that ye ſhall hardly or not at all diſcern them. But the rule that ye
Matth. 7. muſt follow, is this, to judge them by their fruits. Which if they be wicked and naught, then it is impoſſible that the tree of whom they proceed ſhould be good. Such were all the Popes and Prelates of *Rome* for the moſt part, as doth well appear in the ſtory of their lives, and there-
Luke 6. fore they are worthily accounted among the number of falſe Prophets, and falſe Chriſt's, which deceived the world a long while. The Lord of Heaven and Earth defend us from their tyranny and pride, that they never enter into his Vineyard again, to the diſturbance of his ſilly poor flock: but that they may be utterly confounded and put to flight in all parts of the world: And he of his great mercy ſo work in all mens hearts, by the mighty power of the Holy Ghoſt, that the comfortable Goſpel of his Son Chriſt may be truly preached, truly received, and truly followed in all places, to the beating down of Sin, Death, the Pope, the Devil, and all the kingdom of Antichriſt; that like ſcattered and diſperſed ſheep, being at length gathered into one fold, we may in the end reſt all together in the boſom of *Abraham*, *Iſaac*, and *Jacob*, there to be partakers of eternal and everlaſting life, through the merits and death of Jeſus Chriſt our Saviour. *Amen.*

AN

HOMILY

FOR THE

Days of Rogation-Week.

That all good things come from God.

I Am purpoſed this Day (good devout Chriſtian People) to declare unto you the moſt deſerved praiſe and commendation of Almighty God, not only in the conſideration of the marvellous Creation of this World, or for conſervation and governance thereof; wherein his great Power and Wiſdom might excellently appear, to move us to honour and dread him; but moſt eſpecially in conſideration of his liberal and large goodneſs which he daily beſtoweth on us his reaſonable Creatures, for whoſe ſake he made the whole univerſal World, with all the commodities and goods therein, which his ſingular goodneſs well and diligently remembred on our part, ſhould move us (as duty is) again with hearty affection to love him; and with word and deed to praiſe him, and ſerve him all the days of our life. And to this matter, being ſo worthy to intreat of, and ſo profitable for you to hear, I truſt I ſhall not need with much circumſtance of words to ſtir you to give your attendance to hear what ſhall be ſaid. Only I would wiſh your affection inflamed in ſecret wiſe within your ſelf, to raiſe up ſome motion of thankſgiving to the goodneſs of Almighty God, in every ſuch point as ſhall be opened by my declaration particularly unto you. For elſe what ſhall it avail us to hear and know the great goodneſs of God towards us; to know that whatſoever is good, proceedeth from him, as from the principal Fountain, and the only Author; or to know that whatſoever is ſent from him, muſt needs be good and wholſom; if the hearing of ſuch matter moveth us no further but to know it only? What availeth it the wiſe Men of the World to have knowledge of the Power and Divinity of God, by the ſecret inſpiration of him; where they did not honour and glorify him in their knowledge as God? What praiſe was it to them, by the conſideration of the creation of the World, to behold his goodneſs; and not to be thankful to him again for his Creatures? What other thing deſerved this blindneſs and forgetfulneſs of them at God's hands, but utter forſaking of him? And ſo forſaken of God, they could not but fall into extreme ignorance and error. And although they much eſteemed themſelves in their wits and knowledge, and gloried in their wiſdom; yet vaniſhed they away blindly, in their thoughts became fools, and periſhed in their folly. There can be none other end of ſuch as draw nigh to God by knowledge, and yet depart from him in unthankfulneſs, but utter deſtruction. This experience ſaw *David* in his days: For in his *Pſalm* he ſaith, Behold, they which withdraw themſelves Pſalm 73.

ſelves from thee, ſhall periſh; for thou haſt deſtroyed them all that are ſtrayed from thee.

Jer. 15. This experience was perceived to be true, of that holy Prophet *Jeremy*; O Lord (ſaith he) whatſoever they be that forſake thee, ſhall be confounded; they that depart from thee, ſhall be written in the earth, and ſoon forgotten. It profiteth not (good People) to hear the goodneſs of God declared unto us, if our hearts be not inflamed thereby to honour and thank him. It profited not the Jews, which were God's elect People, to hear much of God; ſeeing that he was not received in their hearts by Faith, nor thanked for his benefits beſtowed upon them: Their unthankfulneſs was the cauſe of their deſtruction. Let us eſchew the manner of theſe before rehearſed, and follow rather the example of that holy Apoſtle St. *Paul*, who when in a deep meditation he did behold the marvellous proceedings of Almighty God, and conſidered his infinite goodneſs in the ordering of

Rom. 11. his Creatures, he burſt out into this concluſion; Surely (ſaith he) of him, by him, and in him be all things. And this once pronounced, he ſtuck not ſtill at this point, but forthwith thereupon joyned to theſe words, To him be glory and praiſe for ever. *Amen.*

Upon the ground of which words of St. *Paul* (good Audience) I purpoſe to build my exhortation of this Day unto you. Wherein I ſhall do my endeavour, firſt to prove unto you, that all good things come down unto us from above from the Father of Light. Secondly, that Jeſus Chriſt his Son and our Saviour, is the Mean by whom we receive his liberal goodneſs. Thirdly, that in the power and virtue of the Holy Ghoſt, we be made meet and able to receive his gifts and graces. Which things diſtinctly and adviſedly conſidered in our minds, muſt needs compel us in moſt low reverence, after our bounden duty, always to render him thanks again, in ſome teſtification of our good hearts for his deſerts unto us. And that the entreating of this matter in hand may be to the glory of Almighty God, let us in one Faith and Charity call upon the Father of Mercy, from whom cometh every good gift, and every perfect gift, by the mediation of his well-beloved Son our Saviour, that we may be aſſiſted with the preſence of his holy Spirit, and profitably on both parts, to demean our ſelves in ſpeaking and hearkning to the ſalvation of our ſouls.

In the beginning of my ſpeaking unto you, (good Chriſtian People) ſuppoſe not that I do take upon me to declare unto you the excellent Power, or the incomparable Wiſdom of Almighty God, as though I would have you believe that it might be expreſſed unto you by words: Nay, it may not be thought, that that thing may be comprehended by Man's words, that is incomprehenſible. And too much arrogancy it were for duſt and aſhes to think that he can worthily declare his Maker. It paſſeth far the dark underſtanding and wiſdom of a mortal Man, to ſpeak ſufficiently of that divine Majeſty, which the Angels cannot underſtand. We ſhall therefore lay apart to ſpeak of the profound and unſearchable nature of Almighty God, rather acknowledging our weakneſs, than raſhly to attempt what is above all Man's capacity to compaſs. It ſhall better ſuffice us in low humility to reverence and dread his Majeſty, which we cannot compriſe, than by over-much curious ſearching, to be over-charged with the glory. We ſhall rather turn

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our whole contemplation to anſwer a-while his goodneſs towards us, wherein we ſhall be much more profitably occupied, and more may we be bold to ſearch. To conſider the great power he is of, can but make us dread and fear. To conſider his high wiſdom, might utterly diſcomfort our frailty to have any thing to do with him: But in conſideration of his ineſtimable goodneſs, we take good heart again to truſt well unto him. By his goodneſs we be aſſured to take him for our refuge, our hope and comfort, our merciful Father, in all the courſe of our lives. His Power and Wiſdom compelleth us to take him for God Omnipotent, Inviſible, having rule in Heaven and Earth, having all things in his ſubjection, and will have none in Council with him, nor any to ask the reaſon of his doing. For he may do what liketh him, and none can reſiſt him. For he worketh all things in his ſecret judgment to his own pleaſure, yea, ev'n the wicked to damnation, ſaith *Solomon*. By the reaſon of his nature, he is called in Scripture conſuming fire, he is called a terrible and fearful God. Of this behalf therefore, we have no familiarity, no acceſs unto him; but his goodneſs again tempereth the rigor of his high power, and maketh us bold, and putteth us in hope that he will be converſant with us, and eaſy unto us.

Dan. 11.
Prov. 16.
Hebr. 11.

It is his goodneſs that moveth him to ſay in Scripture, It is my delight to be with the children of Men It is his goodneſs that moveth him to call us unto him, to offer us his friendſhip and preſence. It is his goodneſs that patiently ſuffereth our ſtraying from him, and ſuffereth us long, to win us to repentance. It is of his goodneſs that we be created reaſonable Creatures, where elſe he might have made us brute Beaſts. It was his mercy to have us born among the number of Chriſtian People, and thereby in a much more nighneſs to ſalvation, where we might have been born (if his goodneſs had not been) among the *Paynims*, clean void from God, and the hope of everlaſting life. And what other thing doth his loving and gentle voice ſpoken in his Word, where he calleth us to his preſence and friendſhip, but declare his goodneſs, only without regard of our worthineſs? And what other thing doth ſtir him to call us to him, when we be ſtrayed from him, to ſuffer us patiently, to win us to repentance, but only his ſingular goodneſs, no whit of our deſerving? Let them all come together that be now glorified in Heaven, and let us hear what anſwer they will make in theſe points before rehearſed, whether their firſt Creation was in God's goodneſs, or of themſelves. Forſooth, *David* would make anſwer for them all, and ſay, Know ye for ſurety, even the Lord is God, he hath made us, and not we our ſelves. If they were asked again, Who ſhould be thanked for their regeneration? for their juſtification? and for their ſalvation? whether their deſerts, or God's goodneſs only? Although in this point, every one confeſs ſufficiently the truth of this matter in his own perſon: yet let *David* anſwer by the mouth of them all at this time, who cannot chuſe but ſay, Not to us, O Lord, not to us, but to thy Name give all the thank, for thy loving mercy, and for thy truth ſake. If we ſhould ask again, From whence came their glorious works and deeds which they wrought in their lives, wherewith God was ſo highly pleaſed and worſhipped by them? Let ſome other witneſs be brought in, to teſtify this matter, that in the mouth of two or three may the truth be known.

Prov. 8.

Eſay 26. Verily that holy Prophet *Eſay* beareth record, and ſaith, O Lord, it is thou of thy goodneſs that haſt wrought all our works in us, not we our ſelves. And to uphold the truth of this matter, againſt all juſtitiaries and
1 Cor. 3. hypocrites, which rob Almighty God of his honour, and aſcribe it to them-
Acts 17. ſelves, St. *Paul* bringeth in his belief; We be not (ſaith he) ſufficient of our ſelves, as of our ſelves, once to think any thing; But all our ableneſs is of God's goodneſs. For he it is in whom we have all our being, our living, and moving. If ye will know furthermore, where they had their gifts and ſacrifices, which they offered continually in their lives to Almighty God, they cannot but agree with *David*, where he ſaith, Of thy liberal hand, O Lord, we have received that we gave unto thee. If this holy company therefore confeſs ſo conſtantly, that all the goods and graces wherewith they were indued in ſoul, came of the goodneſs of God only: What more can be ſaid to prove that all that is good, cometh from Almighty God? Is it meet to think that all ſpiritual goodneſs cometh from God above only; and that other good things, either of nature or of fortune (as we call them) cometh of any other cauſe? Doth God of his goodneſs adorn the ſoul, with all the powers thereof, as it is; and cometh the gifts of the body, wherewith it is endued, from any other? If he doth the more, cannot he do the leſs? To juſtify a ſinner, to new create him from a wicked perſon to a righteous Man, is a greater act (ſaith St. *Auguſtine*) than to make ſuch a new Heaven and Earth, as is already made. We muſt needs agree, that whatſoever good thing is in us of Grace, of Nature, or of Fortune, is of God only, as the only Author and Worker.

And yet it is not to be thought that God hath created all this whole univerſal World as it is; and thus once made, hath given it up to be ruled and uſed after our own wits and device, and ſo taketh no more charge thereof. As we ſee the Shipwright, after he hath brought his Ship to a perfect end, then delivereth it to the Mariners, and taketh no more care thereof. Nay, God hath not ſo created the World, that he is careleſs of it: But he ſtill preſerveth it by his goodneſs, he ſtill ſtayeth it in his creation. For elſe without his ſpecial goodneſs it could not ſtand long in this
Hebr. 2. condition. And therefore St. *Paul* ſaith, that he preſerveth all things, and
Hebr. 3. beareth them up ſtill in his Word, leſt they ſhould fall without him to their nothing again, whereof they were made. If his eſpecial goodneſs were not every-where preſent, every creature ſhould be out of order, and no creature ſhould have his property wherein he was firſt created. He is therefore inviſible every-where, and in every creature, and fulfilleth both Heaven and Earth with his preſence. In the fire, to give heat; in the water, to give moiſture; in the earth, to give fruit; in the heart, to give his ſtrength; yea, in our bread and drink is he, to give us nouriſhment; where, without him, the bread and drink cannot give ſuſtenance, nor the herb health, as the wiſe Man plainly confeſſeth it, ſaying, It is not the
Wiſd. 16. increaſe of fruits that feedeth Men, but it is thy Word (O Lord) which preſerveth them that truſt in thee. And *Moſes* agreeth to the ſame, when
Deut. 8. he ſaith, Man's life reſteth not in bread only, but in every Word which proceedeth out of God's mouth. It is neither the herb nor the plaiſter
Wiſd. 17. that giveth health of themſelves, but thy Word, O Lord, (ſaith the wiſe Man)

Man) which healeth all things. It is not therefore the power of the Creatures which worketh their effects, but the goodneſs of God which worketh in them. In his Word truly do all things conſiſt. By that ſame Word that Heaven and Earth were made, by the ſame are they upholden, maintained, and kept in order (ſaith St. *Peter*) and ſhall be 2 Pet. 3. 'till Almighty God ſhall withdraw his power from them, and ſpeak their diſſolution. If it were not thus, that the goodneſs of God were effectually in his Creatures to rule them, how could it be that the main Sea, ſo raging and labouring to overflow the Earth, could be kept within his bounds and banks as it is? That holy Man *Job* evidently ſpied the goodneſs of God in this point, and confeſſed, that if he had not a ſpecial goodneſs to the preſervation of the Earth, it could not but ſhortly be overflowed of the Sea. How could it be that the Elements, ſo divers and contrary as they be among themſelves, ſhould yet agree and abide together in a concord, without deſtruction one of another to ſerve our uſe, if it came not only of God's goodneſs ſo to temper them? How could the fire not burn and conſume all things, if it were let looſe to go whither it would, and not ſtaid in his ſphere by the goodneſs of God, meaſurably to heat theſe inferior Creatures to their riping? Conſider the huge ſubſtance of the Earth, ſo heavy and great as it is: How could it ſo ſtand ſtably in the ſpace as it doth, if God's goodneſs reſerved it not ſo for us to travel on? It is thou, O Lord, (ſaith *David*) which haſt founded the Earth in Pſal. 10. 3. his ſtability; and during thy Word, it ſhall never reel or fall down. Conſider the great ſtrong Beaſts and Fiſhes, far paſſing the ſtrength of Man, how fierce ſoever they be and ſtrong, yet by the goodneſs of God they prevail not againſt us, but are under our ſubjection, and ſerve our uſe. Of whom came the invention thus to ſubdue them, and make them fit for our commodities? Was it by Man's brain? Nay, rather, this invention came by the goodneſs of God, which inſpired Man's underſtanding to have his purpoſe of every Creature. Who was it (ſaith *Job*) that put Job 38. Will and Wiſdom in Man's head, but God only his goodneſs? And as the ſame ſaith again, I perceive that every Man hath a mind, but it is in the Inſpiration of the Almighty that giveth underſtanding. It could not be verily (good Chriſtian People) that Man of his own wit upholden, ſhould invent ſo many and divers devices in all Crafts and Sciences, except the goodneſs of Almighty God had been preſent with Men, and had ſtirred their wits and ſtudies of purpoſe to know the natures and diſpoſitions of all his Creatures, to ſerve us ſufficiently in our needs and neceſſities. Yea, not only to ſerve our neceſſities, but to ſerve our pleaſures and delight, more than neceſſity requireth. So liberal is God's goodneſs to us, to provoke us to thank him, if any hearts we have. The wiſe Man in his contemplation by himſelf, could not but grant this thing to be true that I reaſon unto you; In his hands (ſaith he) be we, and our words, and all Wiſd. 7. our wiſdom, and all our ſciences and works of knowledge. For it is he that gave me the true inſtruction of his Creatures, both to know the diſpoſition of the World, and the virtues of the Elements, the beginning and end of times, the change and diverſities of them, the courſe of the year, the order of the ſtars, the natures of beaſts, and the powers of them, the power of the winds, and thoughts of Men, the differences of

planets,

planets, the virtue of roots, and whatſoever is hid and ſecret in nature, I learned it. The Artificer of all theſe taught me this wiſdom. And fur-
Wiſd. 9. ther he ſaith, Who can ſearch out the things that be in Heaven? For it is
Wiſd. 9. hard for us to ſearch ſuch things as be on Earth, and in daily ſight before us. For our wits and thoughts (ſaith he) be imperfect, and our policies uncertain. No Man can therefore ſearch out the meaning in theſe things, except thou giveſt wiſdom, and ſendeſt thy ſpirit from above. If the wiſe Man thus confeſſeth all things to be of God, why ſhould not we acknowledge it? And by the knowledge of it, conſider our duty to Godward, and give him thanks for his goodneſs? I perceive that I am far here overcharged with the plenty and copy of matter, that might be brought in for the proof of this cauſe. If I ſhould enter to ſhew how the goodneſs of Almighty God appeared every-where in the Creatures of the World, how marvellous they be in their Creation, how beautiful in their order, how neceſſary they be to our uſe: All with one voice muſt needs grant their Author to be none other but Almighty God, his goodneſs muſt they needs extol and magnify every-where; To whom be all honour and glory for evermore. *Amen.*

The Second Part of the Homily for Rogation-Week.

IN the former part of this Homily (good Chriſtian People) I have declared to your contemplation, the great goodneſs of Almighty God, in the Creation of this World, with all the furniture thereof, for the uſe and comfort of Man, whereby we might rather be moved to acknowledge our duty again to his Majeſty. And I truſt it hath wrought not only belief in you, but alſo it hath moved you to render your thanks ſecretly in your hearts to Almighty God for his loving-kindneſs. But yet peradventure ſome will ſay, that they can agree to this, that all that is good pertaining to the ſoul, or whatſoever is created with us in body, ſhould come from God, as from the Author of all goodneſs and from none other. But of ſuch things as be without them both, I mean ſuch good things which we call goods of fortune, as riches, authority, promotion, and honour; ſome Men may think, that they ſhould come of our induſtry and diligence, of our labour and travel, rather than ſupernaturally. Now then conſider, good People, if any Author there be of ſuch things concurrent of Man's labour and endeavour, were it meet to aſcribe them to any other than to God? As the Paynims, Philoſophers, and Poets did err, which took Fortune and made her a Goddeſs to be honoured, for ſuch things? God forbid (good Chriſtian People) that this Imagination ſhould earneſtly be received of us that be worſhippers of the true God, whoſe works and proceedings be expreſſed manifeſtly in his Word. Theſe be the opinions
Job. 22. and ſayings of Infidels, not of true Chriſtians. For they indeed (as *Job* maketh mention) believe and ſay, that God hath his reſidence and reſting-place in the Clouds, and conſidereth nothing of our matters. Epicures they be that imagine that he walketh about the coaſts of the heavens, and hath no reſpect of theſe inferior things, but that all theſe things ſhould proceed either by chance or at adventure, or elſe by diſpoſition of Fortune,

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and God to have no ſtroke in them. What other thing is this to ſay, than as the Fool ſuppoſeth in his heart, there is no God? Whom we ſhall none otherwiſe reprove, than with God's own words by the mouth of *David*; Hear, my People, (ſaith he) for I am thy God, thy very God: Pſalm 14.
All the Beaſts of the Wood are mine, Sheep and Oxen that wander Pſalm 50.
in the Mountains: I have the knowledge of all the Fowls of the Air: The beauty of the Field is my handy-work: Mine is the whole circuit of the World, and all the plenty that is in it. And again, the Prophet *Jeremy*, Thinkeſt thou that I am a God of the place nigh me, (ſaith the Jer. 23.
Lord) and not a God far off? Can a Man hide himſelf in ſo ſecret a corner, that I ſhall not ſee him? Do not I fulfil and repleniſh both Heaven and Earth? ſaith the Lord. Which of theſe two ſhould be moſt believed; Fortune, whom they paint to be blind of both eyes, ever unſtable and unconſtant in her wheel, in whoſe hands they ſay theſe things be; or God, in whoſe hand and power theſe things be indeed, who for his truth and conſtancy was yet never reproved? For his ſight looketh through Heaven and Earth, and ſeeth all things preſently with his eyes. Nothing is too dark or hidden from his knowledge, not the privy thoughts of Mens minds. Truth it is, that God is all riches; all power, all authority, all health, wealth and proſperity, of the which we we ſhould have no part without his liberal diſtribution, and except it came from him above. *David* firſt teſtifieth of riches and poſſeſſions; If thou Pſalm 104.
giveſt good luck, they ſhall gather; and if thou openeſt thy hand, they ſhall be full of goodneſs: but if thou turneſt thy face, they ſhall be troubled. And *Solomon* ſaith, It is the bleſſing of the Lord that maketh Prov. 10.
rich Men. To this agreeth the holy Woman *Anne*, where ſhe ſaith in her 1 Kings 2.
ſong, It is the Lord that maketh the poor, and maketh the rich; it is he that promoteth, and pulleth down: he can raiſe a needy Man from his miſery and from the dunghil: he can lift up a poor perſonage to ſit with Princes, and have the ſeat of glory; for all the Coaſts of the Earth be his. Now if any Man will ask, What ſhall it avail us to know that every good gift, as of Nature and Fortune (ſo called,) and every perfect gift, as of Grace, concerning the Soul, to be of God, and that it is his gift only? Forſooth, for many cauſes it is convenient for us to know it. For ſo ſhall we know (if we confeſs the truth) who ought juſtly to be thanked for them. Our pride ſhall be thereby abated, perceiving nought to come of our ſelves but ſin and vice: If any goodneſs be in us, to refer all laud and praiſe for the ſame to Almighty God. It ſhall make us not advance our ſelves before our neighbour, nor deſpiſe him for that he hath fewer gifts, ſeeing God giveth his gifts where he will. It ſhall make us, by the conſideration of our gifts, not to extol our ſelves before our neighbours. It ſhall make the wiſe Man not to glory of his Jerem. 9.
wiſdom, nor the ſtrong Man in his ſtrength, nor the rich to glory in his riches, but in the living God, who is the Author of all theſe; leſt if we ſhould do ſo, we might be rebuked with the words of St. *Paul*, What haſt thou, that thou haſt not received? And if thou haſt received 1 Cor. 4.
it, why glorieſt thou in thy ſelf, as though thou hadſt not received it? To confeſs that all good things cometh from Almighty God, is a great point of Wiſdom, my Friends: For ſo confeſſing, we know whither to

James 1. reſort for to have them, if we want; as St. *James* biddeth us, ſaying, If any man wanteth the gift of wiſdom, let him ask it of God that gives it, and it ſhall be given him. As the Wiſe Man, in the want of ſuch-a-like gift, made his recourſe to God for it, (as he teſtifieth in his Book;)
Sap. 10. After I knew (ſaith he) that otherwiſe I could not be chaſte, except God granted it, (and this was, as he there writeth, high wiſdom to know whoſe gift it was) I made haſte to the Lord, and earneſtly beſought him, ev'n from the root of my heart, to have it. I would to God (my Friends) that in our wants and neceſſities, we would go to God, as St. *James* biddeth, and as the Wiſe Man teacheth us that he did. I would we believed ſtedfaſtly that God only gives them: If we did, we ſhould not ſeek our want and neceſſity of the Devil and his Miniſters ſo oft as we do, as daily experience declareth it. For if we ſtand in neceſſity of corporal health, whither go the common People, but to charms, witchcrafts, and other Deluſions of the Devil? If we knew that God were the Author of this Gift, we would only uſe his means appointed, and bide his leiſure, 'till he thought it good for us to have it given: If the Merchant and worldly occupier knew that God is the giver of riches, he would content himſelf with ſo much, as by juſt means approved of God, he could get to his living, and would be no richer than truth would ſuffer him, he would never procure his gain, and ask his goods at the Devil's hand. God forbid, ye will ſay, that any Man ſhould take his riches of the Devil. Verily, ſo many as encreaſe themſelves by uſury, by extortion, by perjury, by ſtealth, by deceits, and craft, they have their goods of the Devil's gift. And all they that give themſelves to ſuch means, and have renounced the true means that God hath appointed, have forſaken him, and are become worſhippers of the Devil, to have their lucres and advantages. They be ſuch as kneel down to the Devil at his bidding, and worſhip him: For he promiſeth them for ſo doing, that he will give them the World, and the goods therein. They cannot otherwiſe better ſerve the Devil, than to do his pleaſure and commandment: And his motion and will it is, to have us forſake the truth, and betake us to falſhood, to lyes and perjuries. They therefore which believe perfectly in their heart that God is to be honoured, and requeſted for the gift of all things neceſſary, would uſe none other means to relieve their neceſſities, but truth and verity, and would ſerve God, to have competency of all things neceſſary. The Man in his need, would not relieve his want by ſtealth: The Woman would not relieve her neceſſity and poverty, by giving her body to other in Adultery for gain. If God be the Author indeed of life, health, riches, and welfare, let us make our recourſe to him, as the Author, and we ſhall have it, (ſaith St. *James*.) Yea, it is high wiſdom, by the Wiſe Man, therefore to know whoſe gift it is: For many other skills, it is wiſdom to know and believe that all goodneſs and graces be of God, as the Author. Which thing well conſidered, muſt needs make us think that we ſhall make account for that which God giveth us to poſſeſs; and therefore ſhall make us to be more diligent well to ſpend them to God's glory, and to the profit of our Neigh-

Neighbour, that we may make a good account at the laſt, and be praiſed for good ſtewards; that we may hear theſe words of our Judge, Well done, good ſervant and faithful; thou haſt been faithful in little, I will make thee ruler over much, go into thy Maſter's joy. Beſides, to believe certainly God to be the Author of all gifts that we have, ſhall make us to be in ſilence and patience when they be taken again from us. For as God of his mercy doth grant us them to uſe; ſo other whiles he doth juſtly take them again from us, to prove our patience, to exerciſe our faith, and by the means of the taking away of a few, to beſtow the more warily thoſe that remain, to teach us to uſe them the more to his glory, after he giveth them to us again. Many there be that with mouth can ſay that they believe that God is the Author of every good gift that they have; but in the time of temptation they go back from this belief: They ſay it in word, but deny it in deed. Conſider the cuſtom of the World, and ſee whether it be not true. Behold the rich Man that is indued with ſubſtance, if by any adverſity his goods be taken from him, how fumeth and fretteth he; how murmureth he, and deſpaireth. He that hath the gift of good reputation, if his name be any thing touched by the detractor, how unquiet is he; how buſy to revenge his deſpite. If a Man hath the gift of wiſdom, and fortune to be taken of ſome evil-willer for a fool, and is ſo reported; how much doth it grieve him to be ſo eſteemed. Think ye that theſe believe conſtantly that God is the Author of theſe gifts? If they believe it verily, why ſhould they not patiently ſuffer God to take away his gifts again, which he gave them freely, and lent for a time. But ye will ſay, I could be content to reſign to God ſuch Gifts, if He took them again from me; but now are they taken from me by evil chances and falſe ſhrews, by naughty wretches, how ſhould I take this thing patiently? To this may be anſwered, that Almighty God is of his nature inviſible, and cometh to no Man viſible after the manner of Man, to take away his gifts that he lent. But in this point whatſoever God doth, he bringeth it about by his inſtruments ordained thereto. He hath good Angels, he hath evil Angels; he hath good Men, and he hath evil Men; he hath Hail and Rain; he hath Wind and Thunder; he hath Heat and Cold. Innumerable inſtruments hath he, and meſſengers, by whom again he asketh ſuch gifts as he committeth to our truſt, as the Wiſe Man confeſſeth, The Creature muſt needs wait to ſerve his Maker, to be fierce againſt unjuſt Men to their puniſhment. For as the ſame Author ſaith, He armeth the Creature, to revenge his Enemies; and other whiles to the probation of our Faith, ſtirreth he up ſuch ſtorms. And therefore by what mean and inſtrument ſoever God takes from us his gifts, we muſt patiently take God's judgment in worth, and acknowledge him to be the Taker and Giver; as *Job* ſaith, The Lord gave, and the Lord took; when yet his Enemies drave his Cattle away, and when the Devil ſlew his Children, and afflicted his body with grievous ſickneſs. Such meekneſs was in that holy King and Prophet *David*, when he was reviled of *Shimei* in the preſence of all his hoſt, he took it patiently, and reviled not again, but as confeſſing God to be the Author of his innocency and good name, and offering it to be at his pleaſure; Let him alone (ſaith he to one of his

Matth. 24.

Sap. 17.

Job 1.

his ſervants that would have revenged ſuch deſpite) for God hath com-
2 Kings 16. manded him to curſe *David*; and peradventure God intendeth thereby to render me ſome good turn, for this curſe of him to day. And though the Miniſter other whiles doth evil in his act, proceeding of malice; yet foraſmuch as God turneth his evil act to a proof of our patience, we ſhould rather ſubmit our ſelves in patience, than to have indignation at God's Rod, which peradventure when he hath corrected us to our nurture, he will caſt it into the fire, as it deſerveth. Let us in like manner, truly acknowledge all our gifts and prerogatives, to be ſo God's gifts, that we ſhall be ready to reſign them up at his will and pleaſure again. Let us throughout our whole lives confeſs all good things to come of God, of what name or nature ſoever they be, not of theſe corruptible things only, whereof I have now laſt ſpoken, but much more of all ſpiritual graces behoveable for our ſoul, without whoſe goodneſs no Man is called to Faith, or ſtaid therein; as I ſhall hereafter in the next Part of this Homily declare to you. In the mean ſeaſon, forget not what hath already been ſpoken to you; forget not to be conformable in your judgments to the truth of his doctrine, and forget not to practiſe the ſame in the whole ſtate of your life, whereby ye ſhall obtain the bleſſing promiſed by our Saviour Chriſt; Bleſſed be they which hear the Word of God, and fulfil it in life. Which bleſſing He grant to us all, who reigneth over all, One God in Trinity, the Father, the Son, and the Holy Ghoſt; To whom be all honour and glory for ever. *Amen.*

The Third Part of the Homily for Rogation-Week.

I Promiſed to you to declare that all ſpiritual gifts and graces come ſpecially from God. Let us conſider the truth of this matter, and hear what is teſtified firſt of the gift of Faith, the firſt entry into a Chriſtian life, without the which no Man can pleaſe God. For St. *Paul* confeſſeth
Epheſ. 2. it plainly to be God's gift, ſaying, Faith is the gift of God. And again,
1 Pet. 1. St. *Peter* ſaith, It is of God's power that ye be kept through faith to ſalvation. It is of the goodneſs of God that we falter not in our hope unto him. It is verily God's work in us, the charity wherewith we love our brethren. If after our fall we repent, it is by him that we repent, which reacheth forth his merciful hand to raiſe us up. If we have any will to riſe, it is he that preventeth our will, and diſpoſes us thereto. If after contrition we feel our conſciences at peace with God, through remiſſion of our ſin, and ſo be reconciled again to his favour, and hope to be his Children and Inheritors of everlaſting life: Who worketh theſe great miracles in us? Our worthineſs, our deſervings and endeavours, our wits, and virtue: Nay verily, St. *Paul* will not ſuffer fleſh and clay to preſume to ſuch arrogancy, and therefore ſaith, All is of God which hath reconciled us to himſelf by Jeſus Chriſt. For God was in Chriſt when he reconciled the World unto himſelf. God the Father of all mercy, wrought this high benefit unto us, not by his own perſon: But by a mean, by no leſs a mean than his only beloved Son, whom he ſpared not from any pain and

travail

travail that might do us good. For upon him he put our ſins, and upon him he made our ranſom, him he made the mean betwixt us and himſelf whoſe mediation was ſo acceptable to God the Father, through his abſolute and perfect obedience, that he took his act for a full ſatisfaction of all our diſobedience and rebellion, whoſe righteouſneſs he took to weigh againſt our ſins, whoſe redemption he would have ſtand againſt our damnation. In this point, what have we to muſe within our ſelves, good Friends? I think no leſs than that which St. *Paul* ſaid in the remembrance of this wonderful goodneſs of God, Thanks be to Almighty God, through Chriſt Jeſus our Lord: For it is he for whoſe ſake we received this high gift of grace. For as by him (being the everlaſting Wiſdom) he wrought all the World and that is contained therein: So by him only and wholly would he have all things reſtored again in Heaven and Earth. By this our heavenly Mediator therefore do we know the Favour and Mercy of God the Father; by him know we his will and pleaſure towards us, for he is the brightneſs of his Father's glory, and a very clear image and pattern of his ſubſtance. It is he whom the Father in Heaven delighteth to have for his well-beloved Son, whom he authorized to be our Teacher, whom he charged us to hear, ſaying, Hear him. It is he by whom the Father of of Heaven doth bleſs us with all ſpiritual and heavenly gifts, for whoſe ſake and favour (writeth St. *John*) we have received grace and favour. To this our Saviour and Mediator, hath God the Father given the power of Heaven and Earth, and the whole juriſdiction and authority, to diſtribute his goods and gifts committed to him: For ſo writeth the Apoſtle, To every one of us is grace given, according to the meaſure of Chriſt's giving. And thereupon to execute his authority committed, after that he had brought Sin and the Devil to captivity, to be no more hurtful to his members, he aſcended up to his Father again, and from thence ſent liberal gifts to his well-beloved ſervants, and hath ſtill the power to the World's end to diſtribute his Father's gifts continually in his Church, to the eſtabliſhment and comfort thereof. And by him hath Almighty God decreed to diſſolve the World, to call all before him, to judge both the quick and the dead, and finally by him ſhall he condemn the wicked to eternal fire in Hell, and give the good eternal life, and ſet them aſſuredly in preſence with him in Heaven for evermore. Thus ye ſee how all is of God, by his Son Chriſt our Lord and Saviour. Remember, I ſay once again, your duty of thanks, let them be never to want; ſtill enjoyn your ſelf to continue in thankſgiving, ye can offer to God no better ſacrifice: For he ſaith himſelf, It is the ſacrifice of praiſe and thanks that ſhall honour me. Which thing was well perceived of that holy Prophet *David*, when he ſo earneſtly ſpake to himſelf thus, O my ſoul, bleſs thou the Lord, and all that is within me bleſs his holy Name. I ſay once again, O my ſoul bleſs thou the Lord, and never forget his manifold rewards. God give us grace (good People) to know theſe things, and to feel them in our hearts. This knowledge and feeling is not in our ſelves; by our ſelves it is not poſſible to come by it; a great pity it were that we ſhould loſe ſo profitable knowledge. Let us therefore meekly call upon that bountiful Spirit, the Holy Ghoſt which proceedeth from our Father of Mercy, and from our Mediator Chriſt, that he would aſſiſt us, and inſpire us with his preſence, that in him we may

Rom. 7. Epheſ. 1.

Matth. 3.

Epheſ. 1.

John 1.

Epheſ. 4.

Pſalm 50.

Pſalm 103.

be able to hear the goodneſs of God declared unto us to our ſalvation. For without his lively and ſecret inſpiration, can we not once ſo much as
1 Cor. 12. ſpeak the Name of our Mediator, as St. *Paul* plainly teſtifieth: No Man can once name our Lord Jeſus Chriſt, but in the Holy Ghoſt. Much leſs ſhould we be able to believe and know theſe great myſteries that be opened
1 Cor. 2. to us by Chriſt. St. *Paul* ſaith, that no Man can know what is of God, but the Spirit of God. As for us (ſaith he) we have received not the ſpirit of the World, but the ſpirit which is of God, for this purpoſe, that in that holy Spirit we might know the things that be given us by Chriſt. The Wiſe Man ſaith, that in the power and virtue of the Holy Ghoſt, reſteth all wiſdom and all ability to know God, and to pleaſe him.
Wiſd. 9. For he writeth thus, We know that it is not in Man's power to guide his goings. No Man can know thy pleaſure except thou giveſt wiſdom and ſendeſt thy holy Spirit from above. Send him down therefore (prayeth he to God) from the holy heavens, and from the throne of thy Majeſty, that he may be with me, and labour with me, that ſo I may know what is acceptable before thee. Let us with ſo good heart pray, as he did, and we ſhall not fail but to have his aſſiſtance. For he is ſoon ſeen of them that love him, he will be found of them that ſeek him: For very liberal and gentle is the ſpirit of Wiſdom. In his power ſhall we have ſufficient ability to know our duty to God, in him ſhall we be comforted and couraged to walk in our duty, in him ſhall we be meet veſſels to receive the grace of Almighty God: For it is he that purgeth and purifieth the mind by his ſecret working. And he only is preſent every-where by his inviſible power, and containeth all things in his dominion. He lightneth the heart to conceive worthy thoughts to Almighty God, he ſetteth in the tongue of Man to ſtir him to ſpeak his honour; no Language is hid from him, for he hath the knowledge of all Speech, he only miniſtreth ſpiritual ſtrength to the powers of our ſoul and body. To hold the way which God had prepared for us to walk rightly in our journey, we muſt acknowledge that it is in the power of his Spirit which helpeth our infirmity. That we may boldly
Galat. 4. come in prayer, and call upon Almighty God as our Father, it is by this holy Spirit, which maketh interceſſion for us with continual ſighs. If any
Rom. 8. gift we have wherewith we may work to the glory of God, and profit of our neighbour, all is wrought by his own and ſelf-ſame Spirit, which maketh his diſtributions peculiarly to every Man as he will. If any wiſdom we
1 Cor. 12. have, it is not of our ſelves, we cannot glory therein as begun of our ſelves, but we ought to glory in God from whom it came to us, as the Prophet
Jerem. 9. *Jeremy* writeth, Let him that rejoyceth, rejoyce in this, that he underſtandeth and knoweth me, For I am the Lord which ſhew mercy, judgment, and righteouſneſs in the Earth, for in theſe things I delight, ſaith the Lord. This wiſdom cannot be attained, but by the direction of the Spirit of God, and therefore it is called ſpiritual Wiſdom. And no where can we more certainly ſearch for the knowledge of this Will of God (by the which we muſt direct all our works and deeds) but in the holy Scrip-
John 5. tures, for they be they that teſtify of him, (ſaith our Saviour Chriſt.) It may be called knowledge and learning that is other where gotten without
Wiſd. 13. the Word: But the Wiſe Man plainly teſtifieth, that they all be but vain which have not in them the Wiſdom of God. We ſee to what vanity the

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old Philoſophers came, who were deſtitute of this ſcience, gotten and ſearched for in his Word. We ſee what vanity the School doctrine is mixed with; for that in this Word they ſought not the Will of God, but rather the will of Reaſon, the trade of Cuſtom, the path of the Fathers, the practice of the Church: Let us therefore read and revolve the holy Scripture both day and night; for bleſſed is he that hath his whole meditation there- Pſalm 1.
in. It is that which giveth light to our feet to walk by. It is that which Pſalm 119.
giveth wiſdom to the ſimple and ignorant. In it may we find eternal life.

In the holy Scriptures find we Chriſt: In Chriſt find we God; for he it is that is the expreſs image of the Father. He that ſeeth Chriſt, ſeeth the Father. And contrariwiſe, as St. *Jerome* ſaith, the ignorance of the Scripture, is the ignorance of Chriſt. Not to know Chriſt, is Pſalm 19.
to be in darkneſs, in the midſt of our worldly and carnal light of Hebr. 1.
Reaſon and Philoſophy. To be without Chriſt, is to be in fooliſhneſs: John 14.
For he is the only wiſdom of the Father, in whom it pleaſed him that all fulneſs and perfection ſhould dwell. With whom whoſoever is endued in Coloſſ. 2.
heart by Faith, and rooted faſt in Charity, hath laid a ſure foundation to build on, whereby he may be able to comprehend with all Saints, what is the breadth, length, and depth, and to know the love of Chriſt. This univerſal and abſolute knowledge, is that wiſdom which St. *Paul* wiſheth theſe *Epheſians* to have, as under Heaven the greateſt treaſure that can be Epheſ. 3.
obtained. For of this wiſdom the Wiſe Man writeth thus of his experience, All good things came to me together with her, and innumerable riches thro' her hands. And addeth moreover in that ſame place, She is the Mother of Sap. 7.
all theſe things: For ſhe is an infinite treaſure unto Men, which whoſo uſe, become partakers of the love of God. I might with many words move ſome of this audience to ſearch for this wiſdom, to ſequeſter their reaſon, to follow God's Commandment, to caſt from them the wits of their brains, to favour this wiſdom, to renounce the wiſdom and policy of this fond World, to taſte and ſavour of that whereunto the Favour and Will of God hath called them, and willeth us finally to enjoy by his favour, if we would give ear. But I will haſte to the Third Part of my Text, wherein is expreſſed further in *Sapience*, how God giveth his Elect underſtanding of the motions of the Heavens, of the alterations and circumſtances of Time. Which as it followeth in words more plentiful in the text which I have laſt cited unto you, ſo it muſt needs follow in them that be endued with this ſpiritual wiſdom. For as they can ſearch where to find this wiſdom, and know of whom to ask it: So know they again that in time it is found, and can therefore attemper themſelves to the occaſion of the time, to ſuffer no time to paſs away, wherein they may labour for this wiſdom. And to encreaſe therein, they know how God of his infinite mercy and lenity giveth all Men here time and place of repentance. And they ſee how the wicked (as *Job* writeth) abuſe the ſame to their pride; Job 14.
and therefore do the godly take the better hold of the time, to redeem it out of ſuch uſe as it is ſpoiled in by the wicked. They which have this wiſdom of God, can gather by the diligent and earneſt ſtudy of the Worldlings of this preſent life, how they wait their times, and apply themſelves to every occaſion of time, and to get riches, to encreaſe their Lands and Patrimony. They ſee the time paſs away, and therefore take

hold

hold on it, in ſuch wiſe, that otherwhiles they will with loſs of their ſleep and eaſe, with ſuffering many pains, catch the offer of their time, knowing that that which is paſt cannot be returned again; repentance may follow, but remedy is none. Why ſhould not they then that be ſpiritual wiſe in their generation, wait their time to encreaſe as faſt in their ſtate, to win and gain everlaſtingly? They reaſon what a brute forgetfulneſs it were in Man endued with reaſon, to be ignorant of their times and tides, when they ſee the Turtle Dove, the Stork, and the Swallow to wait their times, as *Jeremy*
Jer. 8. ſaith: The Stork in the Air knoweth her appointed times; the Turtle, the Crane, and the Swallow obſerve the time of their coming: but my people knoweth not the judgment of the Lord. St. *Paul* willeth us to redeem the
Epheſ. 2. time, becauſe the days are evil. It is not the counſel of St. *Paul* only, but of all other that ever gave precepts of Wiſdom.

There is no precept more ſeriouſly given and commanded, than to know the time. Yea, Chriſtian Men, for that they hear how grievouſly God complaineth, and threatneth in the Scriptures them which will not know the time of his Viſitations, are learned thereby, the rather earneſtly to apply themſelves thereunto. After our Saviour Chriſt had propheſied with weeping tears of the deſtruction of *Jeruſalem*, at the laſt he putteth the cauſe;
Luke 19. For that thou haſt not known the time of thy viſitation. O *England*, ponder the time of God's merciful Viſitation, which is ſhewed thee from day to day, and yet wilt not regard it, neither wilt thou with his puniſhment be driven to thy duty, nor with his benefits be provoked to thanks! If thou kneweſt what may fall upon thee for thine unthankfulneſs, thou wouldeſt provide for thy peace. Brethren, howſoever the world in generality is forgetful of God, let us particularly attend to our time, and win the time with diligence, and apply our ſelves to that light and grace that is offered us; let us, if God's favour and judgments which he worketh in our time, cannot ſtir us to call home to our ſelves to do that belonging to our ſalvation, at the leaſt way, let the malice of the Devil, the naughtineſs of the world, which we ſee exerciſed in theſe perilous and laſt times, wherein we ſee our days ſo dangerouſly ſet, provoke us to watch diligently to our vocation, to walk and go forward therein.

Let the miſery and ſhort tranſitory joys ſpied in the caſualty of our days, move us while we have them in our hands, and ſeriouſly ſtir us to be wiſe, and to expend the gracious good-will of God to us-ward, which
Eſay 65. all the day long ſtretcheth out his hands (as the Prophet ſaith) unto us, for the moſt part his merciful hands, ſometime his heavy hands, that we being learned thereby, may eſcape the danger that muſt needs fall on the unjuſt, who lead their days in felicity and pleaſure, without the knowing of God's will toward them; but ſuddenly they go down into Hell. Let us be found watchers, found in the peace of the Lord, that at the laſt
Job. 2. day we may be found without ſpot, and blameleſs: Yea, let us endeavour our ſelves (good Chriſtian People) diligently to keep the preſence of his holy Spirit. Let us renounce all uncleanneſs, for he is the Spirit of
Sap. 1. purity. Let us avoid all hypocriſy, for this holy Spirit will flee from that which is feigned. Caſt we off all malice, and all evil-will, for this Spirit will never enter into an evil-willing ſoul. Let us caſt away all the whole
Hebr. 1. lump of ſin that ſtandeth about us, for he will never dwell in that body

that

that is ſubdued to ſin. We cannot be ſeen thankful to Almighty God, and work ſuch deſpite to the Spirit of Grace, by whom we be ſanctified. Hebr. 10.
If we do our endeavour, we ſhall not need to fear: We ſhall be able to overcome all our Enemies that fight againſt us. Only let us apply our ſelves to accept that grace that is offered us. Of Almighty God we have comfort by his Goodneſs; of our Saviour Chriſt's Mediation we may be ſure. And this holy Spirit will ſuggeſt unto us that ſhall be wholſome, and confirm us in all things. Therefore it cannot be but true that St. *Paul* affirmeth; Of him, by him, and in him be all things; and in him (after this tranſitory life well paſſed) ſhall we have all things. For St. *Paul* ſaith, When the Son of God ſhall ſubdue all things unto him, then ſhall God be 1 Cor. 15.
all in all. If ye will know how God ſhall be all in all, verily after this ſenſe may ye underſtand it: In this World ye ſee that we be fain to borrow many things to our neceſſity, of many Creatures: There is no one thing that ſufficeth all our neceſſities. If we be an hungred, we luſt for bread: If we be a-thirſt, we ſeek to be refreſhed with Ale or Wine: If we be cold, we ſeek for Cloth: If we be ſick, we ſeek to the Phyſician: If we be in heavineſs, we ſeek for comfort of our Friends, or of Company. So that that there is no one Creature by it ſelf that can content all our wants and deſires. But in the World to come, in that everlaſting Felicity, we ſhall no more beg and ſeek our particular comforts and commodities of divers Creatures: But we ſhall poſſeſs all that we can ask and deſire, in God; and God ſhall be to us all things. He ſhall be to us both Father and Mother: He ſhall be Bread and Drink, Cloth, Phyſician, Comfort: He ſhall be all things to us, and that of much more bleſſed faſhion, and more ſufficient contentation, than ever theſe Creatures were unto us, with much more declaration than ever Man's declaration, than ever Man's reaſon is able to conceive. The eye of Man is not able to behold, nor his ear can hear, nor 1 Cor. 2.
it can be compaſſed in the heart of Man, what Joy it is that God hath prepared for them that love him.

Let us all conclude then with one voice with the words of St. *Paul*; To Epheſ. 3.
him which is able to do abundantly beyond our deſires and thoughts, according to the power working in us, be glory and praiſe in his Church, by Chriſt Jeſus for ever, World without end. *Amen.*

An EXHORTATION *to be ſpoken to ſuch Pariſhes where they uſe their Perambulation in* Rogation-Week, *for the overſight of the Bounds and Limits of their Town.*

ALthough we be now aſſembled together (good Chriſtian People) moſt principally to laud and thank Almighty God for his great benefits, by beholding the Fields repleniſhed with all manner of fruit, to the maintenance of our corporal neceſſities, for our food and ſuſtenance: and partly alſo to make our humble ſuits in Prayers to his Fatherly Providence, to conſerve the ſame Fruits in ſending us ſeaſonable Weather, whereby we may gather in the ſaid Fruits, to that end for which his Fatherly Goodneſs hath provided them: Yet have

we occaſion ſecondarily given us in our walks on thoſe days, to conſider the old antient Bounds and Limits belonging to our own Townſhip, and to other our Neighbours bordering about us, to the intent, that we ſhould be content with our own, and not contentiouſly ſtrive for others, to the breach of Charity, by any incroaching one upon another, for claiming one of the other, further than that in antient right and cuſtom our Fore-fathers have peaceably laid out unto us for our commodity and comfort. Surely a great overſight it were in us, which be Chriſtian Men in one profeſſion of Faith, daily looking for that heavenly inheritance which is bought for every one of us by the blood-ſhedding of our Saviour Jeſus Chriſt, to ſtrive and fall to variance for the earthly Bounds of our Towns, to the diſquiet of our Life betwixt our ſelves, to the waſting of our Goods by vain Expences and Coſts in the Law. We ought to remember that our habitation is but tranſitory and ſhort in this mortal Life. The more ſhame it were to fall out into immortal hatred among our ſelves, for ſo brittle poſſeſſions, and ſo to loſe our eternal inheritance in Heaven. It may ſtand well with Charity, for a Chriſtian Man quietly to maintain his right and juſt title. And it is the part of every good Townſman, to preſerve as much as lieth in him, the Liberties, Franchiſes, Bounds, and Limits of his Town and Country: But yet to ſtrive for our very Rights and Duties with the breach of Love and Charity, which is the only Livery of a Chriſtian Man, or with the hurt of godly peace and quiet, by the which we be knit together in one general fellowſhip of Chriſt's Family, in one common houſhold of God, that is utterly forbidden. That doth God abhor and deteſt, which provoketh Almighty God's wrath otherwhile to deprive us quite of our Commodities and Liberties, becauſe we do ſo abuſe them, for matters of Strife, Diſcord, and Diſſention. St. *Paul* blamed the *Corinthians* for ſuch Contentious ſuing among themſelves, to the ſlander of their Profeſſion before the Enemies of Chriſt's Religion, ſaying thus unto them: Now there is utterly a fault among you, becauſe ye go to law one with another. Why rather ſuffer ye not wrong? Why rather ſuffer ye not harm? If St. *Paul* blameth the Chriſtian Men whereof ſome of them, for their own right went contentiouſly ſo to Law, commending thereby the Profeſſion of Patience in a Chriſtian Man: If Chriſt our Saviour would have us rather to ſuffer wrong, and to turn our left cheek to him which hath ſmitten the right, to ſuffer one wrong after another, rather then by breach of Charity to defend our own: In what ſtate be they before God who do the wrong? What curſes do they fall into, who by falſe witneſs defraud either their Neighbour, or Townſhip of his due right and juſt poſſeſſion? Which will not let to take an Oath by the Holy Name of God, the Author of all Truth, to ſet out Falſhood and a Wrong? Know ye not (ſaith St. *Paul*) that the unrighteous ſhall not inherit the Kingdom of God? What ſhall we then win to increaſe a little the Bounds and Poſſeſſions of the Earth, and loſe the Poſſeſſions of the Inheritance everlaſting? Let us therefore take ſuch heed in maintaining of our Bounds and Poſſeſſions, that we commit not wrong by encroaching upon other. Let us beware of ſudden Verdict in things of doubt. Let us well adviſe our ſelves to avouch

1 Cor. 9.

Matth. 5.

1 Cor. 6.

that

that certainly, whereof either we have no good knowledge or remembrance, or to claim that we have no juſt title to. Thou ſhalt not (commandeth Almighty God in his Law) remove thy Neighbour's Mark, which they of old time have ſet in their inheritance. Thou ſhalt not (ſaith *Solomon*) remove the ancient Bounds which thy Fathers have laid. And leſt we ſhould eſteem it to be but a light offence ſo to do, we ſhall underſtand, that it is reckoned among the Curſes of God pronounced upon ſinners. Accurſed be he (ſaith Almighty God by *Moſes*) who removeth his Neighbour's Doles, and Marks: And all the People ſhall ſay, anſwering thereto, *Amen*; as ratifying that Curſe upon whom it doth light. They do much provoke the wrath of God upon themſelves, which uſe to grind up the Doles and Marks, which of ancient time were laid for the diviſion of Meers and Balks in the Fields, to bring the Owners to their right. They do wickedly which do turn up the ancient Terries of the Fields, that old Men before time with great pains did tread out, whereby the Lord's Records (which be the Tenants Evidences) be perverted and tranſlated ſometimes to the diſheriting of the right Owner, to the oppreſſion of the poor Fatherleſs, or the poor Widow. Theſe covetous Men know not what inconveniences they be the Authors of. Sometime by ſuch craft and deceit be committed great diſorders and riots in the challenge of their Lands, yea, ſometimes murders and bloodſhed; whereof thou art guilty, whoſoever thou be, that giveſt the occaſion thereof. This covetous practiſing therefore with thy Neighbour's Lands and Goods, is hateful to Almighty God. Let no Man ſubtilly compaſs or defraud his Neighbour (biddeth St. *Paul*) in any manner of cauſe. For God (ſaith he) is a revenger of all ſuch. God is the God of all equity and righteouſneſs, and therefore forbiddeth all ſuch deceit and ſubtilty in his Law, by theſe words; Ye ſhall not deal unjuſtly in Judgment, in Line, in Weight, or Meaſure. Ye ſhall have juſt Balances, true Weights, and true Meaſures. Falſe Balances (ſaith *Solomon*) are an abomination unto the Lord. Remember what St. *Paul* ſaith, God is the Revenger of all Wrong and Injuſtice, as we ſee by daily experience; however it thriveth ungraciouſly which is gotten by falſhood and craft. We be taught by experience, how Almighty God never ſuffereth the third Heir to enjoy his Father's wrong Poſſeſſions; yea, many a time they are taken from himſelf in his own lifetime. God is not bound to defend ſuch Poſſeſſions as are gotten by the Devil and his council. God will defend all ſuch Mens Goods and Poſſeſſions, which by him are obtained and poſſeſſed, and will defend them againſt the violent Oppreſſor. So witneſſeth *Solomon*; The Lord will deſtroy the houſe of the proud Man; but he will ſtabliſh the borders of the Widow. No doubt of it, (ſaith *David*) Better is a little truly gotten to the righteous Man, than the innumerable riches of the wrongful Man. Let us flee therefore (good People) all wrong practices in getting, maintaining, and defending our Poſſeſſions, Lands, and Livelyhoods, our Bounds and Liberties, remembring that ſuch Poſſeſſions be all under God's revengeance. But what do we ſpeak of Houſe and Land? Nay, it is ſaid in the Scripture, that God in his Ire doth root up whole Kingdoms for Wrongs and Oppreſſions, and doth tranſlate Kingdoms from

Deut. 19.

Prov. 22.

Deut. 27.

1 Theſſ. 4.

Deut. 9.

Prov. 20.

Prov. 25.

Pſalm 36.

one

one Nation to another, for unrighteous dealing, for Wrongs and Riches
Daniel 4. gotten by deceit. This is the practice of the Holy One, ſaith *Daniel*, to the intent that living Men may know, that the Moſt High hath power over the Kingdoms of Men, and giveth them to whomſoever he will. Furthermore, what is the cauſe of Penury and Scarceneſs, of Dearth and Famine? Is it any other thing but a token of God's Ire, revenging our Wrongs and Injuries done one to another? Ye have ſown much, (upbraideth God by
Haggai 1. his Prophet *Haggai*) and yet bring in little: ye eat, but ye be not ſatisfied; ye drink, but ye be not filled; ye cloath your ſelves, but ye be not warm; and he that earneth his Wages, putteth it into a bottomleſs Purſe: Ye looked for much encreaſe, but lo, it came to little; and when ye brought it home (into your barns) I did blow it away, ſaith the Lord. O conſider therefore the Ire of God againſt Gleaners, Gatherers, and Encroachers upon other Mens Lands and Poſſeſſions! It is lamentable to ſee in ſome places, how greedy Men uſe to plough and grate upon their Neighbours Land that lieth next them; how covetous Men now-a-days plough up ſo nigh the common Balks and Walks, which good Men before-time made the greater and broader, partly for the commodious Walk of his Neighbour, partly for the better ſhack in Harveſt-time, to the more comfort of his poor Neighbours Cattle. It is a ſhame to behold the inſatiableneſs of ſome covetous perſons in their doings: That where their Anceſtors left of their Land a broad and ſufficient Bier-balk, to carry the Corps to the Chriſtian Sepulture, how Men pinch at ſuch Bier-balks, which, by long uſe and cuſtom, ought to be inviolably kept for that purpoſe: And now they either quite eare them up, and turn the dead Body to be borne farther about in the High-ſtreets, or elſe, if they leave any ſuch Meer, it is too ſtrait for two to walk on.

Theſe ſtrange encroachments (good Neighbours, ſhould be looked upon. Theſe ſhould be conſidered in theſe days of our Perambulations. And afterward the Parties admoniſhed, and charitably reformed, who be the doers of ſuch private gaining, to the ſlander of the Townſhip, and the hindrance of the Poor. Your High-ways ſhould be conſidered in your Walks, to underſtand where to beſtow your Days works, according to the good Statutes provided for the ſame. It is a good deed of Mercy, to amend the dangerous and noiſome Ways, whereby thy poor Neighbour ſitting on his ſilly weak Beaſt founder not in the deep thereof, and ſo the Market the worſe ſerved, for diſcouraging of the poor Victuallers to reſort thither for the ſame cauſe. If now therefore ye will have your Prayers heard before Almighty God, for the encreaſe of your Corn and Cattle, and for the defence thereof from unſeaſonable Miſts and Blaſts, from
Levit. 24. Hail and other ſuch Tempeſts, love equity and righteouſneſs, en-
Deut. 29 ſue Mercy and Charity, which God moſt requireth at our hands. Which Almighty God reſpecting chiefly, in making his Civil Laws for his People the *Iſraelites*, in charging the Owners not to gather up their Corn too nigh at harveſt-ſeaſon, nor the Grapes and Olives in gathering-time, but to leave behind ſome ears of Corn for the poor
1 Cor. 9. & 10. Gleaners. By this he meant to induce them to pity the Poor, to relieve the Needy, to ſhew mercy and kindneſs. It cannot be loſt, which for his ſake is diſtributed to the Poor. For he which miniſtreth

Seed

Seed to the Sower, and Bread to the Hungry, which ſendeth down the early and the latter Rain upon your Fields, ſo to fill up the Barns with Corn, and the Wine-preſſes with Wine and Oyl; He, I ſay, who recompenſeth all kind of Benefits in the Reſurrection of the Juſt, he will aſſuredly recompenſe all merciful deeds ſhewed to the Needy, howſoever unable the Poor is upon whom it is beſtowed. O (ſaith *Solomon*) let not Mercy and Truth forſake thee. Bind them about thy neck (ſaith he) and write them on the table of thy heart, ſo ſhalt thou find favour at God's hand. Joel 8. Prov. 3.

Thus honour thou the Lord with thy riches, and with the firſt-fruits of thine encreaſe: ſo ſhall thy barns be filled with abundance, and thy Preſſes ſhall burſt with new Wine. Nay, God hath promiſed to open the Windows of Heaven upon the liberal righteous Man, that he ſhall want nothing. He will repreſs the devouring Caterpiller, which ſhould devour your fruits. He will give you peace and quiet to gather in your Proviſion, that ye may ſit every Man under his own Vine quietly, without fear of the foreign Enemies to invade you. He will give you not only Food to feed on, but Stomachs and good Appetites to take comfort of your Fruits, whereby in all things ye may have ſufficiency. Finally, he will bleſs you with all manner of abundance in this tranſitory life, and endue you with all manner of benediction in the next World, in the Kingdom of Heaven, through the merits of our Lord and Saviour; To whom, with the Father and the Holy Ghoſt, be all honour everlaſting. *Amen.*

AN

HOMILY

OF THE

The State of Matrimony.

THE Word of Almighty God doth teſtify and declare whence the original beginning of Matrimony cometh, and why it is ordained. It is inſtituted of God, to the intent that Man and Woman ſhould live lawfully in a perpetual Friendſhip, to bring forth fruit, and to avoid Fornication. By which mean a good Conſcience might be preſerved on both Parties, in bridling the corrupt inclinations of the Fleſh, within the Limits of honeſty: For God hath ſtraitly forbidden all whoredom and uncleanneſs, and hath from time to time taken grievous puniſhment of this inordinate luſt, as all Stories and Ages have declared. Furthermore, it is alſo ordained, that the Church of God and his Kingdom might by this kind of life be conſerved and enlarged; not only in that God giveth Children by his bleſſing, but alſo in that they be brought up by the Parents godly, in the knowledge of God's Word, that thus the knowledge of God and true Religion might be delivered by ſucceſſion from one to another, that finally many might enjoy that everlaſting immortality. Wherefore foraſmuch as

Matrimony ſerveth us as well to avoid ſin and offence, as to encreaſe the Kingdom of God: You, as all other which enter the State, muſt acknowledge this benefit of God, with pure and thankful minds, for that he hath ſo ruled your hearts, that ye follow not the example of the wicked World, who ſet their delight in filthineſs of ſin, but both of you ſtand in the fear of God, and abhor all filthineſs. For that is ſurely the ſingular gift of God, where the common example of the World declareth how the Devil hath their hearts bound and entangled in diver ſnares, ſo that they in their Wifeleſs ſtate run into open abominations, without any grudge of their Conſcience. Which ſort of Men that live ſo deſperately, and filthy, what damnation tarrieth for them, St. *Paul* deſcribeth it to
1 Cor. 6. them, ſaying, Neither Whoremongers, neither Adulterers, ſhall inherit the Kingdom of God. This horrible judgment of God ye be eſcaped through his mercy, if ſo be that ye live inſeparately, according to God's Ordinance. But yet I would not have you careleſs without watching. For the Devil will aſſay to attempt all things to interrupt and hinder your hearts and godly purpoſe, if ye will give him any entry. For he will either labour to break this godly knot once begun betwixt you, or elſe at the leaſt he will labour to incumber it with divers griefs and diſpleaſures.

And this is the principal craft, to work diſſention of heart of the one from the other: That whereas now there is pleaſant and ſweet Love betwixt you, he will in the ſtead thereof bring in moſt bitter and unpleaſant diſcord. And ſurely that ſame adverſary of ours, doth, as it were from above, aſſault Man's nature and condition. For this folly is ever from our tender age grown up with us, to have a deſire to rule, to think highly of our ſelf, ſo that none thinketh it meet to give place to another. That wicked voice of ſtubborn will and ſelf-love, is more meet to break and to diſſever the love of heart, than to preſerve Concord. Wherefore married perſons muſt apply their minds in moſt earneſt wiſe to Concord, and muſt crave continually of God the help of his holy Spirit, ſo to rule their hearts, and to knit their minds together, that they be not diſſevered by any Diviſion or Diſcord. This neceſſity of Prayer, muſt be oft in the practice and uſing of married perſons, that oft times the one ſhould pray for the other, leſt hate and debate do ariſe betwixt them. And becauſe few do conſider this thing, but more few do perform it, (I ſay, to pray diligently) we ſee how wonderfully the Devil deludeth and ſcorneth this ſtate, how few Matrimonies there be without chidings, brawlings, tauntings, repentings, bitter curſings, and fightings. Which things whoſoever doth commit, they do not conſider that it is the inſtigation of the ghoſtly enemy, who taketh great delight therein: For elſe they would with all earneſt endeavour ſtrive againſt theſe miſchiefs, not only with Prayer, but alſo with all poſſible Diligence. Yea, they would not give place to the provocation of wrath, which ſtirreth them either to ſuch rough and ſharp words of ſtrifes, which is ſurely compaſſed by the Devil, whoſe temptation, if it be followed muſt needs begin and weave the web of all miſeries and ſorrows. For this is moſt certainly true, that of ſuch beginnings muſt needs enſue the breach of true Concord in heart, whereby all Love muſt needs

ſhortly be baniſhed. Then can it not be but a miſerable thing to behold, that yet they are of neceſſity compelled to live together, which yet cannot be in quiet together. And this is moſt cuſtomably every where to be ſeen. But what is the cauſe thereof? Forſooth, becauſe they will not conſider the crafty trains of the Devil, and therefore give not themſelves to pray to God, that he would vouchſafe to repreſs his power. Moreover, they do not conſider how they promote the purpoſe of the Devil, in that they follow the wrath of their hearts, while they threat one another, while they in their folly turn all upſide down, while they will never give over their right, as they eſteem it; yea, while many times they will not give over the wrong part indeed. Learn thou therefore, if thou deſireſt to be void of all theſe miſeries, if thou deſireſt to live peaceably and comfortably in wedlock, how to make thy earneſt Prayer to God, that he would govern both your hearts by the holy Spirit, to reſtrain the Devils power, whereby your Concord may remain perpetually. But to this Prayer muſt be joyned a ſingular diligence, whereof St. *Peter* giveth this precept, ſaying, You Husbands, deal with your Wives according to knowledge, giving honour to the Wife, as unto the weaker Veſſel, and as unto them that are heirs alſo of the grace of life, that your Prayers be not hindred. This precept doth particularly pertain to the Husband: For he ought to be the Leader and Author of Love, in cheriſhing and increaſing Concord, which then ſhall take place, if he will uſe moderation, and not tyranny, and if he yield ſomething to the Woman. For the Woman is a weak Creature, not indued with like ſtrength, and conſtancy of mind, therefore they be the ſooner diſquieted, and they be the more prone to all weak affections and diſpoſitions of mind, more than Men be, and lighter they be, and more vain in their fantaſies and opinions. Theſe things muſt be conſidered of the Man, that he be not too ſtiff, ſo that he ought to wink at ſome things, and muſt gently expound all things, and to forbear. Howbeit the common ſort of Men do judge, that ſuch moderation ſhould not become a Man: For they ſay that it is a token of Womaniſh cowardneſs, and therefore they think that it is a Man's part to fume in anger, to fight with fiſt and ſtaff. Howbeit, howſoever they imagine, undoubtedly St. *Peter* doth better judge what ſhould be ſeeming to a Man, and what he ſhould moſt reaſonably perform. For he ſaith, reaſoning ſhould be uſed, and not fighting. Yea, he ſaith more, that the Woman ought to have a certain honour attributed to her, that is to ſay, ſhe muſt be ſpared and born with, the rather for that ſhe is the weaker Veſſel, of a frail heart, inconſtant and with a word ſoon ſtirred to wrath. And therefore, conſidering theſe her frailties, ſhe is to be the rather ſpared. By this means, thou ſhalt not only nouriſh Concord, but ſhalt have her heart in thy power and will. For honeſt natures will ſooner be retained to do their duties, rather by gentle words, than by ſtripes. But he which will do all things with extremity and ſeverity, and doth uſe always rigour in words and ſtripes, what will that avail in the concluſion? Verily nothing, but that he thereby ſetteth forward the Devil's work, he baniſheth away Concord, Charity, and ſweet Amity, and bringeth in Diſſention, Hatred, and Irkſomneſs, the greateſt griefs that can be in the mutual love and fellowſhip

lowſhip of Man's life. Beyond all this, it bringeth another evil therewith, for it is the deſtruction and interruption of Prayer: For in the time that the mind is occupied with Diſſention and Diſcord, there can be no true Prayer uſed. For the Lord's Prayer hath not only a reſpect to particular perſons, but to the whole univerſal, in the which we openly pronounce, that we will forgive them which have offended againſt us, ev'n as we ask forgiveneſs of our ſins of God. Which thing how can it be done rightly, when their hearts be at diſſention? How can they pray each for other, when they be at hate betwixt themſelves? Now, if the aid of Prayer be taken away, by what means can they ſuſtain themſelves in any comfort? For they cannot otherwiſe either reſiſt the Devil, or yet have their hearts ſtaid in ſtable comfort in all perils and neceſſities, but by Prayer. Thus all diſcommodities, as well worldly as ghoſtly, follow this froward teſtineſs, and cumbrous fierceneſs, in manners, which be more meet for brute Beaſts, than for reaſonable Creatures. St. *Peter* doth not allow theſe things, but the Devil deſireth them gladly. Wherefore take the more heed. And yet a Man may be a Man, although he doth not uſe ſuch extremity, yea, although he ſhould diſſemble ſome things in his Wife's manners. And this is the part of a Chriſtian Man, which both pleaſeth God, and ſerveth alſo in good uſe to the comfort of their Marriage State. Now as concerning the Wife's duty: What ſhall become her? ſhall ſhe abuſe the gentleneſs and humanity of her Husband? and, at her pleaſure turn all things upſide down? No, ſurely; for that is far repugnant againſt God's Commandment: For thus doth St. *Peter* preach to
1 Pet. 2. them, Ye Wives, be ye in ſubjection to obey your own Husbands. To obey, is another thing than to control or command, which yet they may do, to their Children, and to their Family: But as for their Husbands, them muſt they obey, and ceaſe from commanding, and perform ſubjection. For this ſurely doth nouriſh concord very much, when the Wife is ready at hand at her Husband's commandment, when ſhe will apply her ſelf to his will, when ſhe endeavoureth her ſelf to ſeek his contentation, and to do him pleaſure, when ſhe will eſchew all things that might offend him: For thus will moſt truly be verified the ſaying of the Poet, A good Wife, by obeying her Husband, ſhall bear the rule ſo, that he ſhall have a delight and a gladneſs, the ſooner at all times to return home to her. But on the contrary part, when the Wives be ſtubborn, froward, and malapert, their Husbands are compelled thereby to abhor and flee from their own houſes, ev'n as they ſhould have battle with their Enemies. Howbeit, it can ſcantly be, but that ſome offences ſhall ſometime chance betwixt them: For no Man doth live without fault, ſpecially for that the Woman is the more frail party. Therefore let them beware that they ſtand not in their faults and wilfulneſs: But rather let them acknowledge their follies, and ſay, My Husband, ſo it is, that by my anger I was compelled to do this or that; forgive it me, and hereafter I will take better heed. Thus ought the Woman more readily to do, the more they be ready to offend. And they ſhall not do this only to avoid ſtrife and debate: but rather in the
Epheſ. 5. reſpect of the Commandment of God, as St. *Paul* expreſſeth it in this form of words, Let Women be ſubject to their Husbands, as to the Lord: for the Husband is the head of the Woman, as Chriſt is the head of the

Church.

Church. Here you underſtand, that God hath commanded that ye ſhould acknowledge the authority of the Husband, and refer to him the honour of obedience. And St. *Peter* ſaith in that place before rehearſed, that holy Matrons did in former time deck themſelves, not with Gold and Silver, but in putting their whole hope in God, and in obeying their Husbands; as *Sarah* obeyed *Abraham*, calling him Lord, whoſe daughters ye be (ſaith he) if ye follow her example. This ſentence is very meet for Women to print in their remembrance. Truth it is, that they muſt ſpecially feel the grief and pains of their Matrimony, in that they relinquiſh the Liberty of their own Rule, in the pain of their Travailing, in the bringing up of their Children. In which Offices they be in great perils, and be grieved with great afflictions, which they might be without, if they lived out of Matrimony. But St. *Peter* ſaith, that this is the chief Ornament of holy Matrons, in that they ſet their hope and truſt in God; that is to ſay, in that they refuſed not from Marriage for the buſineſs thereof, for the gifts and perils thereof; but committed all ſuch adventures to God, in moſt ſure truſt of help; after that they have called upon his aid. O Woman, do thou the like, and ſo ſhalt thou be moſt excellently beautified before God and all his Angels and Saints, and thou needeſt not to ſeek further for doing any better works. For, obey thy Husband, take regard of his requeſts, and give heed unto him to perceive what he requireth of thee, and ſo ſhalt thou honour God, and live peaceably in thy houſe. And beyond all this, God ſhall follow thee with his benediction, that all things ſhall well proſper, both to thee, and to thy Husband, as the Pſalm ſaith, Bleſſed is the Man which feareth God, and walketh in his ways, thou ſhalt have the fruit of thine own hands, happy ſhalt thou be, and well it ſhall go with thee. Thy Wife ſhall be as a Vine, plentifully ſpreading about thy houſe. Thy Children ſhall be as the young Springs of the Olives about thy Table. Lo, thus ſhall that Man be bleſſed (ſaith *David*) that feareth the Lord. This let the Wife have ever in mind, the rather admoniſhed thereto by the apparel of her head, whereby is ſignified, that ſhe is under covert or obedience of her Husband. And as that apparel is of nature ſo appointed to declare her ſubjection: So biddeth St. *Paul*, that all other of her Raiment ſhould expreſs both Shamefacedneſs and Sobriety. For if it be not lawful for the Woman to have her head bare, but to bear thereon the ſign of her power, whereſoever ſhe goeth: More is it required that ſhe declare the thing that is meant thereby. And therefore thoſe ancient Women of the old World called their Husbands Lords, and ſhewed them reverence in obeying them. But peradventure ſhe will ſay, That thoſe Men loved their Wives indeed. I know that well enough, and bear it well in mind. But when I do admoniſh you of your duties, then call not to conſideration what their duties be. For when we our ſelves do teach our Children to obey us as their Parents; or when we reform our ſervants, and tell them that they ſhould obey their Maſters, not only at the eye, but as the Lord: If they ſhould tell us again our duties, we ſhould not think it well done. For when we be admoniſhed of our duties and faults, we ought not then to ſeek what other Mens duties be. For though a Man had a Companion in his

fault, yet ſhould he not thereby be without his fault. But this muſt be only looked on, by what means thou mayeſt make thy ſelf without blame. For *Adam* did lay the blame upon the Woman, and ſhe turned it unto the Serpent: But yet neither of them was thus excuſed. And therefore bring not ſuch excuſes to me at this time, but apply all thy diligence to hear thine obedience to thine Husband. For when I take in hand to admoniſh thy Husband to love thee, and to cheriſh thee, yet will I not ceaſe to ſet out the Law that is appointed for the Woman, as well as I would require of the Man what is written for his Law. Go thou therefore about ſuch things as becometh thee only, and ſhew thy ſelf tractable to thy Husband. Or rather, if thou wilt obey thy Husband for God's precept, then alledge ſuch things as be in his duty to do, but perform thou diligently thoſe things which the Law-maker hath charged thee to do: For thus is it moſt reaſonable to obey God, if thou wilt not ſuffer thy ſelf to tranſgreſs his Law. He that loveth his Friend, ſeemeth to do no great thing: But he that honoureth that is hurtful and hateful to him, this Man is worthy moſt commendation: Ev'n ſo think you, if thou canſt ſuffer an extreme Husband, thou ſhalt have a great reward therefore: But if thou loveſt him only becauſe he is gentle and courteous, what reward will God give thee therefore? Yet I ſpeak not theſe things that I would wiſh the Husbands to be ſharp towards their Wives: But I exhort the Women, that they would patiently bear the ſharpneſs of their Husbands. For when either Parties do their beſt to perform their duties the one to the other, then followeth thereon great profit to their Neighbours for their examples ſake. For when the Woman is ready to ſuffer a ſharp Husband, and the Man will not extremely entreat his ſtubborn and troubleſome Wife, then be all things in quiet, as in a moſt ſure Haven. Ev'n thus was it done in old time, that every one did their own duty and office, and was not buſy to require the duty of their Neighbours. Conſider, I pray thee, that *Abraham* took to him his Brother's Son; his Wife did not blame him therefore. He commanded him to go with him a long journey; ſhe did not gainſay it, but obeyed his Precept.

Again, after all thoſe great miſeries, labours, and pains of that journey, when *Abraham* was made as Lord over all, yet did he give place to *Lot* of his ſuperiority: Which matter *Sarah* took ſo little to grief, that ſhe never once ſuffered her tongue to ſpeak ſuch words as the common manner of Women is wont to do in theſe days, when they ſee their Husbands in ſuch rooms, to be made Underlings, and to be put under their Youngers: Then they upbraid them with cumbrous talk, and call them Fools, Daſtards, and Cowards for ſo doing. But *Sarah* was ſo far from ſpeaking any ſuch thing, that it came never into her mind and thought ſo to ſay, but allowed the wiſdom and will of her Husband. Yea, beſides all this after the ſaid *Lot* had thus his will, and left to his Uncle the leſs portion of Land, he chanced to fall into extreme peril: Which chance when it came to the knowledge of this ſaid Patriarch, he incontinently put all his Men in harneſs, and prepared himſelf with all his Family and Friends, againſt the Hoſt of the *Perſians*. In which caſe, *Sarah* did not counſel him to the contrary, nor did ſay, as then might have been ſaid, My Husband, whither goeſt thou ſo unadviſedly? Why runneſt thou thus on head? Why doſt thou

offer

offer thy ſelf to ſo great perils, and art thus ready to jeopard thine own life, and to peril the lives of all thine, for ſuch a Man as hath done thee ſuch wrong? At the leaſt way, if thou regardeſt not thy ſelf, yet have compaſſion on me, which for thy love have forſaken my Kindred and my Country, and have the want of both my Friends and Kinsfolks, and am thus come into ſo far Countries with thee; have pity on me, and make me not here a Widow, to caſt me into ſuch cares and troubles. This might ſhe have ſaid: But *Sarah* neither ſaid nor thought ſuch words, but ſhe kept her ſelf in ſilence in all things. Furthermore, all that time when ſhe was barren, and took no pains, as other Women did, by bringing forth fruit in his houſe: What did he? He complained not to his Wife, but to Almighty God. And conſider how either of them did their duties as became them: For neither did he deſpiſe *Sarah*, becauſe ſhe was barren, nor never did caſt it in her teeth. Conſider again how *Abraham* expelled the Handmaid out of the houſe, when ſhe requir'd it: So that by this I may truly prove, that the one was pleaſed and contented with the other in all things. But yet ſet not your eyes only on this matter, but look further what was done before this, that *Hagar* uſed her Miſtreſs deſpitefully, and that *Abraham* himſelf was ſomewhat provoked againſt her, which muſt needs be an intolerable matter, and a painful, to a free-hearted Woman and a chaſte. Let not therefore the Woman be too buſy to call for the duty of her Husband, where ſhe ſhould be ready to perform her own, for that is not worthy any great commendations. And ev'n ſo again, let not the Man only conſider what belongeth to the Woman, and to ſtand too earneſtly gazing thereon, for that is not his part or duty. But as I have ſaid, let either party be ready and willing to perform that which belongeth eſpecially to themſelves. For if we be bound to hold out our left cheek to ſtrangers which will ſmite us on the right cheek: How much more ought we to ſuffer an extreme and unkind Husband: But yet I mean not that a Man ſhould beat his Wife, God forbid that, for that is the greateſt ſhame that can be, not ſo much to her that is beaten, as to him that doth the deed. But if by ſuch fortune thou chanceſt upon ſuch an Husband, take it not too heavily, but ſuppoſe thou, that thereby is laid up no ſmall reward hereafter, and in this life-time no ſmall commendation to thee, if thou can'ſt be quiet. But yet to you that be Men, thus I ſpeak, Let there be none ſo grievous fault to compel you to beat your Wives. But what ſay I, Your Wives? No, it is not to be borne with, that an honeſt Man ſhould lay hands on his Maid-ſervant to beat her. Wherefore if it be a great ſhame for a Man to beat his Bond-ſervant, much more rebuke it is, to lay violent hands upon his Free-woman. And this thing may be well underſtood by the Laws which the Paynims have made, which do diſcharge her any longer to dwell with ſuch an Husband, as unworthy to have any further company with him that doth ſmite her. For it is an extreme point, thus ſo vilely to entreat her like a ſlave, that is fellow to thee of thy life, and ſo joyned unto thee beforetime in the neceſſary matters of thy living. And therefore a Man may well liken ſuch a Man (if he may be called a Man, rather than a wild Beaſt) to a killer of his Father or his Mother. And whereas we be commanded to forſake our Father and Mother,

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for our Wives ſake, and yet thereby do work them none injury, but do fulfil the Law of God: How can it not appear then to be a point of extreme madneſs, to entreat her deſpitefully, for whoſe ſake God hath commanded thee to leave Parents? Yea, who can ſuffer ſuch deſpite? Who can worthily expreſs the inconvenience, that is, to ſee what weepings and wailings be made in the open ſtreets, when Neighbours run together to the houſe of ſo unruly an Husband, as to a Bedlam-man, who goeth about to overturn all that he hath at home? Who would not think that it were better for ſuch a Man to wiſh the ground to open, and ſwallow him in, than once ever after to be ſeen in the Market? But peradventure thou wilt object, that the Woman provoketh thee to this point. But conſider thou again, that the Woman is a frail Veſſel, and thou art therefore made the Ruler and Head over her, to bear the weakneſs of her in this her ſubjection. And therefore ſtudy thou to declare the honeſt commendation of thine authority, which thou canſt no way better do, than to forbear to urge her in her weakneſs and ſubjection. For ev'n as the King appeareth ſo much the more noble, the more excellent and noble he maketh his Officers and Lieutenants, whom if he ſhould diſhonour, and deſpiſe the authority of their dignity, he ſhould deprive himſelf of a great part of his own honour: Ev'n ſo, if thou doſt deſpiſe her that is ſet in the next room beſide thee, thou doſt much derogate and decay the excellency and virtue of thine own authority. Recount all theſe things in thy mind, and be gentle and quiet. Underſtand that God hath given thee Children with her, and art made a Father, and by ſuch reaſon appeaſe thy ſelf. Doſt thou not ſee the Husbandmen what diligence they uſe to till that ground which once they have taken to farm, though it be never ſo full of faults? As for an example, though it be dry, though it bringeth forth weeds, though the ſoil cannot bear too much wet, yet he tilleth it, and ſo winneth fruit thereof: Ev'n in like manner, if thou wouldſt uſe like diligence to inſtruct and order the mind of thy Spouſe, if thou wouldſt diligently apply thy ſelf to weed out by little and little the noiſom weeds of uncomely manners out of her mind, with wholſom precepts, it could not be, but in time thou ſhouldſt feel the pleaſant fruit thereof to both your comforts. Therefore that this thing chance not ſo, perform this thing that I do here counſel thee; Whenſoever any diſpleaſant matter riſeth at home, if thy Wife hath done ought amiſs, comfort her, and increaſe not the heavineſs. For though thou ſhouldſt be grieved with never ſo many things, yet ſhalt thou find nothing more grievous than to want the benevolence of thy Wife at home. What offence ſoever thou can'ſt name, yet ſhalt thou find none more intolerable, than to be at debate with thy Wife. And for this cauſe moſt of all oughteſt thou to have this love in reverence. And if reaſon moveth thee to bear any burden at any other Mens hands, much more at thy Wife's. For if ſhe be poor, upbraid her not; if ſhe be ſimple, taunt her not, but be the more courteous: For ſhe is thy body, and made one fleſh with thee. But thou peradventure wilt ſay, ſhe is a wrathful Woman, a Drunkard, and beaſtly, without wit and reaſon. For this cauſe bewail her the more. Chafe not in anger, but pray unto Almighty God. Let her be admoniſhed and helped with good counſel, and do thou thy beſt endeavour, that ſhe may be delivered of all

theſe affections. But if thou ſhouldeſt beat her, thou ſhalt increaſe her evil affections: For frowardneſs and ſharpneſs is not amended with frowardneſs, but with ſoftneſs and gentleneſs. Furthermore, conſider what reward thou ſhalt have at God's Hand: For where thou mighteſt beat her, and yet, for the reſpect of the fear of God, thou wilt abſtain and bear patiently her great offences, the rather in reſpect of that Law which forbiddeth that a Man ſhould caſt out his Wife, what fault ſoever ſhe be cumbred with, thou ſhalt have a very great reward; and before the receit of that reward, thou ſhalt feel many commodities. For by this means ſhe ſhall be made the more obedient, and thou for her ſake ſhalt be made the more meek. It is written in a Story of a certain ſtrange Philoſopher, which had a curſed Wife, a froward, and a drunkard. When he was asked for what conſideration he did ſo bear her evil manners? He made anſwer, By this means (ſaid he) I have at home a School-maſter, and an example how I ſhould behave my ſelf abroad: For I ſhall (ſaith he) be the more quiet with others, being thus daily exerciſed and taught in the forbearing of her. Surely it is a ſhame that Paynims ſhould be wiſer than we; we, I ſay, that be commanded to reſemble Angels, or rather God himſelf through meekneſs. And for the love of virtue, this ſaid Philoſopher *Socrates* would not expel his Wife out of his Houſe. Yea, ſome ſay that he did therefore marry his Wife, to learn this virtue by that occaſion. Wherefore, ſeeing many Men be far behind the Wiſdom of this Man, my counſel is, that firſt and before all things, a Man do his beſt endeavour to get him a good Wife, endued with all honeſty and virtue: But if it ſo chance that he is deceived, that he hath choſen ſuch a Wife as is neither good nor tolerable, then let the Husband follow this Philoſopher, and let him inſtruct his Wife in every condition, and never lay theſe matters to ſight. For the Merchant-man, except he firſt be at compoſition with his Factor to uſe his interfairs quietly, he will neither ſtir his Ship to Sail, nor yet will lay hands upon his Merchandiſe: Ev'n ſo, let us do all things, that we may have the fellowſhip of our Wives, which is the Factor of all our doings at home, in great quiet and reſt. And by theſe means all things ſhall proſper quietly, and ſo ſhall we paſs through the dangers of the troublous Sea of this World. For this ſtate of life will be more honourable and comfortable than our Houſes, than Servants, than Money, than Lands and Poſſeſſions, than all things that can be told. As all theſe with Sedition and Diſcord, can never work us any comfort: So ſhall all things turn to our commodity and pleaſure, if we draw this yoke in one concord of heart and mind. Whereupon do your beſt endeavour, that after this ſort ye uſe your Matrimony, and ſo ſhall ye be armed on every ſide. Ye have eſcaped the ſnares of the Devil, and the unlawful luſts of the fleſh, ye have the quietneſs of Conſcience by this inſtitution of Matrimony ordained by God: Therefore uſe oft Prayer to him, that he would be preſent by you, that he would continue Concord and Charity betwixt you. Do the beſt ye can of your parts, to cuſtom your ſelves to ſoftneſs and meekneſs, and bear well in worth ſuch overſights as chance: And thus ſhall your converſation be moſt pleaſant and comfortable. And although (which can no otherwiſe be) ſome adverſities ſhall follow, and otherwhiles now one diſcommodity, now

another ſhall appear: Yet in this common trouble and adverſity, lift up both your Hands unto Heaven, call upon the help and aſſiſtance of God, the Author of your Marriage, and ſurely the promiſe of relief is at hand. For Chriſt affirmeth in his Goſpel, Where two or three be gathered together in my Name, and be agreed, what matter ſoever they pray for, it ſhall be granted them of my heavenly Father. Why therefore ſhouldſt thou be afraid of the danger, where thou haſt ſo ready a promiſe, and ſo nigh an help? Furthermore, you muſt underſtand how neceſſary it is for Chriſtian Folk to bear Chriſt's Croſs: For elſe we ſhall never feel how comfortable God's help is unto us. Therefore give thanks to God for his great benefit, in that ye have taken upon you this ſtate of Wedlock, and pray you inſtantly, that Almighty God may luckily defend and maintain you therein, that neither ye be overcome with any temptations, nor with any adverſity. But before all things, take good heed that ye give no occaſion to the Devil to lett and hinder your Prayers by Diſcord and Diſſenſion: For there is no ſtronger defence and ſtay in all our life, than is Prayer, in the which we may call for the help of God and obtain it, whereby we may win his Bleſſing, his Grace, his Defence and Protection, ſo to continue therein to a better Life to come: Which grant us, he that died for us all; To whom be all honour and praiſe for ever and ever. *Amen.*

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AGAINST

IDLENESS.

FOraſmuch as Man, being not born to eaſe and reſt, but to labour and travail, is by corruption of nature through Sin, ſo far degenerated and grown out of kind, that he taketh Idleneſs to be no evil at all, but rather a commendable thing, ſeemly for thoſe that be wealthy; and therefore is greedily imbraced of moſt part of Men, as agreeable to their ſenſual affection, and all labour and travail is diligently avoided, as a thing painful and repugnant to the pleaſure of the Fleſh: It is neceſſary to be declared unto you, that by the Ordinance of God, which he hath ſet in the nature of Man, every one ought, in his lawful Vocation and Calling, to give himſelf to Labour: And that Idleneſs, being repugnant to the ſame Ordinance, is a grievous ſin; and alſo, for the great inconveniences and miſchiefs which ſpring thereof, an intolerable evil: To the intent that when ye underſtand the ſame, ye may diligently flee from it, and on the other part earneſtly apply your ſelves, every Man in his Vocation, to honeſt labour and buſineſs; which as it is enjoyned unto Man by God's appointment, ſo it wanteth not his manifold bleſſings and ſundry benefits.

Almighty

Almighty God, after that he had created Man, put him into Paradiſe, that he might dreſs and keep it: But when he had tranſgreſſed God's Commandment, eating the Fruit of the Tree which was forbidden him, Almighty God forthwith did caſt him out of Paradiſe into this woful Vale of Miſery, enjoyning him to labour the ground that he was taken out of, and to eat his bread in the ſweat of his face all the days of his life. Genesis 3. It is the appointment and will of God, that every Man, during the time of this mortal and tranſitory life, ſhould give himſelf to ſuch honeſt and godly exerciſe and labour, and every one follow his own buſineſs, and to walk uprightly in his own Calling. Man (ſaith *Job*) is born to labour. Job 5. And we are commanded by *Jeſus Syrach*, not to hate painful works, neither husbandry, or other ſuch myſteries of travail, which the Higheſt hath created. Eccleſ. 7. The wiſe Man alſo exhorteth us to drink the Waters of our own Ciſtern, and of the Rivers that run out of the midſt of our own Well: Prov. 5. Meaning thereby, that we ſhould live of our own labours, and not devour the labours of other. St. *Paul* hearing that among the *Theſſalonians* there were certain that lived diſſolutely and out of order, that is to ſay, which did not work, but were buſybodies; not getting their own living with their own travail, but eating other Mens bread of free-coſt; did command the ſaid *Theſſalonians*, not only to withdraw themſelves, and abſtain from the familiar company of ſuch inordinate perſons, but alſo that if there were any ſuch among them that would not labour, the ſame ſhould not eat, nor have any living at other Mens hands. 2 Theſſ. 3. Which doctrine of St. *Paul* (no doubt) is grounded upon the general Ordinance of God, which is, that every Man ſhould labour: And therefore it is to be obeyed of all Men, and no Man can juſtly exempt himſelf from the ſame. But when it is ſaid, All Men ſhould labour: It is not ſo ſtraitly meant, that all Men ſhould uſe handy labour. But as there be divers ſorts of labours, ſome of the mind, and ſome of the body, and ſome of both: So every one (except by reaſon of age, debility of body, or want of health, he be unapt to labour at all) ought both for the getting of his own living honeſtly, and for to profit others, in ſome kind of labour to exerciſe himſelf, according as the vocation whereunto God hath called him ſhall require. So that whoſoever doth good to the Common-weal and Society of Men with his induſtry and labour, whether it be by governing the Common-weal publickly, or by bearing publick Office or Miniſtry, or by doing any common neceſſary affairs of his country, or by giving counſel, or by teaching and inſtructing others, or by what other means ſoever he be occupied, ſo that a profit and benefit redound thereof unto others, the ſame perſon is not to be accounted idle, though he work no bodily labour, nor is to be denied his living (if he attended his Vocation) though he work not with his hands.

Bodily labour is not required of them which by reaſon of their Vocation and Office are occupied in the labour of the mind, to the ſuccour and help of others. St. *Paul* exhorteth *Timothy* to eſchew and refuſe idle Widows, 1 Tim. 5. which go about from houſe to houſe, becauſe they are not only idle, but Pratlers alſo, and Buſy-bodies, ſpeaking things which are not comely. The Prophet *Ezekiel*, declaring what the ſins of the City of *Sodom* were, reckoneth Idleneſs to be one of the principal. Ezek. 16. The

ſins

ſins (ſaith he) of *Sodom* were theſe, Pride, Fulneſs of Meat, Abundance, and Idleneſs: Theſe things had *Sodom* and her Daughters, meaning the Cities ſubject to her. The horrible and ſtrange kind of Deſtruction of that City, and all the Country about the ſame, (which was Fire and Brimſtone raining from Heaven) moſt manifeſtly declareth, what a grievous ſin Idleneſs is, and ought to admoniſh us to flee from the ſame, and embrace honeſt and goodly labour. But if we give our ſelves to Idleneſs and Sloth, to Lurking and Loitering, to wilful wandering, and waſtful ſpending, never ſettling our ſelves to honeſt labour, but living like drone Bees by the labours of other Men, then do we break the Lord's Commandment, we go aſtray from our Vocation, and incur the danger of God's wrath and heavy diſpleaſure, to our endleſs deſtruction, except by repentance we turn again unfeignedly unto God. The inconveniences and miſchiefs that come of Idleneſs, as well to Man's Body as to his Soul, are more than can in ſhort time be well rehearſed. Some we ſhall declare and open unto you, that by conſidering them, ye may the better with your ſelves gather the reſt. An idle hand (ſaith *Solomon*) maketh poor, but a quick labouring hand maketh rich. Again, He that tilleth his Land, ſhall have plenteouſneſs of bread, but he that floweth in Idleneſs is a very Fool, and ſhall have poverty enough. Again, A ſlothful body will not go to plough for cold of the Winter, therefore ſhall he go a begging in Summer and have nothing.

Prov. 10. Prov. 11. 28. Prov. 10.

But what ſhall we need to ſtand much about the proving of this, that Poverty followeth Idleneſs; we have too much experience thereof (the thing is the more lamented) in this Realm. For a great part of the beggary that is among the Poor, can be imputed to nothing ſo much as to Idleneſs, and to the negligence of Parents, which do not bring up their Children either in good learning, honeſt labour, or ſome commendable occupation or trade, whereby when they come to age, they might get their living. Daily experience alſo teacheth, that nothing is more enemy or pernicious to the health of Man's body than is Idleneſs, too much eaſe and ſleep, and want of exerciſe. But theſe and ſuch-like incommodities, albeit they be great and noiſom, yet becauſe they concern chiefly the body and external goods, they are not to be compared with the miſchiefs and inconveniences, which through Idleneſs happen to the ſoul, whereof we will recite ſome. Idleneſs is never alone, but hath always a long tail of other vices hanging on, which corrupt and infect the whole Man after ſuch ſort, that he is made at length nothing elſe but a lump of ſin. Idleneſs (ſaith *Jeſus Syrach*) bringeth much evil and miſchief. St. *Bernard* calleth it the Mother of all Evils, and Step-dame of all Virtues, adding moreover, that it doth prepare, and (as it were) tread the way to Hell-fire. Where Idleneſs is once received, there the Devil is ready to ſet in his foot, and to plant all kind of wickedneſs and ſin, to the everlaſting deſtruction of Man's ſoul. Which thing to be moſt true, we are plainly taught in the thirteenth of *Matthew*, where it is ſaid, that the Enemy came while Men were aſleep, and ſowed naughty Tares among the good Wheat. In very deed the beſt time that the Devil can have to work his feat, is when Men be aſleep, that is to ſay, idle: Then is he moſt buſy in his work, then doth he ſooneſt catch Men in the ſnare of perdition,

Ecclus. 33. Matth. 13.

then

then doth he fill them with all iniquity, to bring them (without God's ſpecial favour) unto utter deſtruction. Hereof we have two notable examples, moſt lively ſet before our eyes: The one in King *David*, who 1 Kings 11. tarrying at home idly (as the Scripture ſaith) at ſuch times as other Kings go forth to battle, was quickly ſeduced of Satan to forſake the Lord his God, and to commit two grievous and abominable ſins in his ſight, Adul- 2 King. 12. tery and Murder.

The Plagues that enſued theſe offences were horrible and grievous, as it may eaſily appear to them that will read the ſtory. Another example of *Samſon*, who ſo long as he warred with the *Philiſtines*, enemies to the People Judges 16. of God, could never be taken or overcome: But after that he gave himſelf to eaſe and idleneſs, he not only committed fornication with the Strumpet *Dalila*, but alſo was taken of his enemies, and had his eyes miſerably put out, was put in priſon, and compelled to grind in a Mill, and at length was made the laughing-ſtock of his enemies. If theſe two, who were ſo excellent Men, ſo well beloved of God, ſo endued with ſingular and divine gifts, the one namely of Prophecy, and the other of Strength, and ſuch Men as never could by vexation, labour, or trouble be overcome, were overthown and fell into grievous ſins, by giving themſelves for a ſhort time to eaſe and idleneſs, and ſo conſequently incurred miſerable plagues at the hands of God; What ſin, what miſchief, what inconvenience and plague is not to be feared of them, which all their life long give themſelves wholly to idleneſs and eaſe? Let us not deceive our ſelves, thinking little hurt to come of doing nothing: For it is a true ſaying, When one doth nothing, he learneth to do evil. Let us therefore always be doing of ſome honeſt work, that the Devil may find us occupied. He himſelf is ever occupied, never idle, but walketh continually, ſeeking to devour us. Let us reſiſt him with our diligent watching, in labour, and in well-doing. For he that diligently exerciſeth himſelf in honeſt buſineſs, is not eaſily catched in the Devil's ſnare. When Man through idleneſs, or for default of ſome honeſt occupation or trade to live upon, is brought to poverty, and want of things neceſſary, we ſee how eaſily ſuch a Man is induced for his gain, to lye, to practiſe how he may deceive his Neighbour, to forſwear himſelf, to bear falſe-witneſs, and oftentimes to ſteal and murder, or to uſe ſome other ungodly mean to live withal; whereby not only his good name, honeſt reputation, and a good conſcience, yea, his life is utterly loſt, but alſo the great diſpleaſure and wrath of God, with divers and ſundry grievous plagues are procured. Lo here the end of the idle and ſluggiſh bodies, whoſe hands cannot away with honeſt labour; loſs of name, fame, reputation, and life here in this World, and without the great mercy of God, the purchaſing of everlaſting deſtruction in the World to come. Have not all Men then good cauſe to beware and take heed of Idleneſs, ſeeing they that embrace and follow it, have commonly of their pleaſant Idleneſs, ſharp and ſour Diſpleaſures? Doubtleſs, good and godly Men, weighing the great and manifold harms that come by Idleneſs to a Common-weal, have from time to time provided with all diligence, that ſharp and ſevere Laws might be made for the correction and amendment of this evil. The *Egyptians* had a Law, that every Man ſhould weekly bring his *Herodotus.* name to the chief Rulers of the Province, and therewithal declare what

trade of life he uſed, to the intent that Idleneſs might be worthily puniſhed, and diligent labour duly rewarded. The *Athenians* did chaſtiſe ſlugiſh and ſlothful People, no leſs than they did hainous and grievous Offenders; conſidering (as the truth is) that Idleneſs cauſeth much Miſchief. The *Areopagites* called every Man to a ſtrait account how he lived: And if they found any Loiterers that did not profit the Common-weal by one means or other, they were driven out, and baniſhed as unprofitable members, that did only hurt and corrupt the body. And in this Realm of *England*, good and godly Laws have been divers times made, that no idle Vagabonds, and loitering Runnagates ſhould be ſuffered to go from Town to Town, from Place to Place, without Puniſhment, which neither ſerve God nor their Prince, but devour the ſweet fruits of other Mens labour, being common Liars, Drunkards, Swearers, Thieves, Whoremaſters, and Murderers, refuſing all honeſt labour, and give themſelves to nothing elſe but to invent and do miſchief, whereof they are more deſirous and greedy than is any Lion of his Prey. To remedy this inconvenience, let all Parents and others which have the care and governance of Youth, ſo bring them up either in good Learning, Labour, or ſome honeſt Occupation or Trade, whereby they may be able in time to come, not only to ſuſtain themſelves competently, but alſo to relieve and ſupply
Epheſ. 4. the neceſſity and want of others. And St. *Paul* ſaith, Let him that hath ſtollen, ſteal no more; and he that hath deceived others, or uſed unlawful ways to get his living, leave off the ſame, and labour rather, working with his hands that thing which is good, that he may have that which is neceſſary for himſelf, and alſo be able to give unto others that ſtand in need of his help. The Prophet *David* thinketh him happy that liveth
Pſalm 128. upon his labour, ſaying, When thou eateſt the labours of thine hands, happy art thou, and well is thee. This happineſs or bleſſing conſiſteth in theſe and ſuch-like points:

Eccleſ. 3. Firſt, It is the gift of God (as *Solomon* ſaith) when one eateth and drinketh, and receiveth good of his labour. Secondly, When one liveth of his own labour (ſo it be honeſt and good) he liveth of it with a good conſcience: And an upright conſcience is a treaſure ineſtimable. Thirdly, He eateth his bread not with brawling and chiding, but with peace and quietneſs, when he quietly laboureth for the ſame, according to St. *Paul*'s admonition. Fourthly, He is no Man's bondman for his meat ſake, nor needeth not for that to hang upon the good-will of other Men; but ſo liveth of his own, that he is able to give part to others. And to conclude, the labouring Man and his Family, whilſt they are buſily occupied in their labour, be free from many temptations and occaſions of ſin, which they that live in idleneſs are ſubject unto. And here ought Artificers and labouring Men, who be at wages for their work and labour, to conſider their conſcience to God, and their duty to their Neighbour, leſt they abuſe their time in idleneſs, ſo defrauding them which be at charge both with great wages, and dear commons. They be worſe than idle Men indeed, for that they ſeek to have wages for their loitering. It is leſs danger to God to be idle for no gain, than by idleneſs to win out of their Neighbours purſes wages for that which is not deſerved. It is true, that Almighty God is angry with ſuch as do defraud the hired Man of his Wages: The cry of that injury aſcendeth up to

God's

God's ear for vengeance. And as true it is, that the hired Man, who uſeth deceit in his labour, is a thief before God. Let no Man (ſaith St. *Paul* to the *Theſſalonians*) ſubtilly beguile his brother, let him not defraud him in his buſineſs, for the Lord is the revenger of ſuch deceits. Whereupon he that will have a good Conſcience to God, that labouring Man, I ſay, which dependeth wholly upon God's benediction, miniſtring all things ſufficient for his living, let him uſe his time in a faithful labour; and when his labour by ſickneſs or other misfortune doth ceaſe, yet let him think for that in his health he ſerved God and his Neighbour truly, he ſhall not want in time of neceſſity. God upon reſpect of his fidelity in health, will recompenſe his indigence, to move the hearts of good Men to relieve ſuch decayed Men in ſickneſs. Where otherwiſe, whatſoever is gotten by idleneſs ſhall have no means to help in time of need.

1 Theſſ. 4.

Let the labouring Man therefore eſchew for his part this vice of idleneſs and deceit, remembring that St. *Paul* exhorteth every Man to lay away all deceit, diſſimulation, and lying, and to uſe truth and plainneſs to his Neighbour, becauſe (ſaith he) we be members together in one body, under one Head Chriſt our Saviour. And here might be charged the Serving-men of this Realm, who ſpend their time in much idleneſs of life, nothing regarding the opportunity of their time, forgetting how ſervice is no heritage, how age will creep upon them: Where wiſdom were, they ſhould expend their idle time in ſome good buſineſs, whereby they might encreaſe in knowledge, and ſo the more worthy to be ready for every Man's ſervice: It is a great rebuke to them, that they ſtudy not either to write fair, to keep a Book of Account, to ſtudy the Tongues, and ſo to get wiſdom and knowledge in ſuch Books and Works, as be now plentifully ſet out in print, of all manner of Languages. Let young Men conſider the precious value of their time, and waſte it not in idleneſs, in jollity, in gaming, in banqueting, in ruffians company. Youth is but vanity, and muſt be accounted for before God. How merry and glad ſoever thou be in thy youth, O young Man (ſaith the Preacher) how glad ſoever thy heart be in thy young days, how faſt and freely ſoever thou follow the ways of thine own heart, and the luſt of thine own eyes, yet be thou ſure that God ſhall bring thee into judgment for all theſe things. God of his mercy put it into the hearts and minds of all them that have the Sword of puniſhment in their hands, or have Families under their governance, to labour to redreſs this great enormity, of all ſuch as live idly and unprofitably in the Common-weal, to the great diſhonour of God, and the grievous plague of his ſilly people. To leave ſin unpuniſhed, and to neglect the good bringing up of youth, is nothing elſe but to kindle the Lord's wrath againſt us, and to heap plagues upon our own heads. As long as the Adulterous people were ſuffered to live licentiouſly without reformation, ſo long did the plague continue and increaſe in *Iſrael*, as ye may ſee in the book of *Numbers*.

Ephes. 4.

Eccleſ. 11.

Numb. 25.

But when due correction was done upon them, the Lord's anger was ſtraitway pacified, and the plague ceaſed. Let all Officers therefore look ſtraitly to their charge. Let all Maſters of Houſholds reform this abuſe in their Families, let them uſe the authority that God hath given them: Let them not maintain Vagabonds and idle perſons, but deliver

the

the Realm and their Houſholds from ſuch noiſome Loiterers; that Idleneſs, the mother of all miſchief, being clean taken away, Almighty God may turn his dreadful anger away from us and confirm the Covenant of Peace upon us for ever, through the merits of Jeſus Chriſt our only Lord and Saviour; To whom, with the Father and the Holy Ghoſt, be all honour and glory, World without end. *Amen.*

AN

HOMILY

OF

Repentance, and of true Reconciliation unto God.

THERE is nothing that the Holy Ghoſt doth ſo much labour in all the Scriptures to beat into Mens heads, as Repentance, amendment of Life, and ſpeedy returning unto the Lord God of Hoſts. And no marvel why: For we do daily and hourly by our wickedneſs and ſtubborn diſobedience, horribly fall away from God, thereby purchaſing unto our ſelves (if he ſhould deal with us according to his juſtice) eternal damnation. So that no doctrine is ſo neceſſary in the Church of God, as is the doctrine of Repentance and amendment of Life. And verily the true Preachers of the Goſpel of the Kingdom of Heaven, and of the glad and joyful tidings of Salvation, have always in their godly Sermons and Preachings unto the people, joyned theſe two together, I mean Repentance and Forgiveneſs of Sins, ev'n as our Saviour Jeſus Chriſt did appoint himſelf, ſaying, So it behoved Chriſt to ſuffer, and to riſe again the third day, and that Repentance and Forgiveneſs of ſins ſhould be preached in his Name among all Nations. And therefore the holy Apoſtle doth in the *Acts* ſpeak after this manner; I have witneſſed both to the Jews and to the Gentiles, the Repentance towards God, and Faith towards our Lord Jeſus Chriſt. Did not *John* Baptiſt, *Zacharias*'s Son, begin his Miniſtry with the Doctrine of Repentance, ſaying, Repent, for the Kingdom of God is at hand? The like doctrine did our Saviour Jeſus Chriſt preach himſelf, and commanded his Apoſtles to preach the ſame.

The doctrine of Repentance is moſt neceſſary.

I might here alledge very many places out of the Prophets, in the which this moſt wholſom Doctrine of Repentance is very earneſtly urged, as moſt needful for all degrees and orders of Men, but one ſhall be ſufficient at this preſent time.

Joel 2. Theſe are the words of *Joel* the Prophet; Therefore alſo now the Lord ſaith, Return unto me with all your heart, with faſting, weeping, and mourning: Rent your hearts, and not your clothes, and return unto the Lord your God; for he is gracious and merciful, ſlow to anger, and of great compaſſion, and ready to pardon wickedneſs. Whereby it is given us to underſtand, that we have here a perpetual

rule

rule appointed unto us, which ought to be obſerved and kept at all times; and that there is none other way whereby the wrath of God may be pacified, and his anger aſſwaged; that the fierceneſs of his fury, and the plagues of deſtruction, which by his righteous judgment he had determined to bring upon us, may depart, be removed and taken away. Where he ſaith, But now therefore, ſaith the Lord, return unto me: It is not without great importance, that the Prophet ſpeaketh ſo. For he had before ſet forth at large unto them, the horrible vengeance of God, which no Man was able to abide, and therefore he doth move them to repentance, to obtain mercy; as if he ſhould ſay, I will not have theſe things to be ſo taken, as though there were no hope of grace left. For although ye do by your ſins deſerve to be utterly deſtroyed, and God by his righteous judgments hath determined to bring no ſmall deſtruction upon you, yet know that ye are in a manner on the very edge of the Sword; if ye will ſpeedily return unto him, he will moſt gently and moſt mercifully receive you into favour again. Whereby we are admoniſhed, that Repentance is never too late, ſo that it be true and earneſt. For ſith that God in the Scriptures will be called our Father, doubtleſs he doth follow the nature and property of gentle and merciful Fathers, which ſeek nothing ſo much, as the returning again, and amendment of their Children, as Chriſt doth abundantly teach in the Parable of the Prodigal Son. Doth not the Lord himſelf ſay, by the Prophet, I will not the death of the wicked, but that he turn from his wicked ways and live? And in another place, If we confeſs our ſin, God is faithful and righteous to forgive us our ſins, and to make us clean from all wickedneſs. Which moſt comfortable promiſes are confirmed by many examples of the Scriptures. When the Jews did willingly receive and embrace the wholſom counſel of the Prophet *Eſay*, God by and by did reach his helping hand unto them, and by his Angel, did in one night ſlay the moſt worthy and valiant Soldiers of *Sennacherib*'s Camp. Whereunto may King *Manaſſes* be added, who after all manner of damnable wickedneſs, returned unto the Lord, and therefore was heard of him, and reſtored again into his Kingdom. The ſame grace and favour did the ſinful Woman *Magdalene*, *Zacheus*, the poor Thief, and many other feel. All which things ought to ſerve for our comfort againſt the temptations of our Conſciences, whereby the Devil goeth about to ſhake, or rather to overthrow our Faith. For every one of us ought to apply the ſame unto himſelf, and ſay, Yet now return unto the Lord: Neither let the remembrance of thy former life diſcourage thee, yea, the more wicked that it hath been, the more fervent and earneſt let thy repentance or returning be, and forthwith thou ſhalt feel the ears of the Lord wide open unto thy Prayers. But let us more narrowly look upon the Commandment of the Lord touching this matter; Turn unto me (ſaith he by the holy Prophet *Joel*) with all your hearts, with faſting, weeping, and mourning. Rent your hearts, and not your garments, *&c.* In which words he comprehendeth all manner of things that can be ſpoken of Repentance, which is a returning again of the whole Man unto God, from whom we be fallen away by ſin. But that the whole Diſcourſe thereof may the better be borne away, we ſhall firſt conſider in order four principal points, that is, from what we muſt return, to whom we muſt

A perpetual rule which all muſt follow.

Luke 15. Ezek. 18. Eſay 1. 1 John 2.

Eſay 33.

2 Par. 23.

Luke 7. 16.

return, by whom we may be able to convert, and the manner how to turn to God.

From whence we muſt turn.

Firſt from whence, or from what things we muſt return. Truly we muſt return from thoſe things, whereby we have been withdrawn, pluckt, and led away from God. And theſe generally are our ſins, which as the holy Prophet *Eſay* doth teſtify, do ſeparate God and us, and hide his face, that he will not hear us. But under the name of ſin, not only thoſe groſs words and deeds, which by the common judgment of Men are counted to be filthy and unlawful, and ſo conſequently abominable ſins: But alſo the filthy luſts and inward concupiſcences of the fleſh, which (as Gal. 5. St. *Paul* teſtifieth) do reſiſt the Will and Spirit of God, and therefore ought earneſtly to be bridled and kept under. We muſt repent of the falſe and erroneous opinions that we have had of God, and the wicked ſuperſtition that doth breed of the ſame, the unlawful worſhipping and ſervice of God, and other like. All theſe things muſt they forſake, that will truly turn Epheſ. 5. unto the Lord and repent aright. For ſith that for ſuch things the wrath of God cometh upon the Children of diſobedience, no end of puniſhment ought to be looked for, as long as we continue in ſuch things. Therefore they be here condemned, which will ſeem to be repentant ſinners, and

Unto whom we ought to return.

yet will not forſake their Idolatry and Superſtition. Secondly, we muſt ſee unto whom we ought to return. *Revertimini uſque ad me*, ſaith the Lord: That is, Return as far as unto me. We muſt then return unto the Lord; yea, we muſt return unto him alone: For he alone is the truth, and the fountain of all goodneſs: But we muſt labour that we do return as far as unto him, and that we do never ceaſe nor reſt till we have apprehended and taken hold upon him.

But this muſt be done by Faith. For ſith that God is a Spirit, he can by no other means be apprehended and taken hold upon. Wherefore, Firſt, they do greatly err, which do not turn unto God, but unto the Creatures, or unto the inventions of Men, or unto their own merits. Secondly, they that do begin to return unto the Lord, and do faint in the mid-way, before they come to the mark that is appointed unto them. Thirdly, becauſe we have of our own ſelves nothing to preſent us to God, and do no leſs flee from him, after our Fall, than our firſt Parent *Adam* did, who when he had ſinned, did ſeek to hide himſelf from the ſight of God, we have need of a Mediator for to bring and reconcile us unto him, who for our ſins is angry with us. The ſame is Jeſus Chriſt, who being true and natural God, equal and of one ſubſtance with the Father, did at the time appointed take upon him our frail nature, in the bleſſed Virgin's Womb, and that of her undefiled ſubſtance, that ſo he might be a Mediator between God and us, and pacify his Wrath. Of him doth the Father himſelf ſpeak from Matth. 3. Heaven, ſaying, This is my well-beloved Son, in whom I am well pleaſed. And he himſelf in his Goſpel doth cry out and ſay, I am the way, John 14. the truth, and the life; no Man cometh unto the Father, but by me. For John 1. he alone did with the ſacrifice of his Body and Blood, make ſatisfaction 1 Pet. 1. unto the Juſtice of God for our ſins. The Apoſtles do teſtify that he was Acts 5. exalted, for to give repentance and remiſſion of ſins unto *Iſrael*. Both which things he himſelf did command to be preached in his Name. Luke 24. Therefore they are greatly deceived that preach Repentance without

By whom we muſt return unto God.

Chriſt,

Chriſt, and teach the ſimple and ignorant that it conſiſteth only in the works of Men. They may indeed ſpeak many things of good works, and of amendment of life and manners: But without Chriſt, they be all vain and unprofitable. They that think that they have done much of themſelves towards Repentance, are ſo much more the farther from God, becauſe they do ſeek thoſe things in their own works and merits, which ought only to be ſought in our Saviour Jeſus Chriſt, and in the merits of his Death, and Paſſion, and Blood-ſhedding. Fourthly, This holy Prophet *Joel* doth lively expreſs the manner of this our Returning or Repentance, comprehending all the inward and outward things that may be here obſerved. Firſt, he will have us to return unto God with our whole heart, whereby he doth remove, and put away all hypocriſy, leſt the ſame might juſtly be ſaid unto us, This People draweth near unto me with their mouth, and worſhip me with their lips, but their heart is far off from me. John 15.

The manner of our turning. Eſay 29. Matth. 15.

Secondly, He requireth a ſincere and pure love of godlineſs, and of the true worſhipping and ſervice of God; that is to ſay, that forſaking all manner of things that are repugnant and contrary unto God's Will, we do give our hearts unto him, and the whole ſtrength of our bodies and ſouls; according to that which is written in the Law, Thou ſhalt love the Lord thy God, with all thy heart, with all thy ſoul, and with all thy ſtrength. Here therefore nothing is left unto us, that we may give unto the World, and unto the luſts of the fleſh. For ſith that the heart is the Fountain of all our works, as many as do with their whole heart turn unto the Lord, do live unto him only. Neither do they yet repent truly, that halting on both ſides, do other whiles obey God, but by and by do think, that laying him aſide, it is lawful for them to ſerve the World and the Fleſh. And becauſe that we are letted by the natural corruption of our own fleſh, and the wicked affections of the ſame, he doth bid us alſo to return with Faſting: Not thereby underſtanding a ſuperſtitious abſtinence and chuſing of meats, but a true diſcipline or taming of the fleſh, whereby the nouriſhments of filthy luſts, and of ſtubborn contumacy and pride, may be withdrawn and pluckt away from it. Whereunto he doth add weeping and mourning, which do contain an outward profeſſion of Repenttance which is very needful and neceſſary, that ſo we may partly ſet forth the righteouſneſs of God, when by ſuch means we do teſtify that we deſerved puniſhments at his hands, and partly ſtop the offence that was openly given unto the weak. Deut. 6.

Halting on both ſides.

Thus did *David* ſee, who being not content to have bewept and bewailed his ſins privately, would publickly in his *Pſalms* declare and ſet forth the righteouſneſs of God, in puniſhing ſin, and alſo ſtay them that might have abuſed his example, to ſin the more boldly. Therefore they are fartheſt from true Repentance, that will not confeſs and acknowledge their ſins, nor yet bewail them, but rather do moſt ungodlily glory and rejoyce in them. Now leſt any Man ſhould think that Repentance doth conſiſt in outward weeping and mourning only, he doth rehearſe that wherein the chief of the whole matter doth lie, when he ſaith, Rent your hearts, and not your garments, and turn unto the Lord your God. For the people of the Eaſt part of the World were wont to rent their garments, if any thing happened unto them that Pſalm 25. Pſalm 52.

ſeemed

Hypocrites do counterfeit all manner of things.

ſeemed intolerable. This thing did Hypocrites ſometimes counterfeit and follow, as though the whole Repentance did ſtand in ſuch outward geſture. He teacheth then, that another manner of thing is required, that is, that they muſt be contrite in their hearts, that they muſt utterly deteſt and abhor ſins, and being at defiance with them, return unto the Lord their God, from whom they went away before. For God hath no pleaſure in the outward Ceremony, but requireth a contrite and humble heart, which he will never deſpiſe, as *David* doth teſtify. There is therefore none other uſe to theſe outward Ceremonies, but as far forth as we are ſtirred up by them, and do ſerve to the glory of God, and to the edifying of other.

Pſalm 52.

How repentance is not unprofitable.

Now doth he add unto this Doctrine or Exhortation, certain godly Reaſons, which he doth ground upon the nature and property of God, and whereby he doth teach, that true Repentance can never be unprofitable or unfruitful. For as in all other things Mens hearts do quail and faint, if they once perceive that they travail in vain: Ev'n ſo moſt eſpecially in this matter, muſt we take heed and beware that we ſuffer not our ſelves to be perſwaded that all that we do is but labour loſt: For thereof either ſudden deſperation doth ariſe, or a licentious boldneſs to ſin, which at length bringeth unto deſperation. Leſt any ſuch thing then ſhould happen unto them, he doth certify them of the grace and goodneſs of God, who is always moſt ready to receive them into favour again that turn ſpeedily unto him. Which thing he doth prove with the ſame titles wherewith God doth deſcribe and ſet forth himſelf unto *Moſes*, ſpeaking on this manner; For he is gracious and merciful, ſlow to anger, of great kindneſs, and repenteth him of the evil; that is, ſuch a one as is ſorry for your afflictions. Firſt, he calleth him gentle and gracious, as he who of his own nature is more prompt and ready to do good, than to puniſh. Whereunto this ſaying of *Eſaias* the Prophet ſeemeth to pertain, where he ſaith, Let the wicked forſake his way, and the unrighteous his own imaginations, and return unto the Lord, and he will have pity on him, and to our God, for he is very ready to forgive. Secondly, doth attribute unto him mercy, or rather (according to the Hebrew word) the bowels of mercies: Whereby he ſignified the natural affections of Parents towards their Children. Which thing *David* doth ſet forth goodly, ſaying, As a Father hath compaſſion on his Children, ſo hath the Lord compaſſion on them that fear him, for he knoweth whereof we be made, he remembreth that we are but duſt. Thirdly, he ſaith, that he is ſlow to anger, that is to ſay, long-ſuffering, and which is not lightly provoked to wroth. Fourthly, that he is of much kindneſs, for he is that bottomleſs Well of all goodneſs, who rejoyceth to do good unto us: Therefore did he create and make Men, that he might have whom he ſhould do good unto, and make partakers of his heavenly riches. Fifthly, he repenteth of the evil; that is to ſay, he doth call back again, and revoke the puniſhment which he had threatned, when he ſeeth Men repent, turn, and amend. Whereupon we do not without a juſt cauſe deteſt and abhor the damnable opinion of them which do moſt wickedly go about to perſwade the ſimple and ignorant People, that if we chance after we be once come to God, and grafted in his Son Jeſus Chriſt, to fall into ſome horrible ſin, ſhall be unprofitable unto us,

Exod. 34.

Eſay 55.

Pſalm 103.

Againſt the *Novatians*.

there

there is no more hope of reconciliation, or to be received again into the favour and mercy of God. And that they may give the better colour unto their peſtilent and pernicious error, they do commonly bring in the ſixth and tenth Chapters of the Epiſtle to the *Hebrews*, and the ſecond Chapter of the ſecond Epiſtle of *Peter*, not conſidering that in thoſe places the holy Apoſtles do not ſpeak of the daily falls, that we (as long as we carry about this body of ſin) are ſubject unto: But of the final falling away from Chriſt and his Goſpel, which is a ſin againſt the Holy Ghoſt, that ſhall never be forgiven; becauſe that they do utterly forſake the known truth, do hate Chriſt and his Word, and do crucify and mock him (but to their utter deſtruction) and therefore fall into deſperation, and cannot repent. And that this is the true meaning of the holy Spirit of God, it appeareth by many other other places of the Scriptures, which promiſe unto all true repentant ſinners, and to them that with their whole heart do turn unto the Lord their God, free pardon and remiſſion of their ſins. For the probation hereof, we read this; O *Iſrael* (ſaith the holy Prophet *Jeremy*) if thou return, return unto me, ſaith the Lord; and if thou put away thine abominations out of my ſight, then ſhalt thou not be removed. Again, theſe are *Eſaias*'s words; Let the wicked forſake his own ways, and the unrighteous his own imaginations, and turn again unto the Lord, and he will have mercy upon him, and to our God, for he is ready to forgive. And in the Prophet *Hoſea*, the godly exhort one another after this manner, Come and let us turn again unto the Lord, for he hath ſmitten us, and he will heal us; he hath wounded us, and he will bind us up again. It is moſt evident and plain, that theſe things ought to be underſtood of them that were with the Lord before, and by their ſins and wickedneſſes were gone away from him.

Matth. 12. Mark 3. The ſin againſt the Holy Ghoſt.

Jer. 4.

Eſay 55.

Hoſ. 6.

Note.

For we do not turn again unto him with whom we were never before, but we come unto him. Now, unto all them that will return unfeignedly unto the Lord their God, the favour and mercy of God unto forgiveneſs of ſins is liberally offered. Whereby it followeth neceſſarily, that although we do, after we be once come to God, and grafted in his Son Jeſus Chriſt, fall into great ſins (for there is no righteous Man upon the Earth that ſinneth not, and if we ſay we have no ſin, we deceive our ſelves, and the truth is not in us) yet if we riſe again by repentance, and with a full purpoſe of amendment of life do flee unto the mercy of God, taking ſure hold thereupon, through Faith in his Son Jeſus Chriſt, there is an aſſured and infallible hope of pardon and remiſſion of the ſame, and that we ſhall be received again into the favour of our heavenly Father. It is written of *David*, I have found a Man according to mine own heart; or, I have found *David* the Son of *Jeſſe*, a Man according to mine own heart, who will do all things that I will. This is a great commendation of *David*. It is alſo moſt certain, that he did ſtedfaſtly believe the promiſe that was made him, touching the Meſſias, who ſhould come of him touching the fleſh; and that by the ſame Faith he was juſtified, and grafted in our Saviour Jeſus Chriſt to come, and yet afterwards he fell horribly, committing moſt deteſtable adultery and damnable murder; and yet as ſoon as he cried *Peccavi*, I have ſinned unto the Lord, his ſin being forgiven, he was received into favour again. Now will we come unto *Peter*, of

Eccleſ. 7. 1 John 1.

Acts 13. 2 Sam. 7.

2 Sam. 11. 2 Sam. 22.

whom no Man can doubt but that he was grafted in our Saviour Jeſus Chriſt, long before his denial. Which thing may eaſily be proved by the anſwer which he did in his name, and in the name of his fellow Apoſtles, make unto our Saviour Jeſus Chriſt, when he ſaid unto them, Will ye alſo go away? Maſter (ſaith he) To whom ſhall we go? Thou haſt the words of eternal life, and we believe and know that thou art that Chriſt the Son of the living God. Whereunto may be added the like confeſſion of *Peter*, where Chriſt doth give us moſt infallible teſtimony; Thou art bleſſed, *Simon* the Son of *Jonas*, for neither fleſh nor blood hath revealed this unto thee, but my Father which is in Heaven. Theſe words are ſufficient to prove that *Peter* was already juſtified, through this his lively Faith in the only begotten Son of God, whereof he made ſo notable and ſo ſolemn a Confeſſion. But did not he afterwards moſt cowardly deny his Maſter, although he had heard of him, Whoſoever denieth me before Men, I will deny him before my Father? Nevertheleſs, as ſoon as with weeping eyes, and with a ſobbing heart he did acknowledge his offence, and with an earneſt repentance did flee unto the mercy of God, taking ſure hold thereupon, through Faith in him whom he had ſo ſhamefully denied, his ſin was forgiven him, and for a certificate and aſſurance thereof, the room of his Apoſtleſhip was not denied unto him. But now mark what doth follow: After the ſame holy Apoſtle had on *Whitſunday*, with the reſt of the Diſciples received the gift of the Holy Ghoſt moſt abundantly, he committed no ſmall offence in *Antiochia*, by bringing the Conſciences of the Faithful into doubt by his example; ſo that *Paul* was fain to rebuke him to his face, becauſe that he walked not uprightly, or went not the right way in the Goſpel. Shall we now ſay, that after this grievous offence, he was utterly excluded and ſhut out from the grace and mercy of God, and that this his treſpaſs, whereby he was a ſtumbling-block unto many, was unpardonable? God defend we ſhould ſay ſo. But as theſe examples are not brought in, to the end that we ſhould thereby take a boldneſs to ſin, preſuming on the mercy and goodneſs of God; but to the end that if through the frailneſs of our own fleſh, and the temptation of the Devil, we fall into like ſins, we ſhould in no wiſe deſpair of the mercy and goodneſs of God: Ev'n ſo muſt we beware and take heed, that we do in no wiſe think in our hearts, imagine, or believe that we are able to repent aright, or to turn effectually unto the Lord by our own might and ſtrength. For this muſt be verified in all Men, Without me ye can do nothing. Again, Of our ſelves we are not able as much as to think a good thought. And in another place, It is God that worketh in us both the Will and the Deed. For this cauſe, although *Jeremy* had ſaid before, If thou return, O *Iſrael*, return unto me, ſaith the Lord: Yet afterwards he ſaith, Turn thou me, O Lord, and I ſhall be turned, for thou art the Lord my God. And therefore that holy Writer and ancient Father *Ambroſe* doth plainly affirm, That the turning of the heart unto God, is of God, as the Lord himſelf doth teſtify by his Prophet, ſaying, And I will give thee an heart to know me, that I am the Lord, and they ſhall be my people, and I will be their God, for they ſhall return unto me with their whole heart. Theſe things being conſidered, let us earneſtly pray unto the living God our heavenly Father, that he will vouchſafe by

John 6.

Matth. 26.

Matth. 10.

Acts 2.

Gal. 2.

What we muſt beware of.

John 15.
2 Cor. 3.
Phil. 2.

Jer. 6.

Ambroſ. de Vocat. Gent. lib. 8. cap. 9.

by his holy Spirit, to work a true and unfeigned Repentance in us, that after the painful labours and travails of this life, we may live eternally with his Son Jesus Christ; To whom be all praise and glory for ever and ever. *Amen.*

The Second Part of the Homily of Repentance.

HITHERTO have ye heard (Well-beloved) how needful and necessary the Doctrine of Repentance is, and how earnestly it is throughout all the Scriptures of God urged and set forth, both by the ancient Prophets, by our Saviour Jesus Christ, and his Apostles, and that forasmuch as it is the conversion, or turning again of the whole Man unto God, from whom we go away by sin: These four points ought to be observed; that is, from whence, or from what things we must return, unto whom this our returning must be made, by whose means it ought to be done, that it may be effectual, and last of all, after what sort we ought to behave our selves in the same, that it may be profitable unto us, and attain unto the thing that we do seek by it. Ye have also learned, that as the opinion of them that deny the benefit of Repentance, unto those that after they be come to God and grafted in our Saviour Jesus Christ, do through the frailness of their flesh, and the temptation of the Devil, fall into some grievous and detestable sin, is most pestilent and pernicious: So we must beware, that we do in no wise think that we are able of our own selves, and of our own strength, to return unto the Lord our God, from whom we are gone away by our wickedness and sin. Now it shall be declared unto you, what be the true parts of Repentance, and what things ought to move us to repent, and to return unto the Lord our God with all speed. Repentance (as it is said before) is a true returning unto God, whereby Men forsaking utterly their Idolatry and Wickedness, do with a lively Faith embrace, love, and worship the true living God only, and give themselves to all manner of good works, which by God's Word they know to be acceptable unto him. Now there be four parts of Repentance, which being set together, may be likened to an easy and short Ladder, whereby we may climb from the bottomless pit of perdition, that we cast our selves into by our daily offences and grievous sins, up into the Castle or Tower of eternal and endless salvation.

There be four parts of Repentance.

The first is the contrition of the heart. For we must be earnestly sorry for our sins, and unfeignedly lament and bewail that we have by them so grievously offended our most bounteous and merciful God, who so tenderly loved us, that he gave his only begotten Son to die a most bitter death, and to shed his dear heart blood for our redemption and deliverance. And verily this inward sorrow and grief being conceived in the heart for the heinousness of sin, if it be earnest and unfeigned, is as a Sacrifice to God, as the holy Prophet *David* doth testify, saying, A Sacrifice to God is a troubled spirit; a contrite and broken heart, O Lord, thou wilt not despise. Psalm 5.

But

But that this may take place in us, we muſt be diligent to read and hear the Scriptures and the Word of God, which moſt lively do paint out before our eyes our natural uncleanneſs, and the enormity of our ſinful life. For unleſs we have a thorow feeling of our ſins, how can it be
2 Sam. 12. that we ſhould earneſtly be ſorry for them? Before *David* did hear the Word of the Lord by the mouth of the Prophet *Nathan*, what heavineſs, I pray you, was in him for the adultery and the murder that he had committed? So that it might be ſaid right well, that he ſlept in his own ſin.
Acts 4. We read in the *Acts* of the Apoſtles, that when the people had heard the Sermon of *Peter*, they were compunct and pricked in their hearts. Which thing would never have been, if they had not heard that wholeſome Sermon of *Peter*. They therefore that have no mind at all neither to read, nor yet to hear God's Word, there is but ſmall hope of them that they will as much as once ſet their feet, or take hold upon the firſt ſtaff or ſtep of this Ladder, but rather will ſink deeper and deeper into the bottomleſs pit of perdition. For if at any time through the remorſe of their Conſcience, which accuſeth them, they feel any inward grief, ſorrow, or heavineſs for their ſins, foraſmuch as they want the ſalve and comfort of God's Word, which they do deſpiſe, it will be unto them rather a mean to bring them to utter deſperation, than otherwiſe. The ſecond is, an unfeigned confeſſion and acknowledging of our ſins unto God, whom by them we have ſo grievouſly offended, that if he ſhould deal with us according to his juſtice, we do deſerve a thouſand Hells, if there could be ſo many. Yet if we will with a ſorrowful and contrite heart make an unfeigned
Ezek. 18. confeſſion of them unto God, he will freely and frankly forgive them, and ſo put all our wickedneſs out of remembrance before the ſight of his Majeſty, that they ſhall no more be thought upon. Hereunto doth pertain the golden ſaying of the holy Prophet *David*, where he ſaith on
Pſalm 51. this manner; Then I acknowledged my ſin unto thee, neither did I hide mine iniquity: I ſaid, I will confeſs againſt my ſelf my wickedneſs unto the Lord, and thou forgaveſt the ungodlineſs of my ſin. Theſe are alſo
1 John 1. the words of *John* the Evangeliſt; If we confeſs our ſins, God is faithful and righteous to forgive us our ſins, and to make us clean from all our wickedneſs. Which ought to be underſtood of the confeſſion that is
In Epiſt. ad Julian. comitem 30. made unto God. For theſe are St. *Auguſtine*'s words; That confeſſion which is made unto God, is required by God's Law, whereof *John* the Apoſtle ſpeaketh, ſaying, If we confeſs our ſins, God is faithful and righteous to forgive us our ſins, and to make us clean from all our wickedneſs. For without this confeſſion, ſin is not forgiven. This is then the chiefeſt and moſt principal confeſſion that in the Scriptures and Word of God we are bidden to make, and without the which we ſhall never obtain pardon and forgiveneſs of our ſins. Indeed, beſides this there is another kind of confeſſion, which is needful and neceſſary.

And of the ſame doth St. *James* ſpeak, after this manner, ſaying, Acknowledge your faults one to another, and pray one for another, that ye may be ſaved. As if he ſhould ſay; Open that which grieveth you, that a remedy may be found. And this is commanded both for him that complaineth, and for him that heareth, that the one ſhould ſhew his grief to the other. The true meaning of it is, that the

Faithful

Faithful ought to acknowledge their offences, whereby ſome hatred, rancour, ground, or malice having riſen or grown among them one to another, that a brotherly reconciliation may be had, without the which nothing that we do can be acceptable unto God; as our Saviour Jeſus Chriſt doth witneſs himſelf, ſaying, When thou offereſt thine offering at the Altar, if thou remembereſt that thy brother hath ought againſt thee, leave there thine offering, and go and be reconciled; and when thou art reconciled, come and offer thine offering. It may alſo be thus taken, that we ought to confeſs our weakneſs and infirmities one to another; to the end that knowing each other's frailneſs, we may the more earneſtly pray together unto Almighty God our heavenly Father, that he will vouchſafe to pardon us our infirmities, for his Son Jeſus Chriſt's ſake, and not to impute them unto us, when he ſhall render to every Man according to his Works. And whereas the Adverſaries go about to wreſt this place, for to maintain their Auricular Confeſſion withal, they are greatly deceived themſelves, and do ſhamefully deceive others: For if this text ought to be underſtood of Auricular Confeſſion, then the Prieſts are as much bound to confeſs themſelves unto the Lay-people, as the Lay-people are bound to confeſs themſelves to them. And if to Pray, is to Abſolve, then the Laity by this place hath as great Authority to Abſolve the Prieſts, as the Prieſts have to Abſolve the Laity. This did *Johannes Scotus*, otherwiſe called *Duns*, well perceive, who upon this place writeth on this manner; Neither doth it ſeem unto me that *James* did give this commandment, or that he did ſet it forth as being received of Chriſt. For firſt and foremoſt, whence had he Authority to bind the whole Church, ſith that he was only Biſhop of the Church of *Jeruſalem*? Except thou wilt ſay, that the ſame Church was at the beginning the Head-Church, and conſequently that he was the Head-Biſhop, which thing the See of *Rome* will never grant. The underſtanding of it then, is as in theſe words; Confeſs your ſins one to another. A perſwaſion to humility, whereby he willeth us to confeſs our ſelves generally unto our Neighbours, that we are ſinners, according to this ſaying; If we ſay we have no ſin, we deceive our ſelves, and the truth is not in us. And where that they do alledge this ſaying of our Saviour Jeſus Chriſt unto the Leper, to prove Auricular Confeſſion to ſtand on God's Word Go thy way and ſhew thy ſelf unto the Prieſt: Do they not ſee that the Leper was cleanſed from his Leproſy, before he was by Chriſt ſent unto the Prieſt for to ſhew himſelf unto him? By the ſame reaſon we muſt be cleanſed from our ſpiritual Leproſy, I mean our ſins muſt be forgiven us before that we come to Confeſſion. What need we then to tell forth our ſins into the ear of the Prieſt, ſith that they be already taken away? Therefore holy *Ambroſe* in his ſecond Sermon upon the hundred and nineteenth *Pſalm*, doth ſay full well, Go ſhew thy ſelf unto the Prieſt. Who is the true Prieſt, but he which is the Prieſt for ever, after the order of *Melchiſedech*? Whereby this holy Father doth underſtand, that both the Prieſthood and the Law being changed, we ought to acknowledge none other Prieſt for deliverance from our ſins, but our Saviour Jeſus Chriſt, who being Sovereign Biſhop, doth with the Sacrifice of his Body and Blood, offered once for ever upon the Altar of the Croſs, moſt effectually cleanſe the ſpiritual Leproſy, and waſh away the ſins of all thoſe that with true confeſſion of the ſame do

Matth. 5.

Anſwer to the Adverſaries which maintain Auricular Confeſſion.

Johannes Scotus, lib. 4. ſenten. diſtinct. 17. quæſt. 1.

Matth. 8.

flee unto him. It is moſt evident and plain, that this Auricular Confeſſion hath not his warrant of God's Word, elſe it had not been lawful for *Nectarius* Biſhop of *Conſtantinople*, upon a juſt occaſion to have put it down. For when any thing ordained of God, is by the lewdneſs of Men abuſed, the abuſe ought to be taken away, and the thing itſelf ſuffered to remain. Moreover, theſe are St. *Auguſtine's* words, What have I to do with Men, that they ſhould hear my Confeſſion, as though they were able to heal my diſeaſes? A curious ſort of Men, to know another Man's life, and ſlothfully to correct and amend their own. Why do they ſeek to hear of me what I am, which will not hear of thee what they are? And how can they tell when they hear by me of my ſelf, whether I tell the truth or not, ſith no mortal Man knoweth what is in Man, but the ſpirit of Man which is in him? *Auguſtine* would not have written thus, If Auricular Confeſſion had been uſed in his time. Being therefore not led with the Conſcience thereof, let us with fear and trembling, and with a true contrite heart, uſe that kind of Confeſſion that God doth command in his Word, and then doubtleſs, as he is faithful and righteous, he will forgive us our ſins, and make us clean from all wickedneſs. I do not ſay, but that if any do find themſelves troubled in Conſcience, they may repair to their learned Curate or Paſtor, or to ſome other godly learned Man, and ſhew the trouble and doubt of their conſcience to them, that they may receive at their hand the comfortable Salve of God's Word: But it is againſt the true Chriſtian liberty, that any Man ſhould be bound to the numbring of his ſins, as it hath been uſed heretofore in the time of blindneſs and ignorance.

Nectarius. Sozomen. Eccleſ. Hiſt. lib. 7. cap. 16. lib. 10. confeſſionum. cap. 3.

The third part of Repentance, is Faith, whereby we do apprehend and take hold upon the promiſes of God, touching the free pardon and forgiveneſs of our ſins. Which promiſes are ſealed up unto us, with the death and blood-ſhedding of his Son Jeſus Chriſt. For what ſhould avail and profit us to be ſorry for our ſins, to lament and bewail that we have offended our moſt bounteous and merciful Father, or to confeſs and acknowledge our offences and treſpaſſes, though it be done never ſo earneſtly, unleſs we do ſtedfaſtly believe, and be fully perſwaded, that God for his Son Jeſus Chriſt's ſake, will forgive us all our ſins, and put them out of remembrance, and from his Sight? Therefore they that teach Repentance, without a lively Faith in our Saviour Jeſus Chriſt, do teach none other but *Judas* Repentance; as all the School-men do, which do only allow theſe three parts of Repentance, the Contrition of the Heart, the Confeſſion of the Mouth, and the Satisfaction of the Work. But all theſe things we find in *Judas* Repentance, which in outward appearance did far exceed and paſs the Repentance of *Peter*. For firſt and foremoſt we read in the Goſpel, that *Judas* was ſo ſorrowful and heavy, yea that he was filled with ſuch anguiſh and vexation of mind, for that which he had done, that he could not abide to live any longer. Did not he alſo before he hanged himſelf, make an open confeſſion of his fault, when he ſaid, I have ſinned, betraying the innocent blood? And verily this was a very bold confeſſion, which might have brought him to great trouble. For by it he did lay to the High-Prieſt's and Elders charge, the ſhedding of innocent blood, and that they were moſt abominable Murderers.

The Repentance of the School-men.

Judas and his Repentance. Matth. 27.

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He did alſo make a certain kind of ſatisfaction, when he did caſt their Money unto them again. No ſuch thing do we read of *Peter*, although he had committed a very heinous ſin, and moſt grievous offence, in denying of his Maſter. We find that he went out and wept bitterly, whereof *Ambroſe* ſpeaketh on this manner; *Peter* was ſorry and wept, becauſe he erred as a Man. I do not find what he ſaid, I know that he wept. I read of his tears, but not of his ſatisfaction. But how chance that the one was received into favour again with God, and the other caſt away, but becauſe that the one did, by a lively Faith in him whom he had denied, take hold upon the mercy of God; and the other wanted Faith, whereby he did deſpair of the goodneſs and mercy of God? It is evident and plain then, that although we be never ſo earneſtly ſorry for our ſins, acknowledge and confeſs them: Yet all theſe things ſhall be but means to bring us to utter deſperation, except we do ſtedfaſtly believe, that God our heavenly Father will for his Son Jeſus Chriſt's ſake, pardon and forgive us our offences and treſpaſſes, and utterly put them out of remembrance in his ſight. Therefore, as we ſaid before, they that teach Repentance without Chriſt, and a lively Faith in the mercy of God, do only teach *Cain*'s or *Judas*'s Repentance. The fourth is, an amendment of life, or a new life, in bringing forth fruits worthy of Repentance. For they that do truly repent, muſt be clean altered and changed, they muſt become new creatures, they muſt be no more the ſame that they were before. And therefore thus ſaid *John* Baptiſt unto the *Phariſees* and *Sadducees* that came unto his Baptiſm; O generation of Vipers, who hath forewarned you to flee from the anger to come? Bring forth therefore fruits worthy of Repentance. Whereby we do learn, that if we will have the wrath of God to be pacified, we muſt in no wiſe diſſemble, but turn unto him again with a true and ſound Repentance, which may be known and declared by good fruits, as by moſt ſure and infallible ſigns thereof.

Peter and his Repentance.

De pœnitentia diſtin. 1. *cap. Petrus.*

Matth. 3.

They that do from the bottom of their hearts acknowledge their ſins, and are unfeignedly ſorry for their offences, will caſt off all hypocriſy, and put on true humility, and lowlineſs of heart. They will not only receive the Phyſician of the ſoul, but alſo with a moſt fervent deſire long for him. They will not only abſtain from the ſins of their former life; and from all other filthy Vices, but alſo flee, eſchew, and abhor all the occaſions of them. And as they did before give themſelves to uncleanneſs of life, ſo will they from henceforwards with all diligence give themſelves to innocency, pureneſs of life, and true godlineſs. We have the *Ninevites* for an example, which at the preaching of *Jonas* did not only proclaim a general Faſt, and that they ſhould every one put on Sackcloth: But they all did turn from their evil ways, and from the wickedneſs that was in their hands. But above all other, the Hiſtory of *Zaccheus* is moſt notable: For being come unto our Saviour Jeſus Chriſt, he did ſay, Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any Man, or taken ought away by Extortion or Fraud, I do reſtore him four-fold.

Jonas 3.

Luke 19.

Here we ſee that after his repentance, he was no more the Man that he was before, but was clean changed and altered. It was ſo far off, that he would continue and abide ſtill in his unſatiable covetouſneſs,

or

or take ought away fraudulently from any Man, that rather he was moſt willing and ready to give away his own, and to make ſatisfaction unto all them that he had done injury and wrong unto. Here may we right well
Luke 7. add the ſinful Woman, which when ſhe came to our Saviour Jeſus Chriſt, did pour down ſuch abundance of tears out of thoſe wanton eyes of her's, wherewith ſhe had allured many unto folly, that ſhe did with them waſh his feet, wiping them with the hairs of her head, which ſhe was wont moſt
John 5. gorgeouſly to ſet out, making of them a Net of the Devil. Hereby we do learn, what is the ſatisfaction that God doth require of us, which is, that we ceaſe from evil, and do good; and if we have done any Man wrong, to endeavour our ſelves to make him true amends to the utmoſt of our power; following in this the example of *Zaccheus*, and of this ſinful Woman, and alſo that goodly leſſon that *John* Baptiſt, *Zachary*'s Son, did give unto them that came to ask counſel of him. This was commonly the Pe-
John 15. nance that Chriſt enjoyned ſinners; Go thy way, and ſin no more. Which Penance we ſhall never be able to fulfil, without the ſpecial grace of him that doth ſay, Without me ye can do nothing. It is therefore our parts, if at leaſt we be deſirous of the health and ſalvation of our own ſelves, moſt earneſtly to pray unto our heavenly Father, to aſſiſt us with his holy Spirit, that we may be able to hearken unto the voice of the true Shepherd, and with due obedience to follow the ſame.

Let us hearken to the voice of Almighty God, when he calleth us to Repentance; let us not harden our hearts, as ſuch Infidels do who abuſe the time given them of God to repent, and turn it to continue their pride and contempt againſt God and Man, which know not how much they heap God's wrath upon themſelves, for the hardneſs of their hearts, which cannot repent at the day of vengeance. Where we have offended the Law of God, let us repent us of our ſtraying from ſo good a Lord. Let us confeſs our unworthineſs before him; but yet let us truſt in God's free mercy, for Chriſt's ſake, for the pardon of the ſame. And from henceforth let us endeavour our ſelves to walk in a new life, as new-born Babes, whereby we may glorify our Father which is in Heaven, and thereby to bear in our Conſciences a good teſtimony of our Faith; ſo that at the laſt, to obtain the fruition of everlaſting life, through the merits of our Saviour; To whom be all praiſe and honour for ever. *Amen.*

The Third Part of the Homily of Repentance.

IN the Homily laſt ſpoken unto you, (right well-beloved People in our Saviour Chriſt) ye heard of the true parts and tokens of Repentance; that is, hearty contrition and ſorrowfulneſs of our hearts, unfeigned confeſſion in word of mouth for our unworthy living before God, a ſtedfaſt Faith to the merits of our Saviour Chriſt for pardon, and a purpoſe of our ſelves (by God's grace) to renounce our former wicked life, and a full converſion to God in a new life to glorify his Name, and to live orderly and charitably, to the comfort of our Neighbour, in all righteouſneſs, and to live ſoberly and modeſtly to our ſelves, by uſing abſti-

nence,

nence, and temperance in word and in deed, in mortifying our earthly members here upon Earth: Now for a further perſwaſion to move you to thoſe parts of Repentance, I will declare unto you ſome cauſes which ſhould the rather move you to Repentance.

The cauſes that ſhould move us to repent.

Firſt, the Commandment of God, who in ſo many places of the holy and ſacred Scriptures, doth bid us return unto him. O ye Children of *Iſrael* (ſaith he) turn again from your infidelity, wherein ye drowned your ſelves. Again, Turn you, turn you from your evil ways: For why will ye die, O ye houſe of *Iſrael*? And in another place, thus doth he ſpeak by his holy Prophet *Hoſea*; O *Iſrael*, return unto the Lord thy God; for thou haſt taken a great fall by thine iniquity. Take unto you theſe words with you, when you turn unto the Lord and ſay unto him, Take away all iniquity, and receive us graciouſly ſo will we offer the calves of our lips unto thee. In all theſe places we have an expreſs commandment given unto us of God for to return unto him. Therefore we muſt take good heed unto our ſelves, leſt whereas we have already by our manifold ſins and tranſgreſſions, provoked and kindled the wrath of God againſt us we do by breaking this his Commandment, double our offences, and ſo heap ſtill damnation upon our own heads by our daily offences and treſpaſſes, whereby we provoke the eyes of his Majeſty; we do well deſerve (if he ſhould deal with us according to his juſtice) to be put away for ever from the fruition of his glory. How much more then are we worthy of the endleſs torments of Hell, if when we be ſo gently called again after our rebellion, and commanded to return, we will in no wiſe hearken unto the voice of our heavenly Father, but walk ſtill after the ſtubborneſs of our own hearts?

Iſay 31. Ezek 33. Hoſ. 14.

Secondly, The moſt comfortable and ſweet promiſe, that the Lord our God did of his meer mercy and goodneſs joyn unto his Commandment. For he doth not only ſay, Return unto me, O *Iſrael*: but alſo, If thou wilt return, and put away all thine abominations out of my ſight, thou ſhalt never be moved. Theſe words alſo have we in the Prophet *Ezekiel*; At what time ſoever a ſinner doth repent him of his ſin, from the bottom of his heart, I will put all his wickedneſs out of my remembrance (ſaith the Lord) ſo that they ſhall be no more thought upon. Thus are we ſufficiently inſtructed, that God will according to his promiſe, freely pardon, forgive, and forget all our ſins, ſo that we ſhall never be caſt in the teeth with them, if obeying his commandment, and allured by his ſweet promiſes, we will unfeignedly return unto him.

Jer. 4.

Ezek. 18.

Thirdly, The filthineſs of ſin, which is ſuch, that as long as we do abide in it, God cannot but deteſt and abhor us, neither can there be any hope, that we ſhall enter into the heavenly *Jeruſalem*, except we be firſt made clean and purged from it. But this will never be, unleſs forſaking our former life, we do with our whole heart return unto the Lord our God, and with a full purpoſe of amendment of life, flee unto his mercy, taking ſure hold thereupon through Faith in the blood of his Son Jeſus Chriſt. If we ſhould ſuſpect any uncleanneſs to be in us, wherefore the earthly Prince ſhould loath and abhor the ſight of us, what pains would we take to remove and put it away? How much more ought we with all diligence and ſpeed that may be, to put away that unclean filthineſs that doth ſeparate and

Similitude.

Eſay 59. make a diviſion betwixt us and our God, and that hideth his face from us, that he will not hear us? And verily herein doth appear how filthy a thing ſin is, ſith that it can by no other means be waſhed away, but by the blood of the only begotten Son of God. And ſhall we not from the bottom of our hearts deteſt and abhor, and with all earneſtneſs flee from it, ſith that it doth coſt the dear heart blood of the only begotten Son of God our Saviour and Redeemer, to purge us from it? *Plato* doth in a certain place write, that if virtue could be ſeen with bodily eyes, all Men would wonderfully be inflamed and kindled with the love of it: Ev'n ſo on the contrary, if we might with our bodily eyes behold the filthineſs of ſin, and the uncleanneſs, thereof, we could in no wiſe abide it, but as moſt preſent and deadly poiſon, hate and eſchew it. We have a common experience of the ſame in them, which when they have committed any heinous offence, or ſome filthy and abominable ſin, if it once come to light, or if they chance to have a thorough feeling of it, they be ſo aſhamed (their own Conſcience putting before their eyes the filthineſs of their act) that they dare look no Man in the face, much leſs that they ſhould be able to ſtand in the ſight of God.

Fourthly, The uncertainty and brittleneſs of our own lives, which is ſuch, that we cannot aſſure our ſelves that we ſhall live one hour, or one half quarter of it. Which by experience we do find daily to be true, in them that being now merry and luſty, and ſometimes feaſting and banqueting with their friends, do fall ſuddenly dead in the ſtreets, and other whiles under the board when they are at meat. Theſe daily examples, as they are moſt terrible and dreadful, ſo ought they to move us to ſeek for to be at one with our heavenly Judge, that we may with a good Conſcience appear before him, whenſoever it ſhall pleaſe him for to call us, whether it be ſuddenly or otherwiſe, for we have no more Charter of our life than they have. But as we are moſt certain that we ſhall die, ſo are we moſt uncertain when we ſhall die. For our life doth lie in the hand of God, who will take it away when it pleaſeth him. And verily when the high-

Death the Lord's Sumner.

eſt Sumner of all, which is death, ſhall come, he will not be ſaid nay; but we muſt forthwith be packing, to be preſent before the Judgment-ſeat of God, as he doth find us, according as it is written, Whereas the Tree falleth, whether it be toward the *South*, or toward the *North*, there it ſhall lie. Whereunto agreeth the ſaying of the holy Martyr of God St. *Cyprian*, ſaying, As God doth find thee when he doth call, ſo doth he judge thee. Let us therefore follow the counſel of the Wiſe Man, where he ſaith, Make no tarrying to turn unto the Lord, and put not off from day to day. For ſuddenly ſhall the wrath of the Lord break forth, and in thy ſecurity ſhalt thou be deſtroyed, and ſhalt periſh in the time of vengeance. Which words I deſire you to mark diligently, becauſe they do moſt lively put before our eyes the fondneſs of many Men, who abuſing the long ſuffering and goodneſs of God, do never think on Repentance or Amendment of life. Follow not (ſaith he) thine own mind, and thy ſtrength, to walk in the ways of thy heart, neither ſay thou, Who will bring me under for my works? For God the revenger, will revenge the wrong done by thee. And ſay not, I have ſinned, and what evil hath come unto me? For the Almighty is a patient Rewarder, but he will not leave thee unpuniſhed.

Eccleſ. 11. *Contra Demetrianum.* Eccleſ. 5.

unpuniſhed. Becauſe thy ſins are forgiven thee, be not without fear to heap ſin upon ſin. Say not neither, The mercy of God is great, he will forgive my manifold ſins. For mercy and wrath come from him, and his indignation cometh upon unrepentant ſinners. As if ye ſhould ſay, Art thou ſtrong and mighty? Art thou luſty and young? Haſt thou the wealth and riches of the World? Or when thou haſt ſinned, haſt thou received no puniſhment for it? Let none of all theſe things make thee to be ſlower to repent, and to return with ſpeed unto the Lord. For in the day of puniſhment and of his ſudden vengeance, they ſhall not be able to help thee. And ſpecially when thou art either by the preaching of God's Word, or by ſome inward motion of his holy Spirit, or elſe by ſome other means called unto Repentance, neglect not the good occaſion that is miniſtred unto thee; leſt when thou wouldeſt repent, thou haſt not the grace for to do it. For to repent, is a good gift of God; which he will never grant unto them, who living in carnal ſecurity, do make a mock of his threatnings; or ſeek to rule his ſpirit as they liſt, as though his working and gifts were tied unto their will.

Fifthly, The avoiding of the plagues of God, and the utter deſtruction that by his righteous judgment doth hang over the heads of them all that will in no wiſe return unto the Lord; I will (ſaith the Lord) give them Jer. 24.
for a terrible plague to all the Kingdoms of the Earth, and for a reproach, and for a proverb, and for a curſe in all places where I ſhall caſt them, and will ſend the ſword of Famine and the Peſtilence among them, 'till they be conſumed out of the Land. And wherefore is this? Becauſe they hardned their hearts, and would in no wiſe return from their evil ways, nor yet forſake the wickedneſs that was in their own hands, that the fierceneſs of the Lord's fury might depart from them. But yet this is nothing, in compariſon of the intolerable and endleſs tor- Rom. 2.
ments of Hell-fire, which they ſhall be fain to ſuffer, who after their hardneſs of heart, that cannot repent, do heap unto themſelves wrath againſt the day of anger, and of the declaration of the juſt judgment of God: Whereas if we will repent, and be earneſtly ſorry for our ſin, and with a full purpoſe and amendment of life flee unto the mercy of our God, and taking ſure hold thereupon, through Faith in our Saviour Jeſus Chriſt, do bring forth fruits worthy of Repentance: He will not only pour his manifold bleſſings upon us here in this World, but alſo at the laſt, after the painful travails of this life, reward us with the inheritance of his Children, which is the Kingdom of Heaven, purchaſed unto us with the death of his Son Jeſus Chriſt our Lord; To whom, with the Father and the Holy Ghoſt, be all praiſe, glory and honour, World without end. *Amen.*

AN

AN HOMILY AGAINST Disobedience *and* Wilful Rebellion.

The First Part.

AS God the Creator and Lord of all things appointed his Angels and heavenly Creatures in all obedience to ſerve and to honour his Majeſty: So was it his Will that Man, his chief Creature upon the Earth, ſhould live under the obedience of his Creator and Lord: And for that cauſe, God, as ſoon as he had created Man, gave unto him a certain Precept and Law, which he (being yet in the ſtate of innocency, and remaining in Paradiſe) ſhould obſerve as a pledge and token of his due and bounden obedience, with denunciation of death if he did tranſgreſs and break the ſaid Law and Commandment. And as God would have Man to be his obedient ſubject, ſo did he make all earthly Creatures ſubject unto Man, who kept their due obedience unto Man, ſo long as Man remained in his obedience unto God: In the which obedience, if Man had continued ſtill, there had been no poverty, no diſeaſes, no ſickneſs, no death, nor other miſeries wherewith Mankind is now infinitely and moſt miſerably afflicted, and oppreſſed: So here appeareth the original Kingdom of God over Angels and Man, and univerſally over all things, and of Man over earthly Creatures which God had made ſubject unto him, and withal, the felicity and bleſſed ſtate, which Angels, Man, and all Creatures had remained in, had they continued in due obedience unto God their King. For as long as in this firſt Kingdom the Subjects continued in due obedience to God their King, ſo long did God embrace all his Subjects with his love, favour, and grace, which to enjoy, is perfect felicity: Whereby it is evident, that obedience is the principal virtue of all virtues, and indeed the very root of all virtues, and the cauſe of all felicity. But as all felicity and bleſſedneſs ſhould have continued with the continuance of obedience; ſo with the breach of obedience, and breaking in of Rebellion, all vices and miſeries did withal break in, and overwhelm the World. The firſt Author of which Rebellion, the root of all vices, and mother of all miſchiefs, was *Lucifer*, firſt God's moſt excellent creature, and moſt bounden Subject, who by rebelling againſt the Majeſty of God, of the brighteſt and moſt glorious Angel, is become the blackeſt and moſt foul Fiend and Devil; and from the height of Heaven, is fallen into the pit and bottom of Hell.

Matth. 4. b. 9. Matth. 25. d. 41. John 8. f. 44. 2 Pet. 2. a. 4. Epiſt. Jude a. 6. Apoc. 12. b. 7. Gen. 3. a. 1, &c. Wiſd. 2. d. 24. Gen. 3. b. 8. 9, &c. c. 17. & d. 23. 24.

Here you may ſee the firſt Author and Founder of Rebellion, and the reward thereof: Here you may ſee the grand Captain and Father of Rebels; who perſwading the following of his Rebellion againſt God their Creator and Lord, unto our firſt Parents *Adam* and *Eve*, brought them in

in high displeasure with God, wrought their exile and banishment out of Paradise, a place of pleasure and goodness, into this wretched earth and vale of misery; procured unto them sorrows of their minds, mischiefs, sickness, diseases, death of their bodies, and, which is far more horrible than all worldly and bodily mischiefs, he had wrought thereby their eternal and everlasting death and damnation, had not God by the obedience of his Son Jesus Christ repaired that, which Man by disobedience and rebellion had destroyed, and so of his mercy had pardoned and forgiven him: Of which all and singular the premises, the holy Scriptures do bear record in sundry places. Rom. 5. c. 12, &c. & d. 19, &c.

Thus do you see, that neither Heaven nor Paradise could suffer any rebellion in them, neither be places for any Rebels to remain in. Thus became Rebellion, as you see, both the first and the greatest, and the very root of all other sins, and the first and principal cause both of all worldly and bodily miseries, sorrows, diseases, sicknesses, and deaths, and which is infinitely worse than all these, as is said, the very cause of death and damnation eternal also. After this breach of obedience to God, and rebellion against his Majesty, all mischiefs and miseries breaking in therewith and overflowing the World, lest all things should come unto confusion and utter ruine, God forthwith by Laws given unto Mankind, repaired again the rule and order of obedience thus by rebellion overthrown; and besides the obedience due unto his Majesty, he not only ordained that in families and households, the Wife should be obedient unto her Husband, the Children unto their Parents, the Servants unto their Masters: But also, when Mankind increased, and spread itself more largely over the World, he by his holy Word did constitute and ordain in Cities and Countries several and special Governors and Rulers, unto whom the residue of his People should be obedient. Gen. 3. d. 17. Gen. 3. c. 16. Job 34. d. 30. & 36. a. 7.

As in reading of the holy Scriptures we shall find in very many and almost infinite places, as well of the Old Testament as of the New, that Kings and Princes, as well the evil as the good, do reign by God's Ordinance, and that Subjects are bounden to obey them: That God doth give Princes wisdom, great power, and authority: That God defendeth them against their Enemies, and destroyeth their Enemies horribly: That the anger and displeasure of the Prince, is as the roaring of a Lion, and the very messenger of death: And the Subject that provoketh him to displeasure, sinneth against his own soul: With many other things concerning both the Authority of Princes, and the duty of Subjects. But here let us rehearse two special places out of the New Testament, which may stand in stead of all other. The first out of St. *Paul*'s Epistle to the *Romans*, and the thirteenth Chapter, where he writeth thus unto all Subjects; Eccl. 8. a. 2. & 10. c. 16. 17. and d. 20. Psal. 18. c. 50. & 20. b. 6. & 21. a. 1. Prov. 8. 15.

‘ Let every soul be subject unto the higher powers, for there is no power but of God; and the powers that be, ‘ are ordained of God. Whosoever therefore resisteth the power, resisteth the Ordinance of God; and they that resist, shall receive to themselves damnation. For Princes are not to be feared for good works, ‘ but for evil. Wilt thou then be without fear of the power? Do well, ‘ so shalt thou have praise of the same: For he is the Minister of God for ‘ thy wealth: But if thou do evil, fear: For he beareth not the sword for Rom. 13.

‘ nought,

'nought, for he is the Miniſter of God to take vengeance upon him that
'doth evil. Wherefore ye muſt be ſubject, not becauſe of wrath only, but
'alſo for conſcience ſake: For this cauſe ye pay alſo tribute, for they are
'God's Miniſters, ſerving for the ſame purpoſe. Give to every Man there-
'fore his due: Tribute, to whom tribute belongeth: Cuſtom, to whom
'cuſtom is due: Fear, to whom fear belongeth: Honour to whom ye owe
'honour.' Thus far are St. *Paul's* words. The ſecond place is in St. *Peter's*
2. Epiſtle, and the ſecond Chapter, whoſe words are theſe; 'Submit your
'ſelves unto all manner of ordinances of Man for the Lord's ſake, whether
'it be unto the King, as unto the chief Head, either unto Rulers, as unto
'them that are ſent of him for the puniſhment of evil doers, but for the
'cheriſhing of them that do well. For ſo is the will of God, that with
'well doing ye may ſtop the mouths of ignorant and fooliſh Men: As free,
'and not as having the liberty for a cloak of maliciouſneſs, but ev'n as the
'Servants of God. Honour all Men, love brotherly fellowſhip, fear God,
'honour the King. Servants, obey your Maſters with fear, not only if
'they be good and courteous, but alſo though they be froward.' Thus
'far out of St. *Peter*.

By theſe two places of the holy Scriptures, it is moſt evident that Kings, Queens, and other Princes, (for he ſpeaketh of authority and power, be it in Men or Women) are ordained of God, are to be obeyed and honoured of their Subjects: That ſuch Subjects, as are diſobedient or rebellious againſt their Princes, diſobey God, and procure their own damnation: That the government of Princes is a great bleſſing of God, given for the Common-wealth, ſpecially of the good and godly: For the comfort and cheriſhing of whom, God giveth and ſetteth up Princes: And on the contrary part, to the fear and for the puniſhment of the evil and wicked. Finally, that if Servants ought to obey their Maſters, not only being gentle but ſuch as be froward: As well and much more ought Subjects to be obedient, not only to their good and courteous, but alſo to their ſharp and rigorous Princes. It cometh therefore neither of chance and fortune (as they term it) nor of the ambition of mortal Men and Women climbing up of their own accord to dominion, that there be Kings, Queens, Princes and other Governours over Men being their Subjects: But all Kings, Queens, and other Governours are ſpecially appointed by the ordinance of God.

Pſalm 80. b. 16. & 45. a. 6, &c. & 47. a. 2. Eccleſ. 17. c.

And as God himſelf, being of an infinite Majeſty, Power, and Wiſdom, ruleth and governeth all things in Heaven and Earth, as the univerſal Monarch and only King and Emperor over all, as being only able to take and bear the charge of all: So hath he conſtituted, ordained, and ſet earthly Princes over particular Kingdoms and Dominions in Earth, both for the avoiding of all confuſion, which elſe would be in the World, if it ſhould be without Governors, and for the great quiet and benefit of earthly Men their Subjects; and alſo that the Princes themſelves in Authority, Power, Wiſdom, Providence, and Righteouſneſs in Government of People and Countries committed to their charge, ſhould reſemble his heavenly Governance, as the Majeſty of heavenly things may by the baſeneſs of earthly things be ſhadowed and reſembled. And for that ſimilitude that is between the heavenly Monarchy and earthly Kingdoms well governed, our Saviour Chriſt in ſundry Parables ſaith, that the Kingdom of Heaven is

reſembled

reſembled unto a Man, a King: And as the name of the King is very often attributed and given unto God in holy Scriptures, ſo doth God himſelf in the ſame Scriptures ſometime vouchſafe to communicate his Name with earthly Princes, terming them Gods: Doubtleſs for that ſimilitude of Government which they have or ſhould have, not unlike unto God their King; unto the which ſimilitude of heavenly Government, the nearer and nearer that an earthly Prince doth come in his regiment, the greater bleſſing of God's mercy is he unto that Country and People over whom he reigneth: And the farther and farther that an earthly Prince doth ſwerve from the example of the heavenly Government, the greater plague is he of God's Wrath, and puniſhment by God's Juſtice, unto that Country and People, over whom God for their ſins hath placed ſuch a Prince and Governour. For it is indeed evident, both by the Scriptures, and daily by experience, that the maintenance of all virtue and godlineſs, and conſequently of the wealth and proſperity of a Kingdom and People, doth ſtand and reſt more in a wiſe and good Prince on the one part, than in great multitudes of other Men being Subjects: And on the contrary part, the overthrow of all Virtue and Godlineſs, and conſequently the decay and utter ruine of a Realm and People, doth grow and come more by an undiſcreet and evil Governour, than by many thouſands of other Men being Subjects. Thus ſay the holy Scriptures, Well is thee, O thou Land (ſaith the Preacher) whoſe King is come of Nobles, and whoſe Princes eat in due ſeaſon, for neceſſity, and not for luſt. Again, a wiſe and righteous King maketh his Realm and People wealthy: And a good, merciful, and gracious Prince, is a ſhadow in heat, as a defence in ſtorms, as dew, as ſweet ſhowers, as freſh waterſprings in great droughts.

Matth. 18. 23. & 22. 12. Pſ l. 10. 16. & 45. & 47. 2. & c. Matth. 22. 13. & 25. c. 34. Palm 82. b. 6.

Eccleſ. 10. d. 16. Prov. 16. & 29. E i. 10. Eſay 32. 8.

Again, the Scriptures, of undiſcreet and evil Princes, ſpeak thus, Wo be to thee (O thou Land) whoſe King is but a Child, and whoſe Princes are early at their banquets. Again, When the wicked do reign, then Men go to ruin. And again, A fooliſh Prince deſtroyeth the People, and a covetous King undoeth his Subjects. Thus ſpeak the Scriptures, thus experience teſtifieth of good and evil Princes.

Eccl. 10. 16. Prov. 28. & 29.

What ſhall Subjects do then? Shall they obey valiant, ſtout, wiſe, and good Princes, and contemn, diſobey, and rebel againſt Children, being their Princes, or againſt undiſcreet and evil Governours? God forbid: For firſt, what a perilous thing were it to commit unto the Subjects the judgment, which Prince is wiſe and godly, and his Government good, and which is otherwiſe; as though the foot muſt judge of the head: An enterpriſe very hainous, and muſt needs breed Rebellion. For who elſe be they that are moſt inclined to Rebellion, but ſuch haughty ſpirits? From whom ſpringeth ſuch foul ruine of Realms? Is not Rebellion the greateſt of all miſchiefs? And who are moſt ready to the greateſt miſchiefs, but the worſt Men? Rebels therefore, the worſt of all Subjects, are moſt ready to Rebellion, as being the worſt of all vices, and fartheſt from the duty of a good Subject: As on the contrary part, the beſt Subjects are moſt firm and conſtant in obedience, as is the ſpecial and peculiar virtue of good Subjects. What an unworthy matter were it then to make the naughtieſt Subjects, and moſt inclined to rebellion and all evil, Judges over their Princes, over their Government, and over their Counſellors, to determine which of them be

good

good or tolerable, and which be evil, and ſo intolerable, that they muſt needs be removed by Rebels, being ever ready as the naughtieſt Subjects, ſooneſt to rebel againſt the beſt Princes, ſpecially if they be young in age, Women in ſex, or gentle and courteous in Government, as truſting by their wicked boldneſs, eaſily to overthrow their weakneſs and gentleneſs, or at the leaſt ſo to fear the minds of ſuch Princes, that they may have impunity of their miſchievous doings.

But whereas indeed a Rebel is worſe than the worſt Prince, and Rebellion worſe than the worſt Government of the worſt Prince that hitherto hath been: Both Rebels are unmeet Miniſters, and Rebellion an unfit and unwholeſome medicine to reform any ſmall lacks in a Prince, or to cure any little griefs in Government; ſuch lewd remedies being far worſe than any other maladies and diſorders that can be in the body of a Commonwealth. But whatſoever the Prince be, or his Government, it is evident that for the moſt part, thoſe Princes whom ſome Subjects do think to be very godly, and under whoſe Government they rejoyce to live: Some other Subjects do take the ſame to be evil and ungodly, and do wiſh for a change. If therefore all Subjects that miſlike of their Prince, ſhould rebel, no Realm ſhould ever be without Rebellion. It were more meet that Rebels ſhould hear the advice of wiſe Men, and give place unto their judgment, and follow the example of obedient Subjects, as reaſon is that they whoſe underſtanding is blinded with ſo evil an affection, ſhould give place to them that be of ſound judgment, and that the worſe ſhould give place to the better: And ſo might Realms continue in long obedience, peace, and quietneſs. But what if the Prince be undiſcreet, and evil indeed, and is alſo evident to all Mens Eyes, that he ſo is? I ask again, what if it be long of the wickedneſs of the Subjects, that the Prince is undiſcreet and evil? Shall the Subjects both by their wickedneſs provoke God for their deſerved puniſhment, to give them an undiſcreet or evil Prince, and alſo rebel againſt him, and withal againſt God, who for the puniſhment of their
Job. 34. 10. ſins did give them ſuch a Prince? Will you hear the Scriptures concern-
Hoſ. 13. 6. ing this point? God (ſay the holy Scriptures) maketh a wicked Man to reign, for the ſins of the People. Again, God giveth a Prince in his anger, meaning an evil one, and taketh away a Prince in his diſpleaſure, meaning ſpecially when he taketh away a good Prince, for the ſins of the People: As in our memory he took away our good *Joſias*, King *Edward*,
2 Par. 2. 9. in his young and good years, for our wickedneſs. And contrarily the Scrip-
Prov. 16. tures do teach, that God giveth wiſdom unto Princes, and maketh a wiſe and good King to reign over that People whom he loveth, and who loveth him. Again, If the people obey God, both they and their
1 Reg. 12. King ſhall proſper and be ſafe, elſe both ſhall periſh, ſaith God by the mouth of *Samuel*.

Here you ſee, that God placeth as well evil Princes as good, and for what cauſe he doth both. If we therefore will have a good Prince, either to be given us, or to continue: Now we have ſuch a one, let us by our obedience to God and to our Prince, move God thereunto. If we will have an evil Prince (when God ſhall ſend ſuch a one) taken away, and a good in his place, let us take away our wickedneſs which provoketh God to place ſuch a one over us, and God will either diſplace him, or of an evil

Prince

Prince make him a good Prince, ſo that we firſt will change our evil into good. For will you hear the Scriptures? The heart of the Prince, is in God's hand, which way ſoever it ſhall pleaſe him, he turneth it. Thus ſay the Scriptures, Wherefore let us turn from our ſins unto the Lord, with all our hearts, and he will turn the heart of the Prince unto our quiet and wealth: Elſe for Subjects to deſerve through their ſins to have an evil Prince, and then to rebel againſt him, were double and treble evil, by provoking God more to plague them. Nay, let us either deſerve to have a good Prince, or let us patiently ſuffer and obey ſuch as we deſerve. And whether the Prince be good or evil, let us, according to the counſel of the holy Scriptures, pray for the Prince, for his continuance and encreaſe in goodneſs, if he be good, and for his amendment, if he be evil. Prov. 21.

Will you hear the Scriptures concerning this moſt neceſſary point? I exhort therefore (ſaith St. *Paul*) that above all things, Prayers, Supplications, Interceſſions, and giving of Thanks be had for all Men, for Kings, and all that are in authority, that we may live a quiet and peaceable life with all godlineſs: For that is good and acceptable in the ſight of God our Saviour, *&c.* This is St. *Paul*'s counſel. And who, I pray you, was Prince over the moſt part of the Chriſtians, when God's holy Spirit by St. *Paul*'s Pen gave them this Leſſon? Forſooth, *Caligula*, *Claudius*, or *Nero*; who were not only no Chriſtians, but Pagans, and alſo either fooliſh Rulers, or moſt cruel Tyrants. Will you yet heard the Word of God to the Jews, when they were Priſoners under *Nabuchodonoſor* King of *Babylon*, after he had ſlain their King, Nobles, Parents, Children, and Kinsfolks, burned their Country, Cities, yea, *Jeruſalem* it ſelf, and the holy Temple, and had carried the reſidue remaining alive, Captives with him into *Babylon*? Will you hear yet what the Prophet *Baruch* ſaith unto God's People being in this Captivity; Pray you, ſaith the Prophet, for the life of *Nabuchodonoſor* King of *Babylon*, and for the life of *Balthaſar* his Son, that their days may be as the days of Heaven upon the Earth, that God alſo may give us ſtrength and lighten our eyes, that we may live under the defence of *Nabuchodonoſor* King of *Babylon*, and under the protection of *Balthaſar* his Son, that we may long do them ſervice, and find favour in their ſight. Pray for us alſo unto the Lord our God, for we have ſinned againſt the Lord our God. 1 Tim. 2. Baruc. 1. 11.

Thus far the Prophet *Baruch* his words, which are ſpoken by him unto the people of God, of that King who was an Heathen, a Tyrant, and cruel Oppreſſor of them, and had been a Murtherer of many thouſands of their Nation, and a Deſtroyer of their Country, with a Confeſſion that their ſins had deſerved ſuch a Prince to reign over them. And ſhall the old Chriſtians, by St. *Paul*'s exhortation, pray for *Caligula*, *Claudius*, or *Nero*? Shall the Jews pray for *Nabuchodonoſor*? Theſe Emperors and Kings being ſtrangers unto them, being Pagans and Infidels, being Murtherers, Tyrants, and cruel Oppreſſors of them, and Deſtroyers of their Country, Country-men, and Kinſmen, the Burners of their Villages, Towns, Cities, and Temples? And ſhall not we pray for the long, proſperous, and godly reign of our natural Prince? No ſtranger (which is obſerved as a great bleſſing in the Scriptures) of our Chriſtian, our moſt gracious Sovereign, no Heathen, nor Pagan Prince? Shall we

not pray for the health of our moſt merciful, moſt loving Sovereign, the Preſerver of us and our Country in ſo long peace, quietneſs, and ſecurity, no cruel Perſon, no Tyrant, no ſpoiler of our Goods, no ſhedder of Bloods, no burner and deſtroyer of our Towns, Cities, and Countries, as were thoſe for whom yet, as ye have heard, Chriſtians being their Subjects, ought to pray? Let us not commit ſo great ingratitude againſt God and our Sovereign, as not continually to thank God for his Government, and for his great and continual benefits and bleſſings poured upon us by ſuch Government. Let us not commit ſo great a ſin againſt God, againſt our ſelves, and our Country, as not to pray continually unto God for the long continuance of ſo gracious a Ruler unto us, and our Country. Elſe ſhall we be unworthy any longer to enjoy thoſe benefits and bleſſings of God, which hitherto we have had by her; ſhall be moſt worthy to fall into all thoſe miſchiefs and miſeries, which we and our Country have by God's grace through her Government hitherto eſcaped.

What ſhall we ſay of thoſe Subjects? May we call them by the name of Subjects, who neither be thankful, nor make any Prayer to God for ſo gracious a Sovereign; but alſo themſelves take armour wickedly, aſſemble Companies and Bands of Rebels, to break the publick Peace ſo long continued; and to make, not War, but Rebellion, to endanger the Perſon of ſuch a gracious Sovereign, to hazard the eſtate of their Country, (for whoſe defence they ſhould be ready to ſpend their lives) and being Engliſhmen, to rob, ſpoil, deſtroy and burn in *England* Engliſhmen, to kill and murder their own Neighbours and Kinsfolk, their own Country-men, to do all evil and miſchief; yea, and more too, than Foreign Enemies would or could do? What ſhall we ſay of theſe Men, who uſe themſelves thus rebelliouſly againſt their gracious Sovereign; who, if God for their wickedneſs had given them an Heathen Tyrant to reign over them, were by God's Word bound to obey him, and to pray for him? What may be ſpoken of them? So far doth their unkindneſs, unnaturalneſs, wickedneſs, miſchievouſneſs in their doings, paſs and excel any thing, and all things that can be expreſſed and uttered by words. Only let us wiſh unto all ſuch moſt ſpeedy repentance, and with ſo grievous ſorrow of heart, as ſuch ſo horrible ſins againſt the Majeſty of God do require, who in moſt extreme unthankfulneſs do riſe, not only againſt their gracious Prince, againſt their natural Country, but againſt all their Countrymen, Women, and Children, againſt themſelves, their Wives, Children, and Kinsfolks, and by ſo wicked an example againſt all Chriſtendom, and againſt whole Mankind of all manner of people throughout the wide World; ſuch Repentance, I ſay, ſuch ſorrow of heart God grant unto all ſuch, whoſoever riſe of private and malicious purpoſe, as is meet for ſuch miſchiefs attempted, and wrought by them. And unto us and all other Subjects, God of his mercy grant, that we may be moſt unlike to all ſuch, and moſt like to good, natural, loving, and obedient Subjects: Nay, that we may be ſuch indeed, not only ſhewing all obedience our ſelves, but as many of us as be able to the uttermoſt of our power, ability and underſtanding, to ſtay and repreſs all Rebels, and Rebellions againſt God, our gracious Prince, and natural Country, at every occaſion that is offered unto us. And that which we are all able to do,

do, unleſs we do it, we ſhall be moſt wicked, and moſt worthy to feel in the end ſuch extreme Plagues, as God hath ever poured upon Rebels.

Let us make continual Prayers unto Almighty God, ev'n from the bottom of our hearts, that he will give his grace, power and ſtrength unto our gracious King, to vanquiſh and ſubdue all, as well Rebels at home as Foreign Enemies, that all domeſtical Rebellions being ſuppreſſed and pacified, and all outward invaſions repulſed and abandoned, we may not only be ſure, and long continue in all obedience unto our gracious Sovereign, and in that peaceable and quiet life which hitherto we have led under his Majeſty, with all ſecurity: But alſo that both our gracious King, and we his Subjects, may all together in all obedience unto God the King of Kings and unto his holy Laws, lead our lives ſo in this World, in all Virtue and Godlineſs, that in the World to come, we may enjoy his everlaſting Kingdom: Which I beſeech God to grant, as well to our gracious Sovereign, as unto us all, for his Son our Saviour Jeſus Chriſt's ſake; To whom, with the Father and the Holy Ghoſt, one God and King immortal, be all glory, praiſe and thankſgiving, World without end. *Amen.*

Thus have you heard the Firſt Part of this Homily.
Now, good People, Let us Pray.

The PRAYER as in that time it was Publiſhed.

O Moſt mighty GOD, the Lord of Hoſts, the Governour of all Creatures, the only Giver of all Victories, who alone art able to ſtrengthen the Weak againſt the Mighty, and to vanquiſh infinite multitudes of thine Enemies with the Countenance of a few of thy Servants calling upon thy Name, and truſting in thee: Defend, O Lord, thy Servant and our Governour under thee, our Sovereign Lord the KING and all thy People committed to his charge. O Lord, withſtand the cruelty of all thoſe which be common Enemies as well to the Truth of thy Eternal Word, as to their own natural Prince and Country; and manifeſtly to this Crown and Realm of ENGLAND, which thou haſt of thy Divine Providence aſſigned in theſe our days to the Government of thy Servant, our Sovereign and gracious KING. O moſt merciful Father, (if it be thy holy Will) make ſoft and tender the ſtony hearts of all thoſe that exalt themſelves againſt thy Truth, and ſeek either to trouble the quiet of this Realm of ENGLAND, or to oppreſs the Crown of the ſame; and convert them to the knowledge of thy Son, the only Saviour of the World, Jeſus Chriſt, that we and they may joyntly glorify thy Mercies. Lighten (we beſeech thee) their ignorant hearts to embrace the truth of thy Word, or elſe ſo abate their cruelty (O moſt mighty Lord) that this our Chriſtian Realm, with others that confeſs thy holy GOSPEL, may obtain by thine aid and ſtrength, ſurety from all Enemies, without ſhedding of Chriſtian Blood, whereby all they which be oppreſſed with their tyranny, may be relieved, and they which be in fear of their cruelty, may be comforted: And finally that all Chriſtian Realms, and eſpecially this Realm of ENGLAND, may by thy Defence and Protection continue in the truth of the Goſpel, and enjoy perfect Peace, Quietneſs and Security: And that we for theſe thy Mercies, jointly all together with one conſonant heart and voice, may thankfully render to thee all laud and praiſe, that we, knit in one godly concord and unity amongſt our ſelves, may continually magnify thy glorious Name, who with thy Son our Saviour Jeſus Chriſt, and the Holy Ghoſt, art one Eternal, Almighty, and moſt Merciful GOD; To whom be all laud and praiſe, World without end. *Amen.*

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The Second Part of the Homily againſt Diſobedience *and* Wilful Rebellion.

AS in the firſt part of this Treaty of Obedience of Subjects to their Princes, and againſt Diſobedience and Rebellion, I have alledged divers ſentences out of the holy Scriptures for proof: So ſhall it be good, for the better declaration and confirmation of the ſaid wholſome doctrine, to alledge one example or two out of the holy Scriptures, of the obedience of Subjects, not only unto their good and gracious Governours, but alſo unto their evil and unkind Princes. As King *Saul* was not of the beſt, but rather of the worſt ſort of Princes, as being out of God's favour for his diſobedience againſt God in ſparing (in a wrong pity) the King *Agag*, whom Almighty God commanded to be ſlain, according to the juſtice of God againſt his ſworn Enemy: And although *Saul* of a devotion meant to ſacrifice ſuch things as he ſpared of the *Amalekites*, to the honour and ſervice of God: Yet *Saul* was reproved for his wrong mercy and devotion, and was told that obedience would have more pleaſed Him than ſuch lenity: Which ſinful humanity (ſaith holy *Chryſoſtom*) is more cruel before God, than any murther or ſhedding of blood when it is commanded of God. But yet how evil ſoever *Saul* the King was, and out of God's favour, yet was he obeyed of his Subject *David*, the very beſt of all Subjects, and moſt valiant in the ſervice of his Prince and Country in the Wars, the moſt obedient and loving in Peace, and always moſt true and faithful to his Sovereign and Lord, and fartheſt off from all manner of Rebellion. For the which his moſt painful, true, and faithful ſervice, King *Saul* yet rewarded him not only with great unkindneſs, but alſo ſought his deſtruction and death by all means poſſible: So that *David* was fain to ſave his life, not by Rebellion, or any Reſiſtance, but by Flight and hiding himſelf from the King's ſight. Which notwithſtanding, when King *Saul* upon a time came alone into the Cave where *David* was, ſo that *David* might eaſily have ſlain him, yet would he neither hurt him himſelf, neither ſuffer any of his Men to lay hands upon him. Another time alſo *David* entring by night with one *Abiſai* a valiant and fierce Man, into the Tent where King *Saul* did lie aſleep, where alſo he might yet more eaſily have ſlain him, yet would he neither hurt him himſelf, nor ſuffer *Abiſai* (who was willing and ready to ſlay King *Saul*) once to touch him. Thus did *David* deal with *Saul* his Prince, notwithſtanding that King *Saul* continually ſought his death and deſtruction. It ſhall not be amiſs unto theſe deeds of *David* to add his words, and to ſhew you what he ſpake unto ſuch as encouraged him to take his opportunity and advantage to ſlay King *Saul*, as his mortal Enemy, when he might. The Lord keep me, ſaith *David*, from doing that thing, and from laying hands upon my Lord, God's Anointed. For who can lay his hand upon the Lord's Anointed, and be guiltleſs? As truly as the Lord liveth, except that the Lord do ſmite him, or his days ſhall come to die, or that he go down to war, and be ſlain in battle; the Lord be merciful unto me, that I lay not my hand upon the Lord's Anointed.

1 Reg. 24. b. 7, &c. 1 Reg. 26. b. 9. & b. 10, &c.

Theſe

Theſe be *David*'s words ſpoken at ſundry times to divers his ſervants provoking him to ſlay King *Saul* when opportunity ſerved him thereunto. Neither is it to be omitted and left out, how when an *Amalekite* had ſlain King *Saul*, ev'n at *Saul*'s own bidding, and commandment, (for he would live no longer now, for that he had loſt the field againſt his Enemies the *Philiſtines*) the ſaid *Amalekite* making great haſte to bring firſt word and news thereof unto *David*, as joyous unto him for the death of his mortal enemy, bringing withal the Crown that was upon King *Saul*'s Head, and the Bracelet that was about his Arm both as a proof of the truth of his news, and alſo as fit and pleaſant Preſents unto *David*, being by God appointed to be King *Saul*'s Succeſſor in the Kingdom: Yet was that faithful and godly *David* ſo far from rejoycing at theſe news, that he rent his clothes, wept, and mourned, and faſted: And ſo far off from thankſgiving to the Meſſenger, either for his deed in killing the King, though his deadly enemy, or for his meſſage and news, or for his preſents that he brought, that he ſaid unto him, 'How hap-
'ned it that thou waſt not afraid to lay thy hands upon the Lord's
'Anointed, to ſlay him? Whereupon, immediately he commanded one
'of his ſervants to kill the meſſenger, and ſaid, Thy blood be upon thine
'own head; for thine own mouth hath witneſſed againſt thy ſelf, in con-
'feſſing that thou haſt ſlain the Lord's Anointed.

1 Reg. 24. a. 1 R. 9. b. 7. & 9. 2 Reg. 1 b.

2 Reg. 1. 4. c. 15.

This example, dearly beloved, is notable, and the circumſtances thereof are well to be conſidered, for the better inſtruction of all Subjects in their bounden duty of obedience, and perpetual fearing of them from attempting of any Rebellion, or Hurt againſt their Prince. On the one part, *David* was not only a good and true Subject, but alſo ſuch a Subject as both in Peace and War, had ſerved and ſaved his Prince's honour and life, and delivered his Country and Country-men from great danger of Infidels, foreign and moſt cruel Enemies, horribly invading the King and his Country: For the which *David* was in a ſingular favour with all the People, ſo that he might have had great numbers of them at his commandment, if he would have attempted any thing. Beſides this, *David* was no common or abſolute Subject, but Heir apparent to the Crown and Kingdom, by God appointed to reign after *Saul*: Which as it encreaſed the favour of the people that knew it, towards *David*, ſo did it make *David*'s cauſe and caſe much differing from the caſe of common and abſolute Subjects. And which is moſt of all, *David* was highly and ſingularly in the favour of God: On the contrary part, King *Saul* out of God's favour, (for that cauſe which is before rehearſed) and as it were God's Enemy, and therefore like in War and Peace to be hurtful and pernicious unto the Common-wealth, and that was known to many of his Subjects, for that he was openly rebuked of *Samuel* for his diſobedience unto God, which might make the People the leſs to eſteem him. King *Saul* was alſo unto *David* a mortal and deadly Enemy, though without *David*'s deſerving, who by his faithful, painful, profitable, yea, moſt neceſſary ſervice, had well deſerved, as of his Country, ſo of his Prince; but King *Saul* far otherwiſe: The more was his unkindneſs, hatred, and cruelty towards ſuch a good Subject, both odious and deteſtable. Yet would *David*

1 Reg. 8. d. 18. & g. 30.

1 Reg. 16. c. 12. c. &c. 1 Reg. 18. c. 11. 2 Reg. 15. c. 11. 1 Reg. 18. 10. 12.

1 Reg. 18. & 22. & 26.

neither himſelf ſlay nor hurt ſuch an Enemy, for that he was his Prince and Lord, nor would ſuffer any other to kill, hurt, or lay hand upon him when he might have been ſlain without any ſtir, tumult, or danger of any Man's life: Now let *David* anſwer to ſuch demands, as Men deſirous of Rebellion, do uſe to make. Shall not we, ſpecially being ſo good Men as we are, riſe and rebel againſt a Prince, hated of God, and God's Enemy; and therefore likely not to proſper either in War or Peace, but to be hurtful and pernicious to the Common-wealth? No, ſaith good and godly *David*, God's and ſuch a King's faithful Subject: And ſo convicting ſuch Subjects as attempt any Rebellion againſt ſuch a King to be neither good Subjects nor good Men. But, ſay they, ſhall we not riſe and rebel againſt ſo unkind a Prince, nothing conſidering or regarding our true, faithful, and painful ſervice, or the ſafeguard of our poſterity? No, ſaith good *David*, whom no ſuch unkindneſs could cauſe to forſake his due obedience to his Sovereign. Shall we not, ſay they, riſe and rebel againſt our known, mortal, and deadly Enemy, that ſeeketh our lives? No, ſaith godly *David*, who had learned the Leſſon that our Saviour afterward plainly taught, that we ſhould do no hurt to our fellow-ſubjects, though they hate us and be our Enemies: Much leſs unto our Prince, though he were our Enemy. Shall we not aſſemble an Army of ſuch good fellows as we are, and by hazarding of our lives, and the lives of ſuch as ſhall withſtand us, and withal hazarding the whole eſtate of our Country, remove ſo naughty a Prince? No, ſaith godly *David*; for I, when I might without aſſembling force, or number of Men, without tumult or hazard of any Man's life, or ſhedding of any drop of blood, have delivered my ſelf and my Country of an evil Prince, yet would I not do it. Are not they (ſay ſome) luſty and couragious Captains, valiant Men of ſtomach, and good Mens bodies, that do venture by force to kill and depoſe their King, being a naughty Prince, and their mortal Enemy? They may be as luſty and couragious as they liſt, yet ſaith godly *David*, they can be no good nor godly Men that ſo do: For I not only have rebuked, but alſo commanded him to be ſlain as a wicked Man, which ſlew King *Saul* mine enemy, though he being weary of his life for the loſs of the victory againſt his enemies, deſired that Man to ſlay him. What ſhall we then do to an evil, to an unkind Prince, an enemy to us, hated of God, hurtful to the Common-wealth? *&c.* Lay no violent hand upon him, (ſaith good *David*) but let him live until God appoint and work his end, either by natural death, or in a war by lawful Enemies, not by traiterous Subjects.

The Demand.

The Anſwer.

The Demand.

The Anſwer.

The Demand.

The Anſwer.

The Demand.

The Anſwer.

The Demand.

The Anſwer.

Thus would godly *David* make anſwer. And St. *Paul*, as ye heard before, willeth us alſo to pray for ſuch a Prince. If King *David* would make theſe anſwers, as by his deeds and words recorded in the holy Scriptures, indeed he doth make unto all ſuch demands concerning the rebelling againſt evil Princes, unkind Princes, cruel Princes, Princes that be to their good Subjects mortal Enemies, Princes that are out of God's favour, and ſo hurtful or like to be hurtful to the Common-wealth: What anſwer think you would he make to thoſe that demand, whether they (being naughty and unkind Subjects) may not, to the great hazard of the life of many thouſands, and the utter danger of the State of the Common-wealth, and the whole Realm, aſſemble a ſort of Rebels, either to depoſe,

An unnatural and wicked queſtion.

poſe, to put in fear, or to deſtroy their natural and loving Princeſs, Enemy to none, good to all, ev'n to them the worſt of all other, the maintainer of perpetual peace, quietneſs, and ſecurity, moſt beneficial to the Common-wealth, moſt neceſſary for the ſafeguard of the whole Realm? What anſwer would *David* make to their demand, whether they may not attempt cruelly and unnaturally to deſtroy ſo peaceable and merciful a Prince? What, I ſay, would *David*, ſo reverently ſpeaking of *Saul*, and ſo patiently ſuffering ſo evil a King; what would he anſwer and ſay to ſuch demands? What would he ſay, nay, what would he do to ſuch high attempters, who ſo ſaid and did as you before have heard, unto him that ſlew the King his Maſter, though a moſt wicked Prince? If he puniſhed with death as a wicked doer, ſuch a Man: With what reproaches of words would he revile ſuch, yea, with what torments of moſt ſhameful deaths would he deſtroy ſuch Hell-hounds, rather than evil Men, ſuch Rebels I mean, as I laſt ſpake of? For if they who do diſobey an evil and unkind Prince, be moſt unlike unto *David* that good Subject: What be they who do rebel againſt a moſt natural and loving Prince? And if *David* being ſo good a Subject, that he obeyed ſo evil a King, was worthy of a Subject to be made a King himſelf: What be they, which are ſo evil Subjects, that they will rebel againſt their gracious Prince, worthy of? Surely no mortal Man can expreſs with words, nor conceive in mind the horrible and moſt dreadful damnation that ſuch be worthy of, who diſdaining to be the quiet and happy Subjects of their good Prince, are moſt worthy to be the miſerable captives, and vile ſlaves of that infernal Tyrant Satan, and with him to ſuffer eternal ſlavery and torments. This one example of the good Subject *David* out of the Old Teſtament, may ſuffice, and for the notableneſs of it, ſerve for all.

In the New Teſtament, the excellent example of the bleſſed Virgin *Ma-* Luke 2. a. 1.
ry, the Mother of our Saviour Chriſt, doth at the firſt offer it ſelf. When Proclamation or Commandment was ſent into *Jewry* from *Auguſtus* the Emperor of *Rome*, that the people there ſhould repair unto their own Cities and Dwelling-places, there to be taxed: Neither did the bleſſed Virgin, though both highly in God's favour, and alſo being of the royal Blood of the ancient natural Kings of *Jewry*, diſdain to obey the commandment of an Heathen and Foreign Prince, when God had placed ſuch a one over them: Neither did ſhe alledge for an excuſe, that ſhe was great with Child, and moſt near her time of deliverance: Neither grudged ſhe at the length and tedious journey from *Nazareth* to *Bethlehem*, from whence and whither ſhe muſt go to be taxed: Neither repined ſhe at the ſharpneſs of the dead time of Winter, being the latter end of *December*, an unfit time to travel in, ſpecially a long journey for a Woman being in her caſe: But all excuſes ſet apart, ſhe obeyed, and came to the appointed place, where at her coming ſhe Luke 2. a. 7.
found ſuch great reſort and throng of People, that finding no place in any Inn, ſhe was fain, after her long, painful, and tedious journey, to take up her Lodging in a Stable, where alſo ſhe was delivered of her bleſſed Child: And this alſo declareth how near her time ſhe took that journey. This obedience of this moſt noble and moſt vertuous Lady, to a Foreign and Pagan Prince, doth well teach us (who

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Luke 2. a. 3. Matth. 17. d. 25, &c. Mark 12. b. 17. Luke 20. d. 15. Matth. 27. a. Luke 23. 1. John 19. 20. Matth. 17. c. 26. Luke 23. d. 24.

in compariſon of her are moſt baſe and vile) what ready obedience we do owe to our natural and gracious Sovereign. Howbeit in this caſe the obedience of the whole Jewiſh Nation (being otherwiſe a ſtubborn People) unto the commandment of the ſame Foreign Heathen Prince, doth prove, that ſuch Chriſtians as do not moſt readily obey their natural gracious Sovereign, are far worſe than the ſtubborn Jews, whom we yet account as the worſt of all People. But no example ought to be of more force with us Chriſtians, than the example of Chriſt our Maſter and Saviour, who though he were the Son of God, yet did always behave himſelf moſt reverently to ſuch Men as were in authority in the World in his time, and he not rebelliouſly behaved himſelf, but openly did teach the Jews to pay tribute unto the *Roman* Emperor, though a Foreign and a Pagan Prince; yea, himſelf with his Apoſtles paid tribute unto him: And finally, being brought before *Pontius Pilate*, a ſtranger born and an Heathen Man, being Lord Preſident of *Jewry*, he acknowledged his Authority and Power to be given him from God, and obeyed patiently the ſentence of moſt painful and ſhameful death, which the ſaid Judge pronounced and gave moſt unjuſtly againſt him, without any grudge, murmuring, or evil word once giving.

There be many and divers other examples of the obedience to Princes, ev'n ſuch as be evil, in the New Teſtament, to the utter confuſion of diſobedient and rebellious people, but this one may be an eternal example, which the Son of God, and ſo the Lord of all, Jeſus Chriſt hath given to us his Chriſtians and Servants, and ſuch as may ſerve for all, to teach us to obey Princes, though ſtrangers, wicked, and wrongful, when God for our ſins ſhall place ſuch over us. Whereby it followeth unavoidably, that ſuch as do diſobey or rebel againſt their own natural gracious Sovereigns, howſoever they call themſelves, or be named of others, yet are they indeed no true Chriſtians, but worſe than Jews, worſe than Heathens, and ſuch as ſhall never enjoy the Kingdom of Heaven, which Chriſt by his obedience purchaſed for true Chriſtians, being obedient to him the King of all Kings, and to their Prince whom he hath placed over them: The which Kingdom the peculiar place of all ſuch obedient Subjects, I beſeech God our heavenly Father, for the ſame our Saviour Jeſus Chriſt's ſake, to grant unto us; To whom, with the Holy Ghoſt, be all laud, honour, and glory, now and for ever. *Amen.*

Thus have you heard the Second Part of this Homily.

Now, good People, Let us Pray.

The PRAYER as in that time it was Publiſhed.

O Moſt mighty GOD, the Lord of Hoſts, the Governour of all Creatures, the only Giver of all Victories, who alone art able to ſtrengthen the Weak againſt the Mighty, and to vanquiſh infinite multitudes of thine Enemies with the Countenance of a few of thy Servants calling upon thy Name, and truſting in thee: Defend, O Lord, thy Servant and our Governour under thee, our Sovereign Lord the KING and all thy People committed to his charge. O Lord, withſtand the cruelty of all thoſe which be common Enemies as well to the Truth of thy Eternal Word, as to their own natural Prince and Country; and manifeſtly to this Crown and Realm of ENGLAND, which thou haſt of thy Divine Providence aſſigned in

theſe our days to the Government of thy Servant, our Sovereign and gracious KING. O moſt merciful Father, (if it be thy holy Will) make ſoft and tender the ſtony hearts of all thoſe that exalt themſelves againſt thy Truth, and ſeek either to trouble the quiet of this Realm of ENGLAND, or to oppreſs the Crown of the ſame; and convert them to the knowledge of thy Son, the only Saviour of the World, Jeſus Chriſt, that we and they may joyntly glorify thy Mercies. Lighten (we beſeech thee) their ignorant hearts to embrace the truth of thy Word, or elſe ſo abate their cruelty (O moſt mighty Lord) that this our Chriſtian Realm, with others that confeſs thy holy GOSPEL, may obtain by thine aid and ſtrength, ſurety from all Enemies, without ſhedding of Chriſtian Blood, whereby all they which be oppreſſed with their tyranny, may be relieved, and they which be in fear of their cruelty, may be comforted: And finally that all Chriſtian Realms, and eſpecially this Realm of ENGLAND, may by thy Defence and Protection continue in the truth of the Goſpel, and enjoy perfect Peace, Quietneſs and Security: And that we for theſe thy Mercies, jointly all together with one conſonant heart and voice, may thankfully render to thee all laud and praiſe, that we, knit in one godly concord and unity amongſt our ſelves, may continually magnify thy glorious Name, who with thy Son our Saviour Jeſus Chriſt, and the Holy Ghoſt, art one Eternal, Almighty, and moſt Merciful GOD; To whom be all laud and praiſe, World without end. *Amen.*

The Third Part of the Homily againſt Diſobedience *and* Wilful Rebellion.

AS I have in the Firſt Part of this Treatiſe ſhewed unto you the doctrine of the holy Scriptures, as concerning the Obedience of true Subjects to their Princes, ev'n as well to ſuch as be evil, as unto the good; and in the Second Part of the ſame Treaty confirmed the ſame doctrine by notable examples, likewiſe taken out of the holy Scriptures: So remaineth it now, that I partly do declare unto you in this Third Part, what an abominable ſin againſt God and Man Rebellion is, and how dreadfully the wrath of God is kindled and inflamed againſt all Rebels, and what horrible plagues, puniſhments, and deaths, and finally eternal damnation doth hang over their heads: As how, on the contrary part, good and obedient Subjects are in God's favour, and be partakers of peace, quietneſs, and ſecurity, with other God's manifold bleſſings in this World, and by his mercies through our Saviour Chriſt, of life everlaſting alſo in the World to come. How horrible a ſin againſt God and Man Rebellion is, cannot poſſibly be expreſſed according unto the greatneſs thereof. For he that nameth Rebellion, nameth not a ſingular or one only ſin, as is Theft, Robbery, Murder, and ſuch like; but he nameth the whole Puddle and Sink of all ſins againſt God and Man, againſt his Prince, his Country, his Country-men, his Parents, his Children, his Kinſfolks, his Friends, and againſt all Men univerſally; all ſins, I ſay, againſt God, and all Men heaped together, nameth he, that nameth Rebellion. For concerning the offence of God's Majeſty, who ſeeth not that Rebellion riſeth firſt by contempt of God and of his holy Ordinances and Laws, wherein he ſo ſtraitly commandeth Obedience, forbiddeth Diſobedience and Rebellion? And beſides, the diſhonour done by Rebels unto God's holy name, by their breaking of their Oath made to their Prince, with the atteſtation of God's Name,

and calling of his Majeſty to witneſs: Who heareth not the horrible Oaths and Blaſphemies of God's holy Name, that are uſed daily amongſt Rebels, that is either amongſt them, or heareth the truth of their behaviour? Who knoweth not that Rebels do not only themſelves leave all works neceſſary to be done upon Work-days, undone, whilſt they accompliſh their abominable work of Rebellion, and to compel others that would gladly be well occupied, to do the ſame: But alſo how Rebels do not only leave the Sabbath-day of the Lord unſanctified, the Temple and Church of the Lord unreſorted unto, but alſo do by their works of wickedneſs moſt horribly prophane and pollute the Sabbath-day, ſerving Satan, and by doing of his work, making it the Devil's day, inſtead of the Lord's Day? Beſides that, they compel good Men that would gladly ſerve the Lord aſſembling in his Temple and Church upon his day, as becometh the Lord's Servants, to aſſemble and meet armed in the Field, to reſiſt the fury of ſuch Rebels. Yea, and many Rebels, leſt they ſhould leave any part of God's Commandments in the firſt Table of his Law unbroken, or any ſin againſt God undone, do make Rebellion for the maintenance of their Images and Idols, and of their Idolatry committed, or to be committed by them: And in deſpite of God, cut and tear in ſunder his holy Word, and tread it under their feet, as of late ye know was done.

The fifth Commandment.

As concerning the Second Table of God's Law, and all ſins that may be committed againſt Man, who ſeeth not that they be contained in Rebellion? For firſt, the Rebels do not only diſhonour their Prince, the Parent of their Country, but alſo do diſhonour and ſhame their natural Parents, if they have any, do ſhame their Kindred and Friends, do diſinherit and undo for ever their Children and Heirs. Thefts, Robberies, and Murders, which of all ſins are moſt loathed of moſt Men, are in no Men ſo much, nor ſo perniciouſly and miſchievouſly, as in Rebels. For the moſt arrant Thieves, cruelleſt Murderers that ever were, ſo long as they refrain from Rebellion, as they are not many in number, ſo ſpreadeth their wickedneſs and damnation unto a few, they ſpoil but a few, they ſhed the blood but of a few in compariſon. But Rebels are the cauſe of infinite Robberies, and Murders of great Multitudes, and of thoſe alſo whom they ſhould defend from the ſpoil and violence of other: And as Rebels are many in number, ſo doth their wickedneſs and damnation ſpread it ſelf unto many. And if Whoredom and Adultery amongſt ſuch perſons as are agreeable to ſuch wickedneſs, are (as they indeed be) moſt damnable: What are the forcible oppreſſions of Matrons and Mens Wives, and the violating and deflowring of Virgins and Maids, which are moſt rife with Rebels? How horrible and damnable, think you, are they? Now beſides that Rebels, by breach of their Faith given, and the Oath made to their Prince, be guilty of moſt damnable Perjury: It is wondrous to ſee what falſe colours and feigned cauſes, by ſlanderous lyes made upon their Prince, and the Counſellors, Rebels will deviſe to cloak their Rebellion withal, which is the worſt and moſt damnable of all falſe-witneſs-bearing that may be poſſible. For what ſhould I ſpeak of coveting or deſiring of other Mens Wives, Houſes, Lands, Goods, and Servants in Rebels, who by their wills would leave unto no Man any thing of his own.

The ſixth and eighth Commandments.

The ſeventh Commandment.

The ninth Commandment.

The tenth Commandment.

Thus

Thus you ſee that all good Laws are by Rebels violated and broken, and that all ſins poſſible to be committed againſt God or Man, be contained in Rebellion: Which ſins if a Man liſt to name by the accuſtomed names of the ſeven capital or deadly ſins, as Pride, Envy, Wrath, Covetouſneſs, Sloth, Gluttony, and Lechery, he ſhall find them all in Rebellion, and amongſt Rebels. For firſt, as ambition and deſire to be aloft, which is the property of Pride, ſtirreth up many Mens minds to Rebellion, ſo cometh it of a Luciferian Pride and Preſumption, that a few rebellious Subjects ſhould ſet themſelves up againſt the Majeſty of their Prince, againſt the Wiſdom of the Counſellors, againſt the Power and Force of all Nobility, and the faithful Subjects and People of the whole Realm. As for Envy, Wrath, Murther, and deſire of Blood, and Covetouſneſs of other Mens Goods, Lands and Livings, they are the inſeparable accidents of all Rebels, and peculiar Properties that do uſually ſtir up wicked Men unto Rebellion.

Now ſuch as by riotouſneſs, gluttony, drunkenneſs, exceſs of apparel, and unthrifty games, have waſted their own goods unthriftily, the ſame are moſt apt unto, and moſt deſirous of Rebellion, whereby they truſt to come by other Mens goods unlawfully and violently. And where other gluttons and drunkards take too much of ſuch meats and drinks as are ſerved to Tables, Rebels waſte and conſume in ſhort ſpace, all Corn in Barns, Fields, or elſewhere, whole Garners, whole Storehouſes, whole Cellars, devour whole Flocks of Sheep, whole Droves of Oxen and Kine. And as Rebels that are married, leaving their own Wives at home, do moſt ungraciouſly; ſo much more do unmarried Men, worſe than any ſtallions or horſes (being now by Rebellion ſet at liberty from Correction of Laws which bridled them before) abuſe by force other Mens Wives and Daughters, and raviſh Virgins and Maidens moſt ſhamefully, abominably, and damnably.

Thus all ſins, by all names that ſins may be named, and by all means that ſins may be committed and wrought, do all wholly upon heaps follow Rebellion, and are to be found altogether amongſt Rebels. Now whereas Peſtilence, Famine, and War, are by the holy Scriptures declared to be the greateſt worldly Plagues and Miſeries that likely can be: It is evident, that all the miſeries that all theſe plagues have in them, do wholly altogether follow Rebellion; wherein, as all their miſeries be, ſo is there much more miſchief than in them all. 2 Reg. 24. cap. 14.

For it is known, that in the reſorting of great Companies of Men together, which in Rebellion happeneth both upon the part of true Subjects, and of the Rebels, by their cloſe lying together, and corruption of the Air and Place where they do lie, with Ordure and much Filth in the hot Weather, and by unwholſome Lodging, and lying often upon the Ground, ſpecially in cold and wet Weather in Winter, by their unwholſome diet and feeding at all times, and often by famine and lack of Meat and Drink in due time, and again by taking too much at other times: It is well known, I ſay, that as well Plagues and Peſtilences, as all other kinds of Sickneſſes, and Maladies, by theſe means grow up and ſpring amongſt Men, whereby more Men are conſumed at the length, than are by dint of Sword ſuddenly ſlain in the Field. So

that

that not only peſtilences, but alſo all other ſickneſſes, diſeaſes, and maladies do follow Rebellion, which are much more horrible than Plagues, Peſtilences, and Diſeaſes ſent directly from God; as hereafter ſhall appear more plainly.

And as for hunger and famine, they are the peculiar companions of Rebellion: For while Rebels do in ſhort time ſpoil and conſume all Corn and neceſſary Proviſion, which Men with their labours had gotten and appointed upon, for their finding the whole Year after, and alſo do lett all other Men, Husbandmen and others, from their husbandry, and other neceſſary works, whereby proviſion ſhould be made for times to come; who ſeeth not that extreme famine and hunger muſt needs ſhortly enſue and follow Rebellion? Now whereas the wiſe King and godly Prophet *David* judged War to be worſe than either Famine or Peſtilence, for that theſe two are often ſuffered by God, for Man's amendment, and be not ſins of themſelves: But Wars have always the ſins and miſchiefs of Men, upon the one ſide or other, joined with them, and therefore is War the greateſt of theſe worldly miſchiefs: But of all Wars, Civil War is the worſt; and far more abominable yet is Rebellion than any Civil War, being unworthy the Name of any War, ſo far it exceedeth all Wars in all naughtineſs, in all miſchief, and in all abomination. And therefore our Saviour Chriſt denounceth deſolation and deſtruction to that Realm, that by Sedition and Rebellion is divided in it ſelf.

2 Reg. 24. cap. 14.

Matth. 12. b.

Now as I have ſhewed before, that Peſtilence and Famine, ſo is it yet more evident, that all the calamities, miſeries, and miſchiefs of War, be more grievous and do more follow Rebellion, than any other War, as being far worſe than all other Wars. For not only thoſe ordinary and uſual miſchiefs and miſeries of other Wars do follow Rebellion, as Corn, and other things neceſſary to Man's uſe, to be ſpoiled; Houſes, Villages, Towns, Cities to be taken, ſacked, burned and deſtroyed; not only many very wealthy Men, but whole Countries to be impoveriſhed, and utterly beggared, many thouſands of Men to be ſlain and murthered, Women and Maids to be violated and deflowered: Which things when they are done by foreign Enemies, we do much mourn, as we have great cauſes; yet are all theſe miſeries without any wickedneſs wrought by any of our own Country-men. But when theſe miſchiefs are wrought in Rebellion by them that ſhould be friends, by Country-men, by Kinſmen, by thoſe that ſhould defend their Country and Country-men from ſuch miſeries; the miſery is nothing ſo great as is the miſchief and wickedneſs when the Subjects unnaturally do rebel againſt their Prince, whoſe honour and life they ſhould defend, though it were with the loſs of their own lives: Country-men to diſturb the publick Peace and Quietneſs of their Country, for defence of whoſe Quietneſs they ſhould ſpend their lives: The Brother to ſeek, and often to work the death of his Brother; the Son of the Father; the Father to ſeek or procure the death of his Sons, being at Man's age, and by their faults to diſinherit their innocent Children and Kinſmen their heirs for ever, for whom they might purchaſe Livings and Lands, as natural Parents do take care and pains, and to be at great coſts and charges: And univerſally inſtead of all quietneſs, joy and felicity, which do follow bleſſed Peace, and due

obedience,

obedience, to bring in all trouble, ſorrow, diſquietneſs of minds and bodies, and all miſchief and calamity, to turn all good Order upſide down, to bring all good Laws in contempt, and to tread them under feet, to oppreſs all Virtue and Honeſty, and all virtuous and honeſt Perſons, and to ſet all Vice and Wickedneſs, and all vicious and wicked Men at liberty to work their wicked wills, which were before bridled by wholſom Laws; to weaken, to overthrow, and to conſume the ſtrength of the Realm their natural Country, as well by the ſpending and waſting of the Money and Treaſure of the Prince and Realm, as by murdering the People of the ſame, their own Country-men, who ſhould defend the honour of their Prince, and liberty of their Country, againſt the Invaſion of foreign Enemies: And ſo finally, to make their Country thus by their miſchief weakened, ready to be a prey and ſpoil to all outward Enemies that will invade it, to the utter and perpetual captivity, ſlavery, and deſtruction of all their Country men, their Children, their Friends, their Kinſfolks left alive, whom by their wicked Rebellion they procure to be delivered into the hands of the foreign Enemies as much as in them doth lie. Prov. 14.

In foreign Wars, our Country-men, in obtaining the Victory, win the praiſe of valiantneſs; yea, and though they were overcome and ſlain, yet win they an honeſt commendation in this World, and die in a good conſcience for ſerving God, their Prince, and their Country, and be Children of eternal ſalvation: But the Rebels, how deſperate and ſtrong ſoever they be, yet win they ſhame here in fighting againſt God, their Prince, and Country, and therefore juſtly do fall headlong into Hell if they die, and live in ſhame and fearful conſcience, though they eſcape.

But commonly they be rewarded with ſhameful deaths, their hands and carcaſſes ſet upon Poles, and hanged in Chains, eaten with Kites and Crows, judged unworthy the honour of burial; and ſo their ſouls, if they repent not (as commonly they do not) the Devil hurrieth them into Hell, in the midſt of their miſchief. For which dreadful execution St. *Paul* ſheweth the cauſe of obedience, not only for fear of death, but alſo in Conſcience to God-ward for fear of eternal damnation in the World to come. Rom. 13.

Wherefore, good People, let us, as the Children of Obedience, fear the dreadful execution of God, and live in quiet obedience, to be the Children of everlaſting Salvation. For as Heaven is the Place of good obedient Subjects, and Hell the Priſon and Dungeon of Rebels againſt God and their Prince: So is that Realm happy where moſt obedience of Subjects doth appear, being the very figure of Heaven: And contrariwiſe, where moſt Rebellions and Rebels be, there is the expreſs ſimilitude of Hell, and the Rebels themſelves are the very figures of Fiends and Devils, and their Captain the ungracious pattern of *Lucifer* and Satan the Prince of Darkneſs; of whoſe Rebellion as they be Followers, ſo ſhall they of his Damnation in Hell undoubtedly be Partakers: and as undoubtedly Children of Peace the inheritors of Heaven with God the Father, God the Son, and God the Holy Ghoſt; To whom be all honour and glory for ever and ever. *Amen.*

Thus have you heard the Third Part of this Homily.

Now, good People, Let us Pray.

The PRAYER as in that time it was Publiſhed.

O Moſt mighty GOD, the Lord of Hoſts, the Governour of all Creatures, the only Giver of all Victories, who alone art able to ſtrengthen the Weak againſt the Mighty, and to vanquiſh infinite multitudes of thine Enemies with the Countenance of a few of thy Servants calling upon thy Name, and truſting in thee: Defend, O Lord, thy Servant and our Governour under thee, our Sovereign Lord the KING and all thy People committed to his charge. O Lord, withſtand the cruelty of all thoſe which be common Enemies as well to the Truth of thy Eternal Word, as to their own natural Prince and Country; and manifeſtly to this Crown and Realm of ENGLAND, which thou haſt of thy Divine Providence aſſigned in theſe our days to the Government of thy Servant, our Sovereign and gracious KING. O moſt merciful Father, (if it be thy holy Will) make ſoft and tender the ſtony hearts of all thoſe that exalt themſelves againſt thy Truth, and ſeek either to trouble the quiet of this Realm of ENGLAND, or to oppreſs the Crown of the ſame; and convert them to the knowledge of thy Son, the only Saviour of the World, Jeſus Chriſt, that we and they may joyntly glorify thy Mercies. Lighten (we beſeech thee) their ignorant hearts to embrace the truth of thy Word, or elſe ſo abate their cruelty (O moſt mighty Lord) that this our Chriſtian Realm, with others that confeſs thy holy GOSPEL, may obtain by thine aid and ſtrength, ſurety from all Enemies, without ſhedding of Chriſtian Blood, whereby all they which be oppreſſed with their tyranny, may be relieved, and they which be in fear of their cruelty, may be comforted: And finally that all Chriſtian Realms, and eſpecially this Realm of ENGLAND, may by thy Defence and Protection continue in the truth of the Goſpel, and enjoy perfect Peace, Quietneſs and Security: And that we for theſe thy Mercies, jointly all together with one conſonant heart and voice, may thankfully render to thee all laud and praiſe, that we, knit in one godly concord and unity amongſt our ſelves, may continually magnify thy glorious Name, who with thy Son our Saviour Jeſus Chriſt, and the Holy Ghoſt, art one Eternal, Almighty, and moſt Merciful GOD; To whom be all laud and praiſe, World without end. *Amen.*

The Fourth Part of the Homily againſt Diſobedience *and* Wilful Rebellion.

FOR your further inſtruction (good People) to ſhew unto you how much Almighty God doth abhor Diſobedience and Wilful Rebellion, ſpecially when Rebels advance themſelves ſo high, that they arm themſelves with weapon, and ſtand in the field to fight againſt God, their Prince, and their Country: It ſhall not be out of the way to ſhew ſome examples ſet out in Scriptures, written for our eternal erudition. We may ſoon know (good people) how hainous an offence the treachery of Rebellion is, if we call to remembrance the heavy wrath and dreadful indignation of Almighty God againſt Subjects as do only but inwardly grudge, mutter, and murmur againſt their Governours, though their inward Treaſon, ſo privily hatched in their Breaſts, come not to open declaration of their Doings, as hard it is whom the Devil hath ſo far enticed againſt God's Word to keep themſelves there: No, he meaneth ſtill to blow the Coal, to kindle their rebellious Hearts to flame into open Deeds, if he be not with Grace ſpeedily withſtood.

Num. 11. a. Num. 12. c. 10. Some of the Children of *Iſrael*, being Murmurers againſt their Magiſtrates appointed over them by God, were ſtricken with foul leproſy:

Many were burnt up with fire ſuddenly ſent from the Lord: Sometime a great ſort of thouſands were conſumed with the Peſtilence: Sometime they were ſtinged to death with a ſtrange kind of fiery Serpents: And (which is moſt horrible) ſome of the Captains with their band of murmurers not dying by any uſual or natural death of Men, but the earth opening, they with their Wives, Children, and Families, were ſwallowed quick down into Hell. Which horrible deſtructions of ſuch *Iſraelites* as were murmurers againſt *Moſes*, appointed by God, to be their Head and chief Magiſtrate, are recorded in the Book of *Numbers*, and other places of the Scriptures, for perpetual memory and warning to all Subjects, how highly God is diſpleaſed with the murmuring and evil-ſpeaking of Subjects againſt their Princes; ſo that as the Scripture recordeth, their murmur was not againſt their Prince only, being a mortal creature, but againſt God himſelf alſo. Now if ſuch ſtrange and horrible plagues did fall upon ſuch Subjects as did only murmur and ſpeak evil againſt their heads: What ſhall become of thoſe moſt wicked Imps of the Devil that do conſpire, arm themſelves, aſſemble great numbers of armed Rebels, and lead them with them againſt their Prince and Country, ſpoiling and robbing, killing and murdering all good Subjects that do withſtand them, as many as they may prevail againſt? But thoſe examples are written to ſtay us not only from ſuch miſchiefs, but alſo from murmuring, and ſpeaking once an evil word againſt our Prince, which though any ſhould do never ſo ſecretly, yet do the holy Scriptures ſhew that the very Birds of the air will bewray them: And theſe ſo many examples before noted out of the holy Scriptures do declare, that they ſhall not eſcape horrible puniſhment therefore. Now concerning actual Rebellion, amongſt many examples thereof ſet forth in the holy Scriptures, the example of *Abſalom* is notable, who entring into conſpiracy againſt King *David* his Father, both uſed the advice of very witty Men, and aſſembled a very great and huge company of Rebels: The which *Abſalom*, though he were moſt goodly of perſon, of great nobility, being the King's Son, in great favour of the People, and ſo dearly beloved of the King himſelf, ſo much that he gave commandment that (notwithſtanding his Rebellion) his life ſhould be ſaved: When for theſe conſiderations, moſt Men were afraid to lay hands upon him, a great Tree ſtretching out his arm, as it were for that purpoſe, caught him by the great and long buſh of his goodly hair, lapping about it as he fled haſtily bare-headed under the ſaid Tree, and ſo hanged him up by the hair of his head in the air, to give an eternal document, that neither comelineſs of perſonage, neither nobility, nor favour of the People, no, nor the favour of the King himſelf, can ſave a Rebel from due puniſhment: God the King of all Kings being ſo offended with him, that rather than he ſhould lack due execution for his Treaſon, every Tree by the way will be a Gallows or Gibbet unto him, and the hair of his own head will be unto him inſtead of an Halter to hang him up with, rather than he ſhould lack one. A fearful example of God's puniſhment (good people) to conſider. Now *Achitophel*, though otherwiſe an exceeding wiſe Man, yet the miſchievous

Numb. 16. Pſalm 77.

Numb. 16.

Exod. 16. b. 7, &c.

Eccleſ. 10. d. 2 Kings 15. c. 12. & 17. a. 1.—11. & 18. b. 7. 18.

2 Kings 18. a. 5.

2 Kings 18. b. 9.

Achitophel.

miſchievous Counſellor of *Abſalom*, in this wicked Rebellion, for lack of an Hangman, a convenient Servitor for ſuch a Traytor, went and hanged up himſelf. A worthy end of all falſe Rebels, who rather than they ſhould lack due execution, will by God's juſt judgment, become Hangmen unto themſelves. Thus happened it to the Captains of that Rebellion: Beſide forty thouſand of raſcal Rebels ſlain in the field, and in the chaſe.

2 Kings 15. c. 12. & 16. d. 2. 23. & 17. f. 23.

2 Kings 18. c. 7, 8, 9.

Likewiſe it is to be ſeen in the holy Scriptures, how that great Rebellion which the Traytor *Seba* moved in *Iſrael*, was ſuddenly appeaſed, the head of the Captain Traytor (by means of a ſilly Woman) being cut off. And as the holy Scriptures doth ſhew, ſo do daily experience prove, that the Counſels, Conſpiracies, and Attempts of Rebels, never took effect, neither came to good, but to moſt horrible end. For tho' God doth oftentimes proſper juſt and lawful Enemies, which be no Subjects, againſt their foreign Enemies: Yet did he never long proſper rebellious Subjects againſt their Prince, were they never ſo great in authority, or ſo many in number. Five Princes or Kings (for ſo the Scripture termeth them) with all their multitudes, could not prevail againſt *Chedorlaomer*, unto whom they had promiſed loyalty and obedience, and had continued in the ſame certain years, but they were all overthrown and taken priſoners by him: But *Abraham* with his family and kinsfolks, an handful of Men, in reſpect, owning no ſubjection unto *Chedorlaomer*, overthrew him and all his hoſt in battle, and recovered the priſoners, and delivered them. So that though War be ſo dreadful and cruel a thing as it is, yet doth God often proſper a few in lawful Wars with foreign Enemies againſt many thouſands: But never yet proſpered he Subjects being Rebels againſt their natural Sovereign, were they never ſo great or noble, ſo many, ſo ſtout, ſo witty and politick, but always they came by the overthrow, and to a ſhameful end: So much doth God abhor Rebellion, more than other Wars, though otherwiſe being ſo dreadful, and ſo great a deſtruction to Mankind. Though not only great multitudes of the rude and raſcal Commons, but ſometime alſo Men of great wit, nobility, and authority, have moved Rebellions againſt their lawful Princes (whereas true Nobility ſhould moſt abhor ſuch villainous, any true wiſdom ſhould moſt deteſt ſuch frantick Rebellion) though they ſhould pretend ſundry cauſes, as the redreſs of the Common-wealth (which Rebellion of all other miſchiefs doth moſt deſtroy) or reformation of Religion (whereas Rebellion is moſt againſt all true Religion) though they have made a great ſhew of holy meaning by beginning their Rebellions with a counterfeit ſervice of God, (as did wicked *Abſalom* begin his Rebellion with ſacrificing unto God) though they diſplay and bear about Enſigns and Banners, which are acceptable unto the rude ignorant common people, great multitudes of whom by ſuch falſe pretences and ſhews they do deceive, and draw unto them: Yet were the multitudes of the Rebels never ſo huge and great, the Captains never ſo noble, politick and witty, the pretences feigned to be never ſo good and holy, yet the ſpeedy overthrow of all Rebels, of what number, ſtate, or condition ſoever they were, or what colour or cauſe ſoever they pretended, is, and ever hath been ſuch,

Pſal. 20. 12.

Gen. 14.

2 Reg. 15. c. 12.

that

that God thereby doth ſhew, that he alloweth neither the dignity of any perſon, nor the multitude of any people, nor the weight of any cauſe, as ſufficient for the which the Subjects may move Rebellion againſt their Princes.

Turn over and read the Hiſtories of all Nations, look over the Chronicles of our own Country, call to mind ſo many Rebellions of old time, and ſome yet freſh in memory, ye ſhall not find that God ever proſpered any Rebellion againſt their natural and lawful Prince; but contrariwiſe, that the Rebels were overthrown and ſlain, and ſuch as were taken priſoners dreadfully executed. Conſider the great and noble Families of Dukes, Marqueſſes, Earls, and other Lords, whoſe names ye ſhall read in our Chronicles, now clean extinguiſhed and gone; and ſeek out the cauſes of the decay, you ſhall find, that not lack of iſſue and heirs-male hath ſo much wrought that decay, and waſte of noble blood and houſes, as hath Rebellion.

And for ſo much as the redreſs of the Common-wealth hath of old been the uſual feigned pretence of Rebels, and Religion now of late beginneth to be a colour of Rebellion: Let all godly and diſcreet Subjects conſider well of both; and firſt, concerning Religion: If peaceable King *Solomon* was judged of God to be more meet to build his Temple (whereby the ordering of Religion is meant) than his Father King *David*, though otherwiſe a moſt godly King, for that *David* was a great Warrior, and had ſhed much blood, though it were in his Wars againſt the Enemies of God: Of this may all godly and reaſonable Subjects conſider, that a peaceable Prince, ſpecially our moſt peaceable and merciful King, who hath hitherto ſhed no blood at all, no, not of his moſt deadly Enemies, is more like and far meeter either to ſet up, or to maintain true Religion, than are bloody Rebels, who have not ſhed the Blood of God's Enemies, as King *David* had done, but do ſeek to ſhed the Blood of God's Friends, of their own Country-men, and of their own moſt dear Friends and Kinsfolk; yea, the deſtruction of their moſt gracious Prince and natural Country, for defence of whom they ought to be ready to ſhed their Blood, if need ſhould ſo require. What a Religion it is that ſuch Men by ſuch means would reſtore, may eaſily be judged: Ev'n as good a Religion, ſurely, as Rebels be good Men and obedient Subjects, and as Rebellion is a good mean of redreſs and reformation, being it ſelf the greateſt deformation of all that may poſſibly be. But as the truth of the Goſpel of our Saviour Chriſt, being quietly and ſoberly taught, though it do coſt them their lives that do teach it, is able to maintain the true Religion: So hath a frantick Religion need of ſuch furious maintenance as is Rebellion, and of ſuch Patrons as are Rebels, being ready not to die for the true Religion, but to kill all that ſhall or dare ſpeak againſt their falſe ſuperſtition and wicked idolatry. Now concerning pretences of any redreſs of the Common-wealth, made by Rebels, every Man that hath but half an eye may ſee how vain they be; Rebellion being, as I have before declared, the greateſt ruine and deſtruction of all Common-wealths that may be poſſible. And whoſo looketh on the one part upon the perſons and government of the King's moſt honourable Counſellors, by the experiment of ſo many years

proved honourable to his Majeſty, and moſt profitable and beneficial unto our Country and Country-men; and on the other part, conſidereth the perſons, ſtate and conditions of the Rebels themſelves, the reformers, as they take upon them, of the preſent Government, he ſhall find that the moſt raſh and hair-brain'd Men, the greateſt unthrifts, that have moſt lewdly waſted their own Goods and Lands, thoſe that are over the ears in debt, and ſuch as for their Thefts, Robberies and Murders, dare not in any well-governed Common-wealth, where good Laws are in force, ſhew their faces, ſuch as are of moſt lewd and wicked behaviour and life, and all ſuch as will not, or cannot live in Peace, are always moſt ready to move Rebellion, or take part with Rebels. And are not theſe meet men, trow you, to reſtore the Common-wealth decayed, who have ſo ſpoiled and conſumed all their own wealth and thrift? and very like to amend other Mens manners, who have ſo vile vices and abominable conditions themſelves? Surely, that which they falſely call Reformation, is indeed not only a defacing or deformation, but alſo an utter deſtruction of all Common-wealth, as would well appear, might the Rebels have their wills; and doth right well and too well appear by their doing in ſuch places of the Country where Rebels do rout, where though they tarry but a very little while, they make ſuch Reformation that they deſtroy all places, and undo all Men where they come, that the Child yet unborn may rue it, and ſhall many years hereafter curſe them.

Let no good and diſcreet Subjects therefore follow the Flag or Banner diſplayed to Rebellion, and borne by Rebels, though it have the Image of the Plough painted therein, with, *God ſpeed the Plough*, written under in great Letters; knowing that none hinder the Plough more than Rebels, who will neither go to the Plough themſelves, nor ſuffer other that would go unto it. And though ſome Rebels bear the picture of the five wounds painted, againſt thoſe who put their only hope of ſalvation in the wounds of Chriſt; not thoſe wounds which are painted in a Clout by ſome lewd Painter, but in thoſe wounds which Chriſt himſelf bare in his precious body: Though they, little knowing what the Croſs of Chriſt meaneth, which neither Carver nor Painter can make, do bear the Image of the Croſs painted in a rag, againſt thoſe that have the Croſs of Chriſt painted in their hearts, yea, though they paint withal in their Flags, *Hoc ſigno vinces, By this ſign ſhalt thou get the victory*, by a moſt fond imitation of the poſie of *Conſtantinus Magnus*, that noble Chriſtian Emperor and great Conqueror of God's Enemies, a moſt unmeet Enſign for Rebels, the Enemies of God, their Prince and Country, or what other Banner ſoever they ſhall bear: Yet let no good and godly Subject, upon any hope of victory or good ſucceſs, follow ſuch Standard-bearers of Rebellion.

For as examples of ſuch practices are to be found as well in the Hiſtories of old, as alſo of later Rebellions, in our Fathers and our freſh memory: So notwithſtanding theſe Pretences made and Banners borne, are recorded withal to perpetual memory, the great and horrible murders of infinite multitudes and thouſands of the common People ſlain in Rebellion, dreadful executions of the Authors and Captains, the pitiful undoing of their Wives and Children, and diſinheriting of the Heirs of

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the Rebels for ever, the ſpoiling, waſting, and deſtruction of the People and Country where Rebellion was firſt begun, that the Child then and yet unborn might rue and lament it, with the final overthrow, and ſhameful deaths of all Rebels, ſet forth as well in the Hiſtories of foreign Nations, as in the Chronicles of our own Country, ſome thereof being yet in freſh memory, which if they were collected together, would make many Volumes and Books: But, on the contrary part, all good luck, ſucceſs, and proſperity that ever happened unto any Rebels of any Age, Time, or Country, may be contained in a very few lines, or words.

Wherefore to conclude, let all good Subjects, conſidering how horrible a ſin againſt God, their Prince, their Country and Country-men, againſt all God's and Man's Laws, Rebellion is, being indeed not one ſeveral ſin, but all ſins againſt God and Man heaped together, conſidering the miſchievous life and deeds, and the ſhameful ends and deaths of all Rebels hitherto, and the pitiful undoing of their Wives, Children, and Families, and diſinheriting of their Heirs for ever, and above all things conſidering the eternal damnation that is prepared for all impenitent Rebels in Hell with Satan the firſt Founder of Rebellion, and grand Captain of all Rebels; let all good Subjects, I ſay, conſidering theſe things, avoid and flee all Rebellion, as the greateſt of all miſchiefs, and embrace due obedience to God and our Prince, as the greateſt of all virtues, that we may both eſcape all evils and miſeries that do follow Rebellion in this World, and eternal damnation in the World to come, and enjoy peace, quietneſs and ſecurity, with all other God's benefits and bleſſings which follow obedience in this life, and finally may enjoy the Kingdom of Heaven, the peculiar place of all obedient Subjects to God and their Prince in the World to come: Which I beſeech God the King of all Kings, grant unto us, for the obedience of his Son our Saviour Jeſus Chriſt; Unto whom, with the Father and the Holy Ghoſt, one God and King immortal, all honour, ſervice, and obedience of all his creatures is due for ever. *Amen.*

Thus have you heard the Fourth Part of this Homily.
Now, good People, Let us Pray.

The PRAYER as in that time it was Publiſhed.

O Moſt mighty GOD, the Lord of Hoſts, the Governour of all Creatures, the only Giver of all Victories, who alone art able to ſtrengthen the Weak againſt the Mighty, and to vanquiſh infinite multitudes of thine Enemies with the Countenance of a few of thy Servants calling upon thy Name, and truſting in thee: Defend, O Lord, thy Servant and our Governour under thee, our Sovereign Lord the KING and all thy People committed to his charge. O Lord, withſtand the cruelty of all thoſe which be common Enemies as well to the Truth of thy Eternal Word, as to their own natural Prince and Country; and manifeſtly to this Crown and Realm of ENGLAND, which thou haſt of thy Divine Providence aſſigned in theſe our days to the Government of thy Servant, our Sovereign and gracious KING. O moſt merciful Father, (if it be thy holy Will) make ſoft and tender the ſtony hearts of all thoſe that exalt themſelves againſt thy Truth, and ſeek either to trouble the quiet of this Realm of ENGLAND, or to oppreſs the Crown of the ſame; and convert them to the knowledge of thy Son, the only Saviour of the World, Jeſus Chriſt, that we and they may joyntly glorify thy Mercies. Lighten (we beſeech thee)

thee) their ignorant hearts to embrace the truth of thy Word, or elſe ſo abate their cruelty (O moſt mighty Lord) that this our Chriſtian Realm, with others that confeſs thy holy GOSPEL, may obtain by thine aid and ſtrength, ſurety from all Enemies, without ſhedding of Chriſtian Blood, whereby all they which be oppreſſed with their tyranny, may be relieved, and they which be in fear of their cruelty, may be comforted: And finally that all Chriſtian Realms, and eſpecially this Realm of ENGLAND, may by thy Defence and Protection continue in the truth of the Goſpel, and enjoy perfect Peace, Quietneſs and Security: And that we for theſe thy Mercies, jointly all together with one conſonant heart and voice, may thankfully render to thee all laud and praiſe, that we, knit in one godly concord and unity amongſt our ſelves, may continually magnify thy glorious Name, who with thy Son our Saviour Jeſus Chriſt, and the Holy Ghoſt, art one Eternal, Almighty, and moſt Merciful GOD; To whom be all laud and praiſe, World without end. *Amen.*

The Fifth Part of the Homily againſt Diſobedience *and* Wilful Rebellion.

WHereas after both doctrine and examples of due Obedience of Subjects to their Princes, I declared laſtly unto you what an abominable ſin againſt God and Man Rebellion is, and what horrible Plagues, Puniſhments, and Deaths, with Death everlaſting, finally doth hang over the heads of all Rebels: It ſhall not be either impertinent, or unprofitable now to declare who they be, whom the Devil, the firſt author and founder of Rebellion, doth chiefly uſe to the ſtirring up of Subjects to rebel againſt their lawful Princes: That knowing them, ye may flee them, and their damnable ſuggeſtions, avoid all Rebellion, and eſcape the horrible plagues, and dreadful death and damnation eternal, finally due to all Rebels.

Though many cauſes of Rebellion may be reckoned, and almoſt as many as there be vices in Men and Women, as hath been before noted: yet in this place I will only touch the principal and moſt uſual cauſes, as ſpecially Ambition and Ignorance. By Ambition, I mean the unlawful and reſtleſs deſire in Men, to be of higher eſtate than God hath given or appointed unto them. By Ignorance, I mean no unskilfulneſs in Arts and Sciences; but the lack of knowledge of God's bleſſed Will declared in his holy Word, which teacheth both extreamly to abhor all Rebellion, as being the root of all miſchief, and ſpecially to delight in obedience, as the beginning and foundation of all goodneſs, as hath been alſo before ſpecified. And as theſe are the two chief cauſes of Rebellion; ſo are there ſpecially two ſorts of Men in whom theſe vices do reign, by whom the Devil, the author of all evil, doth chiefly ſtir up all Diſobedience and Rebellion.

The reſtleſs Ambitious having once determined by one means or other to atchieve to their intended purpoſe, when they cannot by lawful and peaceable means climb ſo high as they do deſire, they attempt the ſame by force and violence; wherein when they cannot prevail againſt the ordinary Authority and Power of lawful Princes and Governors themſelves alone, they do ſeek the aid and help of the ignorant multitude, abuſing them to their wicked purpoſe. Wherefore ſeeing a few ambitious and malicious are the authors and heads, and multi-

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tudes of ignorant Men are the miniſters and furtherers of Rebellion, the chief point of this part ſhall be as well to notify to the ſimple and ignorant Men who they be, that have been and be uſual authors of Rebellion, that they may know them: And alſo to admoniſh them to beware of the ſubtil ſuggeſtions of ſuch reſtleſs ambitious perſons, and ſo to flee them: That Rebellions (though attempted by a few ambitious) through the lack of maintenance by any multitudes, may ſpeedily and eaſily, without any great labour, danger, or damage, be repreſſed and clearly extinguiſhed.

It is well known as well by all Hiſtories, as by daily experience, that none have either more ambitiouſly aſpired above Emperors, Kings and Princes: Nor have more perniciouſly moved the ignorant people to Rebellion againſt their Princes, than certain perſons which falſely challenge to themſelves to be only counted and called Spiritual. I muſt therefore here yet once again briefly put you (good people) in remembrance out of God's holy Word, how our Saviour Jeſus Chriſt and his holy Apoſtles, the heads and chief of all true Spiritual and Eccleſiaſtical Men, behaved themſelves towards the Princes and Rulers of their time, though not the beſt Governours that ever were, that you be not ignorant whether they be the true Diſciples and Followers of Chriſt, and his Apoſtles, and ſo true ſpiritual Men, that either by ambition do ſo highly aſpire, or do moſt maliciouſly teach, or moſt perniciouſly do execute Rebellion againſt their lawful Princes, being the worſt of all carnal works, and miſchievous deeds.

Matth. 17. d. 25.

The holy Scriptures do teach moſt expreſsly, that our Saviour Chriſt himſelf, and his Apoſtles, St. *Paul*, St. *Peter*, with others, were unto the Magiſtrates and higher powers, which ruled at their being upon the Earth, both obedient themſelves, and did alſo diligently and earneſtly exhort all other Chriſtians to the like obedience unto their Princes and Governours: Whereby it is evident that Men of the Clergy, and Eccleſiaſtical Miniſters, as their Succeſſors, ought both themſelves ſpecially, and before other, to be obedient unto their Princes, and alſo to exhort all others unto the ſame. Our Saviour Chriſt likewiſe teaching by his doctrine that his Kingdom was not of this World, did by his example in fleeing from thoſe that would have made him King, confirm the ſame: expreſsly alſo forbidding his Apoſtles, and by them the whole Clergy, all Princely Dominion over People and Nations; and he and his holy Apoſtles likewiſe, namely *Peter* and *Paul*, did forbid unto all Eccleſiaſtical Miniſters, dominion over the Church of Chriſt. And indeed, whilſt the Eccleſiaſtical Miniſters continued in Chriſt's Church in that order that is in Chriſt's Word preſcribed unto them, and in Chriſtian Kingdoms kept themſelves obedient to their own Princes, as the holy Scripture doth teach them; both was Chriſt's Church more clear from ambitious emulations and contentions, and the ſtate of Chriſtian Kingdoms leſs ſubject unto Tumults and Rebellions. But after that ambition and deſire of dominion entred once into Eccleſiaſtical Miniſters, whoſe greatneſs after the doctrine and example of our Saviour, ſhould chiefly ſtand in humbling themſelves; and that the Biſhop of *Rome* being by the order of God's Word none other than the Biſhop of that one See and Dioceſs,

Mark 12. b. 14. Luke 20. d. 25. Matth. 27. Luke 23. Rom. 13. a. 1, &c. 1 Tim. 2. a. 1. 1 Pet. 2. c. 13. John 6. b. 15. & 18. f. 36. Matth. 20. d. 25. Mark 10. f. 42. Luke 22. c. 25. Matth. 23. a. 8. Luke 9. f. 46. 2 Cor. 1. d. 24. 1 Pet. 5. a. 3. Matth. 18. a. 4. & 20. d. 28. Luke 9. f. 48. & 22. c. 27. *Sex decre. lib.* 3. *tit.* 16. *cap. unic.* & *lib.* 5. *tit.* 9. *cap.* 5. *in gloſſa.*

and never yet well able to govern the ſame, did by intolerable ambition challenge, not only to be the Head of all the Church diſperſed throughout the World, but alſo to be Lord of all Kingdoms of the World, as is expreſsly ſet forth in the Book of his own Canon Laws, moſt contrary to the doctrine and example of our Saviour Chriſt, whoſe Vicar, and of his Apoſtles, namely *Peter*, whoſe ſucceſſor he pretendeth to be: After this Ambition entred, and his challenge once made by the Biſhop of *Rome*, he became at once the ſpoiler and deſtroyer both of the Church, which is the Kingdom of our Saviour Chriſt, and of the Chriſtian Empire, and all Chriſtian Kingdoms, as an univerſal Tyrant over all.

And whereas before that challenge made, there was great amity and love amongſt the Chriſtians of all Countries, hereupon began emulation and much hatred between the Biſhop of *Rome* and his Clergy and Friends on the one part, and the Grecian Clergy and Chriſtians of the Eaſt on the other part, for that they refuſed to acknowledge any ſuch ſupreme authority of the Biſhop of *Rome* over them: The Biſhop of *Rome* for this cauſe amongſt other, not only naming them, and taking them for Schiſmaticks, but alſo never ceaſing to perſecute them, and the Emperors who had their See and continuance in *Greece*, by ſtirring of the Subjects to Rebellion againſt their Sovereign Lords, and by raiſing deadly hatred and moſt cruel Wars between them and other Chriſtian Princes. And when the Biſhops of *Rome* had tranſlated the title of the Emperor, and as much as in them did lie, the Empire it ſelf from their Lord the Emperor of *Greece*, and of *Rome* alſo, by right unto the Chriſtian Princes of the Weſt, they became in ſhort ſpace no better unto the Weſt Emperors, than they were before unto the Emperors of *Greece*: For the uſual diſcharging of Subjects from their Oath of Fidelity made unto the Emperors of the Weſt their Sovereign Lords, by the Biſhops of *Rome*: The unnatural ſtirring up of the Subjects unto Rebellion againſt their Princes; yea, of the Son againſt the Father, by the Biſhop of *Rome*: The moſt cruel and bloody Wars raiſed amongſt Chriſtian Princes of all Kingdoms, the horrible murder of infinite thouſands of Chriſtian Men being ſlain by Chriſtians: And, which enſued thereupon, the pitiful loſſes of ſo many goodly Cities, Countries, Dominions, and Kingdoms, ſometime poſſeſſed by Chriſtians in *Aſia*, *Africa*, *Europa*: The miſerable fall of the Empire and Church of *Greece*, ſometime the moſt flouriſhing part of Chriſtendom, into the hands of the *Turks*: The lamentable diminiſhing, decay, and ruin of Chriſtian Religion: The dreadful encreaſe of Paganiſm, and power of the Infidels and Miſcreants, and all by the practice and procurement of the Biſhop of *Rome* chiefly, is in the Hiſtories and Chronicles written by the Biſhop of *Rome*'s own favourers and friends to be ſeen, and as well known unto all ſuch as are acquainted with the ſaid Hiſtories. The ambitious intents and moſt ſubtle drifts of the Biſhops of *Rome* in theſe their practices, appeared evidently by their bold attempt in ſpoiling and robbing the Emperors of their Towns, Cities, Dominions, and Kingdoms, in *Italy*, *Lombardy*, and *Sicily*, of ancient right belonging to the Empire, and by joyning

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of them unto their Biſhoprick of *Rome*, or elſe giving them unto ſtrangers, to hold them of the Church and Biſhop of *Rome* as in *capite*, and as of the chief Lords thereof, in which tenure they hold the moſt part thereof, ev'n at this day. But theſe ambitious, and indeed traiterous means and ſpoiling of their Sovereign Lords; the Biſhops of *Rome*, of Prieſts, and none other by right than the Biſhops of one City and Dioceſe, are by falſe uſurpation become great Lords of many Dominions, mighty Princes, yea, or Emperors rather, as claiming to have divers Princes and Kings to their Vaſſals, Liege-men, and Subjects: As in the ſame Hiſtories written by their own Familiars and Courtiers is to be ſeen. And indeed ſince the time that the Biſhops of *Rome* by ambition, treaſon, and uſurpation, atchieved and attained to this height and greatneſs, they behaved themſelves more like Princes, Kings, and Emperors in all things, than remained like Prieſts, Biſhops and Eccleſiaſtical, or (as they would be called) Spiritual Perſons, in any one thing at all. For after this rate they have handled other Kings and Princes of other Realms throughout Chriſtendom, as well as their Sovereign Lords the Emperors, uſually diſcharging their Subjects of their Oath of Fidelity, and ſo ſtirring them up to Rebellion againſt their natural Princes, whereof ſome examples ſhall in the laſt part hereof be notified unto you.

Wherefore let all good Subjects, knowing theſe the ſpecial inſtruments and miniſters of the Devil, to the ſtirring up of all Rebellions, avoid and flee them, and the peſtilent ſuggeſtions of ſuch foreign Uſurpers, and their adherents, and embrace all obedience to God and their natural Princes and Sovereigns, that they may enjoy God's bleſſings, and their Princes favour, all peace, quietneſs, ſecurity in this World, and finally attain through Chriſt our Saviour, life everlaſting in the World to come: Which God the Father, for the ſame our Saviour Jeſus Chriſt his ſake, grant unto us all; To whom, with the Holy Ghoſt, be all honour and glory, World without end. *Amen.*

Thus have you heard the Fifth Part of this Homily.

Now, good People, Let us Pray.

The PRAYER as in that time it was Publiſhed.

O Moſt mighty GOD, the Lord of Hoſts, the Governour of all Creatures, the only Giver of all Victories, who alone art able to ſtrengthen the Weak againſt the Mighty, and to vanquiſh infinite multitudes of thine Enemies with the Countenance of a few of thy Servants calling upon thy Name, and truſting in thee: Defend, O Lord, thy Servant and our Governour under thee, our Sovereign Lord the KING and all thy People committed to his charge. O Lord, withſtand the cruelty of all thoſe which be common Enemies as well to the Truth of thy Eternal Word, as to their own natural Prince and Country; and manifeſtly to this Crown and Realm of ENGLAND, which thou haſt of thy Divine Providence aſſigned in theſe our days to the Government of thy Servant, our Sovereign and gracious KING. O moſt merciful Father, (if it be thy holy Will) make ſoft and tender the ſtony hearts of all thoſe that exalt themſelves againſt thy Truth, and ſeek either to trouble the quiet of this Realm of ENGLAND, or to oppreſs the Crown of the ſame; and convert them to the knowledge of thy Son, the only Saviour of the World, Jeſus Chriſt, that we and they may joyntly glorify thy Mercies. Lighten (we beſeech thee)

thee) their ignorant hearts to embrace the truth of thy Word, or elſe ſo abate their cruelty (O moſt mighty Lord) that this our Chriſtian Realm, with others that confeſs thy holy GOSPEL, may obtain by thine aid and ſtrength, ſurety from all Enemies, without ſhedding of Chriſtian Blood, whereby all they which be oppreſſed with their tyranny, may be relieved, and they which be in fear of their cruelty, may be comforted: And finally that all Chriſtian Realms, and eſpecially this Realm of ENGLAND, may by thy Defence and Protection continue in the truth of the Goſpel, and enjoy perfect Peace, Quietneſs and Security: And that we for theſe thy Mercies, jointly all together with one conſonant heart and voice, may thankfully render to thee all laud and praiſe, that we, knit in one godly concord and unity amongſt our ſelves, may continually magnify thy glorious Name, who with thy Son our Saviour Jeſus Chriſt, and the Holy Ghoſt, art one Eternal, Almighty, and moſt Merciful GOD; To whom be all laud and praiſe, World without end. *Amen.*

The Sixth and laſt Part of the Homily againſt Diſobedience *and* Wilful Rebellion.

NOW whereas the Injuries, Oppreſſions, Raveny, and Tyranny of the Biſhops of *Rome*, uſurping as well againſt their natural Lords the Emperors, as againſt all other Chriſtian Kings and Kingdoms, and their continual ſtirring of Subjects unto Rebellions againſt their Sovereign Lords, whereof I have partly admoniſhed you before, were intolerable: And it may ſeem more than marvel, that any Subjects would after ſuch ſort hold with unnatural foreign Uſurpers againſt their own Sovereign Lords, and natural Country: It remaineth that I do declare the mean whereby they compaſſed theſe matters, and ſo to conclude this whole Treaty of due Obedience, and againſt Diſobedience and Wilful Rebellion. You ſhall underſtand, that by ignorance of God's Word, wherein they kept all Men, ſpecially the common people, they wrought and brought to paſs all theſe things, making them believe that all that they ſaid was true, all that they did was good and godly: and that to hold with them in all things, againſt Father, Mother, Prince, Country, and all Men, was moſt meritorious. And indeed what miſchief will not blind Ignorance lead ſimple Men unto?

Of the ignorance of ſimple people. The latter part.

By ignorance, the Jewiſh Clergy induced the common People to ask the delivery of *Barabbas* the ſeditious murderer, and to ſue for the cruel crucifying of our Saviour Chriſt, for that he rebuked the ambition, ſuperſtition, and other vices of the High Prieſts and Clergy. For as our Saviour Chriſt teſtifieth, that thoſe who crucified him, wiſt not what they did: So doth the holy Apoſtle St. *Paul* ſay, If they had known, if they had not been ignorant, they would never have crucified the Lord of glory; but they knew not what they did. Our Saviour Chriſt himſelf alſo foreſhewed that it ſhould come to paſs by ignorance, that thoſe who ſhould perſecute and murder his true Apoſtles and Diſciples, ſhould think they did God acceptable ſacrifice, and good ſervice: As it is alſo verified ev'n at this day.

And in this ignorance have the Biſhops of *Rome* kept the people of God, ſpecially the common ſort, by no means ſo much, as by withdrawing the Word of God from them, and by keeping it under the vail of an unknown ſtrange tongue. For as it ſerved the ambitious humour

of

of the Biſhops of *Rome*, to compel all Nations to uſe the natural language of the City of *Rome*, where they were Biſhops, which ſhewed a certain acknowledging of ſubjection unto them: ſo yet ſerved it much more their crafty purpoſe, thereby to keep all people ſo blind, that they not knowing what they prayed, what they believed, what they were commanded by God, might take all their commandments for God's. For as they would not ſuffer the holy Scriptures or Church-ſervice to be uſed or had in any other Language than the Latin: So were very few, ev'n of the moſt ſimple people taught the Lord's Prayer, the Articles of the Faith, and the Ten Commandments, otherwiſe than in Latin, which they underſtood not: By which univerſal ignorance, all Men were ready to believe whatſoever they ſaid, and to do whatſoever they commanded.

Si cognoviſſent. Gregorius 2, & 3. Anno Dom. 726, &c.

For to imitate the Apoſtles phraſe: If the Emperor's Subjects had known out of God's Word their duty to their Prince, they would not have ſuffered the Biſhop of *Rome* to perſwade them to forſake their Sovereign Lord the Emperor againſt their oath and fidelity, and to rebel againſt him, only for that he caſt Images (unto the which Idolatry was committed) out of the Churches, which the Biſhop of *Rome* bare them in hand to be hereſy. If they had known of God's Word but as much as the Ten Commandments, they ſhould have found that the Biſhop of *Rome* was not only a Traitor to the Emperor his Liege Lord, but to God alſo, and an horrible blaſphemer of his Majeſty, in calling his holy Word and Commandment Hereſy: And that which the Biſhop of *Rome* took for a juſt cauſe to rebel againſt his lawful Prince, they might have known to be a doubling and trebling of his moſt heinous wickedneſs, heaped with horrible impiety and blaſphemy.

In the ſecond Commandment.

But leſt the poor people ſhould know too much, he would not let them have as much of God's Word as the Ten Commandments, wholly and perfectly, withdrawing from them the ſecond Commandment, that bewrayeth his impiety, by a ſubtle ſacrilege. Had the Emperor's Subjects likewiſe known, and been of any underſtanding in God's Word, would they at other times have rebelled againſt their Sovereign Lord, and by their Rebellion have holpen to depoſe him, only for that the Biſhop of *Rome* did bear them in hand, that it was ſimony and hereſy too, for the Emperor to give any Eccleſiaſtical dignities or promotions to his learned Chaplains, or other of his learned Clergy, which all Chriſtian Emperors before him had done without controlment? Would they, I ſay, for that the Biſhop of *Rome* bare them ſo in hand, have rebelled by the ſpace of more than forty years together againſt him, with ſo much ſhedding of Chriſtian blood, and murder of ſo many thouſands of Chriſtians, and finally have depoſed their Sovereign Lord, had they known and had in God's Word any underſtanding at all? ſpecially had they known that they did all this to pluck from their Sovereign Lord, and his ſucceſſors for ever, that ancient right of the Empire, to give it unto the Romiſh Clergy, and to the Biſhop of *Rome*, that he might for the confirmation of one Archbiſhop, and for the Romiſh Rag, which he calleth a *Pall*, ſcarce worth twelve pence, receive many thouſand Crowns of Gold, and of other Biſhops likewiſe great ſums of Money,

Henry 4. Gregor. 7. Anno Dom. 167. Paſchal. 2. Anno 199.

for their Bulls, which is ſimony indeed: Would, I ſay, Chriſtian Men and Subjects by Rebellion have ſpent ſo much Chriſtian Blood, and have depoſed their natural, moſt noble, and moſt valiant Prince, to bring the matter finally to this paſs, had they known what they did, or had any underſtanding in God's Word at all? And as theſe ambitious Uſurpers the Biſhops of *Rome* have overflowed all *Italy* and *Germany* with ſtreams of Chriſtian Blood, ſhed by the Rebellions of ignorant Subjects againſt their natural Lords and Emperors, whom they have ſtirred thereunto by ſuch falſe pretences: So is there no Country in Chriſtendom, which by their like means and falſe pretences hath not been overſprinkled with the Blood of Subjects by Rebellion againſt their natural Sovereigns, ſtirred up by the ſame Biſhops of *Rome*.

King *John*. And to uſe one example of our own Country: The Biſhop of *Rome* did pick a quarrel to King *John* of *England*, about the Election of *Stephen Langton* to the Biſhoprick of *Canterbury*, wherein the King had ancient right, being uſed by his Progenitors, all Chriſtian Kings of *England* before him; the Biſhops of *Rome* having no right, but had begun then to uſurp upon the Kings of *England*, and all other Chriſtian Kings, as they had before done againſt their Sovereign Lords the Emperors: Proceeding ev'n by the ſame ways and means, and likewiſe curſing King *John*, and diſcharging his Subjects of their oath of fidelity unto their Sovereign Lord. Now had Engliſh-men at that time known their duty to their Prince ſet forth in God's Word, would a great many of Nobles, and other Engliſh-men natural Subjects, for this foreign and unnatural Uſurper his vain curſe of the King, and for his feigned diſcharging of them of their oath and fidelity to their natural Lord, upon ſo ſlender or no ground at all, have rebelled againſt their Sovereign Lord the King? Would Engliſh Subjects have taken part againſt the King of *England*, and againſt the Engliſh-men, with the French King and French-men, being incenſed againſt this Realm by the Biſhop of *Rome*? Would they have ſent for, and received the Dauphin of *France* with a great Army of French-men into the Realm of *England*? Would they have ſworn fidelity to the Dauphin of *France*, breaking their oath of fidelity to their natural Lord the King of *England*, and have ſtood under the Dauphin's Banner diſplayed againſt the King of *England*? Would they have expelled their Sovereign Lord the King of *England* out of *London*, the chief City of *England*, and out of the greateſt part of *England*, upon the South-ſide of the *Trent*, ev'n unto *Lincoln*, and out of *Lincoln* it ſelf alſo, and have delivered the poſſeſſion thereof unto the Dauphin of *France*, whereof he kept the poſſeſſion a great while? Would they, being Engliſh-men, have procured ſo great ſhedding of *Engliſh* Blood, and other infinite miſchiefs and miſeries unto *England* their natural Country, as did follow thoſe cruel Wars and traiterous Rebellion, the fruits of the Biſhop of *Rome*'s Bleſſings? Would they have driven their natural Sovereign Lord the King of *England* to ſuch extremity, that he was inforced to ſubmit himſelf unto that foreign falſe Uſurper the Biſhop of *Rome*, who compelled him to ſurrender up the Crown of *England* into the hands of his Legate, who in token of poſſeſſion kept it in his hands divers days, and then delivered it again to King *John*,

Innocent. III.

Philip French King.

Lewis Dauphin of *France*.

upon

upon that condition, that the King and his Succeſſors, Kings of *England*, ſhould hold the Crown and Kingdom of *England* of the Biſhop of *Rome* and his Succeſſors, as the Vaſſals of the ſaid Biſhops of *Rome* for ever: In token whereof, the Kings of *England* ſhould alſo pay a yearly Tribute to the ſaid Biſhop of *Rome* as his Vaſſals and Liege Men. Would Engliſh-men have brought their Sovereign Lord, and natural Country in this thraldom and ſubjection to a falſe foreign Uſurper, had they known and had any underſtanding in God's Word at all? Out of the which moſt lamentable caſe, and miſerable tyranny, raveny, and ſpoil of the moſt greedy Romiſh Wolves enſuing hereupon, the Kings and Realm of *England*, could not rid themſelves by the ſpace of many years after: The Biſhop of *Rome* by his Miniſters continually not only ſpoiling the Realm and Kings of *England* of infinite treaſure, but alſo with the ſame Money hiring and maintaining foreign Enemies againſt the Realm and Kings of *England*, to keep them in ſuch his ſubjection, that they ſhould not refuſe to pay whatſoever thoſe unſatiable Wolves did greedily gape for, and ſuffer whatſoevet thoſe moſt cruel tyrants would lay upon them. Would Engliſh-men have ſuffered this? Would they by Rebellion have cauſed this, trow you, and all for the Biſhop of *Rome*'s cauſeleſs curſe, had they in thoſe days known and underſtood, that God doth curſe the bleſſings, and bleſs the curſings of ſuch wicked uſurping Biſhops and Tyrants? As it appeared afterward in King *Henry* the Eighth his days, and King *Edward* the Sixth, and in our gracious Sovereign's days that now is, where neither the Pope's curſes, nor God's manifold bleſſings are wanting. But in King *John*'s time, the Biſhop of *Rome* underſtanding the brute blindneſs, ignorance of God's Word, and ſuperſtition of Engliſh-men, and how much they were inclined to worſhip the Babylonical Beaſt of *Rome*, and to fear all his threatnings, and cauſeleſs curſes, he abuſed them thus, and by their Rebellion brought this noble Realm and Kings of *England* under his moſt cruel tyranny, and to be a ſpoil of his moſt vile and unſatiable covetouſneſs and raveny, for a long and a great deal too long a time. And to joyn unto the reports of Hiſtories, matters of latter memory, could the Biſhop of *Rome* have raiſed the Rebellions in the North and Weſt Countries in the times of King *Henry* and King *Edward*, but by abuſing of the ignorant people? Or is it not moſt evident that the Biſhop of *Rome* hath of late attempted, by his Iriſh Patriarchs and Biſhops, ſent from *Rome* with his Bulls, (whereof ſome were apprehended) to break down the bars and hedges of the publick peace in *Ireland*, only upon confidence eaſily to abuſe the ignorance of the wild Iriſh men? Or who ſeeth not that upon like confidence, yet more lately he hath likewiſe procured the breach of the publick peace in *England*, (with the long and bleſſed continuance whereof he is ſore grieved) by the miniſtry of his diſguiſed Chaplains, creeping in Lay-mens apparel into the houſes, and whiſpering in the ears of certain Northern borderers, being then moſt ignorant of their duty to God and to their Prince of all people of the Realm, whom therefore as moſt meet and ready to execute his intended purpoſe, he hath by the ſaid ignorant Maſs-Prieſts, as blind guides leading the blind,

See the Acts of Parliament in King *Edward* the Third his days.

Malach. 2.

blind, brought thoſe ſilly blind Subjects into the deep ditch of horrible Rebellion, damnable to themſelves, and very dangerous to the ſtate of the Realm, had not God of his mercy miraculouſly calmed that raging tempeſt, not only without any Shipwrack of the Common-wealth, but almoſt without any ſhedding of Chriſtian and Engliſh blood at all.

And it is yet much more to be lamented, that not only common people, but ſome other youthful or unskilful Princes alſo, ſuffer themſelves to be abuſed by the Biſhop of *Rome*, his Cardinals and Biſhops, to oppreſſing of Chriſtian Men their faithful Subjects, either themſelves, or elſe by procuring the force and ſtrength of Chriſtian Men, to be conveyed out of one Country, to oppreſs true Chriſtians in another Country, and by theſe means open an entry unto Moors and Infidels, into the poſſeſſion of Chriſtian Realms, Countries: Other Chriſtian Princes in the mean time, by the Biſhop of *Rome*'s procuring alſo, being ſo occupied in Civil Wars, or troubled with Rebellions, that they have neither leiſure nor ability to confer their common forces to the defence of their Fellow Chriſtians, againſt ſuch invaſions of the common Enemies of Chriſtendom, the Infidels and Miſcreants. Would to God we might only read and hear out of the Hiſtories of old, and not alſo ſee and feel theſe new and preſent oppreſſions of Chriſtians, rebellions of Subjects, effuſion of Chriſtian blood, deſtruction of Chriſtian Men, decay and ruine of Chriſtendom, increaſe of Paganiſm, moſt lamentable and pitiful to behold, being procured in theſe our days, as well as in times paſt, by the Biſhop of *Rome* and his Miniſters, abuſing the ignorance of God's Word, yet remaining in ſome Chriſtian Princes and People. By which ſorrow and bitter fruits of ignorance, all Men ought to be moved to give ear and credit to God's Word, ſhewing as moſt truly, ſo moſt plainly how great a miſchief ignorance is; and again how great and how good a gift of God knowledge in God's Word is. And to begin with the Romiſh Clergy, who though they do brag now, as did ſometime the Jewiſh Clergy, that they cannot lack knowledge: Yet doth God by his holy Prophets both charge them with ignorance, and threaten them alſo, for that they have repelled the knowledge of God's Word and Law from themſelves, and from his people, that he will repel them, that they ſhall be no more his Prieſts. God likewiſe chargeth Princes as well as Prieſts, that they ſhould endeavour themſelves to get underſtanding and knowledge in his Word, threatning his heavy wrath and deſtruction unto them, if they fail thereof. And the Wiſe Man ſaith to all Men univerſally, Princes, Prieſts, and People; Where is no knowledge, there is no good nor health to the ſoul: And that all Men be vain in whom is not the knowledge of God and his holy Word; that they who walk in darkneſs, wot not whither they go: And that the people that will not learn, ſhall fall into great miſchiefs, as did the people of *Iſrael*, who for their ignorance in God's Word, were firſt led into captivity; and when by ignorance afterward they would not know the time of their Viſitation, but crucified Chriſt or Saviour, perſecuted his holy Apoſtles, and were ſo ignorant and blind, that when they did moſt wickedly and cruelly, they thought they did God good and acceptable ſervice, (as do many by ignorance think ev'n at this day:)

Jer. 18. c. 18.

Ezek. 7. g. 26. Hoſ. 4. b. 6. Pſalm 2.

Prov. 19. Wiſd. 13. Prov. 17. Epheſ. 4. John 12. Eſay 5. 13. Luke 19. g. 44. & 23. c. 34. Acts *multis locis*. John 16. a. 2. Eſ y 27. Hoſ. 4. Baruc. 3. Eſay 6. c. 9.

day:) finally, through their ignorance and blindneſs, their Country, Towns, Cities, *Jeruſalem* it ſelf, and the Temple of God, were all moſt horribly deſtroyed, the moſt chiefeſt part of their People ſlain, and the reſt led into moſt miſerable captivity: For he that made them, had no pity upon them, neither would ſpare them, and all for their ignorance. Matth. 13. b. 14, 15. John 12. 40. Wiſd. 5. Mat. 13. 19 2 Cor. 4. a.

And the holy Scriptures do teach, that the People that will not ſee with their eyes, nor hear with their ears, to learn and to underſtand with their hearts, cannot be converted and ſaved. And the wicked themſelves, being damned in Hell, ſhall confeſs ignorance in God's Word to have brought them thereunto, ſaying, We have erred from the way of the truth, and the light of righteouſneſs hath not ſhined unto us, and the ſun of underſtanding hath not riſen unto us; we have wearied our ſelves in the way of wickedneſs and perdition, and have walked cumberous and crooked ways: but the way of the Lord have we not known. Matth. 7. John 3.

And as well our Saviour himſelf, as his Apoſtle St. *Paul*, doth teach, that the ignorance of God's Word cometh of the Devil, is the cauſe of all error and misjudging (as falleth out with ignorant Subjects, who can rather eſpy a little mote in the eye of the Prince, or a Counſellor, than a great beam in their own) and univerſally it is the cauſe of all evil, and finally of eternal damnation; God's judgment being ſevere towards thoſe, who when the light of Chriſt's Goſpel is come into the World, do delight more in darkneſs of ignorance, than in the light of knowledge in God's Word. For all are commanded to read or hear, to ſearch and ſtudy the holy Scriptures, and are promiſed underſtanding to be given them from God, if they ſo do: All are charged not to believe either any dead Man, nor if an Angel ſhould ſpeak from Heaven, much leſs if the Pope do ſpeak from *Rome* againſt or contrary to the Word of God, from the which we may not decline neither to the right hand nor to the left. Matth. 11. b. 15. & 13. a. 9. f. 3. Luke 8. a. 8. John 5. f. 39. Pſalm 1. Matth. 7. b. 7. Luke 11. 9. Luke 16. g. 30, 31. Gal. 1. b. 8. Deut. 5. 32. Deut. 17. c. 14, 15, &c. Rom. 13. 1 Pet. 2. Pſalm 118. Pſalm 18. & 118.

In God's Word Princes muſt learn how to obey God, and to govern Men: In God's Word Subjects muſt learn Obedience both to God and their Princes. Old Men and young, rich and poor, all Men and Women, all eſtates, ſexes, and ages, are taught their ſeveral duties in the Word of God. For the Word of God is bright, giving light unto all Mens eyes, the ſhining Lamp directing all Mens paths and ſteps. Let us therefore awake from the ſleep and darkneſs of ignorance, and open our eyes that we may ſee the light: Let us riſe from the works of darkneſs, that we may eſcape eternal darkneſs, the due reward thereof; and let us walk in the light of God's Word, whilſt we have light, as becometh the Children of light, ſo directing the ſteps of our lives in that way which leadeth to light and life everlaſting, that we may finally obtain and enjoy the ſame: Which God the Father of lights, who dwelleth in light incomprehenſible and inacceſſible, grant unto us, through the light of the World our Saviour Jeſus Chriſt; Unto whom, with the Holy Ghoſt, one moſt glorious God, be all honour, praiſe, and thankſgiving for ever and ever. *Amen.* Eph. 5. 14. 1 Theſſ. 5. a. 4, 5. John 12. 35, 36. Jam. 1. c. 17. 1 Tim. 6. d. 16. John 3.

Thus have you heard the Sixth Part of this Homily.

Now, good People, Let us Pray.

The PRAYER as in that time it was Publiſhed.

O Moſt mighty GOD, the Lord of Hoſts, the Governour of all Creatures, the only Giver of all Victories, who alone art able to ſtrengthen the Weak againſt the Mighty, and to vanquiſh infinite multitudes of thine Enemies with the Countenance of a few of thy Servants calling upon thy Name, and truſting in thee: Defend, O Lord, thy Servant and our Governour under thee, our Sovereign Lord the KING and all thy People committed to his charge. O Lord, withſtand the cruelty of all thoſe which be common Enemies as well to the Truth of thy Eternal Word, as to their own natural Prince and Country; and manifeſtly to this Crown and Realm of ENGLAND, which thou haſt of thy Divine Providence aſſigned in theſe our days to the Government of thy Servant, our Sovereign and gracious KING. O moſt merciful Father, (if it be thy holy Will) make ſoft and tender the ſtony hearts of all thoſe that exalt themſelves againſt thy Truth, and ſeek either to trouble the quiet of this Realm of ENGLAND, or to oppreſs the Crown of the ſame; and convert them to the knowledge of thy Son, the only Saviour of the World, Jeſus Chriſt, that we and they may joyntly glorify thy Mercies. Lighten (we beſeech thee) their ignorant hearts to embrace the truth of thy Word, or elſe ſo abate their cruelty (O moſt mighty Lord) that this our Chriſtian Realm, with others that confeſs thy holy GOSPEL, may obtain by thine aid and ſtrength, ſurety from all Enemies, without ſhedding of Chriſtian Blood, whereby all they which be oppreſſed with their tyranny, may be relieved, and they which be in fear of their cruelty, may be comforted: And finally that all Chriſtian Realms, and eſpecially this Realm of ENGLAND, may by thy Defence and Protection continue in the truth of the Goſpel, and enjoy perfect Peace, Quietneſs and Security: And that we for theſe thy Mercies, jointly all together with one conſonant heart and voice, may thankfully render to thee all laud and praiſe, that we, knit in one godly concord and unity amongſt our ſelves, may continually magnify thy glorious Name, who with thy Son our Saviour Jeſus Chriſt, and the Holy Ghoſt, art one Eternal, Almighty, and moſt Merciful GOD; To whom be all laud and praiſe, World without end. *Amen.*

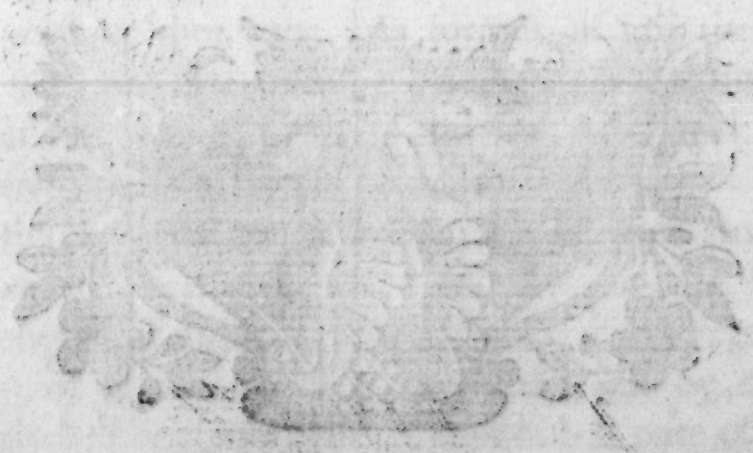
A THANKSGIVING for the Suppreſſion of the laſt Rebellion.

O Heavenly and moſt merciful Father, the Defender of thoſe that put their truſt in thee, the ſure fortreſs of all them that flee to thee for ſuccour; who of thy moſt juſt judgments for our Diſobedience and Rebellion againſt thy holy Word, and for our ſinful and wicked living, nothing anſwering to our holy profeſſion, whereby we have given an occaſion that thy holy Name hath been blaſphemed amongſt the ignorant, haſt of late both ſore abaſhed the whole Realm and People of *England*, with the terror and danger of Rebellion, thereby to awake us out of our dead ſleep of careleſs ſecurity; and haſt yet by the miſeries following the ſame Rebellion, more ſharply puniſhed part of our Country-men and Chriſtian Brethren, who have more nearly felt the ſame; and moſt dreadfully haſt ſcourged ſome of the ſeditious perſons with terrible executions, juſtly inflicted for their diſobedience unto thee, and to thy Servant their Sovereign, to the example of us all, and to the warning, correction and amendment of thy ſervants, of thine accuſtomed goodneſs, turning away always the wickedneſs of evil Men to the profit of them that fear thee: Who in thy judgments remembring thy mercy,

haſt

haſt by thy aſſiſtance given the victory to thy Servant our Queen, her true Nobility, and faithful Subjects, with ſo little, or rather no effuſion of Chriſtian Blood, as alſo might have juſtly enſued, to the exceeding comfort of all ſorrowful Chriſtian hearts, and that of thy fatherly pity, and merciful goodneſs only, and ev'n for thine own name's ſake, without any our deſert at all. Wherefore, we render unto thee moſt humble and hearty thanks for theſe thy great mercies ſhewed unto us, who had deſerved ſharper puniſhment, moſt humbly beſeeching thee to grant unto all us that confeſs thy holy Name, and profeſs the true and perfect Religion of thy holy Goſpel, thy heavenly grace to ſhew our ſelves in our living according to our profeſſion: That we truly knowing thee in thy bleſſed Word, may obediently walk in thy holy Commandments, and that we being warned by this thy Fatherly correction, do provoke thy juſt wrath againſt us no more: But may enjoy the continuance of thy great mercies towards us; thy right-hand, as in this, ſo in all other Invaſions, Rebellions, and Dangers, continually ſaving and defending our Church, our Realm, our Queen, and People of *England*; that all our Poſterities enſuing, confeſſing thy holy Name, profeſſing thy holy Goſpel, and leading an holy life, may perpetually praiſe and magnify Thee, with thy only Son Jeſus Chriſt our Saviour, and the Holy Ghoſt; To whom be all laud, praiſe, glory, and empire, for ever and ever. *Amen.*

FINIS.



The Thirty-Nine ARTICLES OF RELIGION.

1. *Of Faith in the Holy Trinity.*

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the maker and preserver of all things both visible and invisible. And in unity of this Godhead there be three persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

2. *Of the Word or Son of God, which was made very man.*

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God of one substance with the Father, took mans nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joyned together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

3. *Of the going down of Christ into Hell.*

AS Christ died for us, and was buried: so also is it to be believed, that he went down into hell.

4. *Of the Resurrection of Christ.*

CHRIST did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of mans nature, wherewith he ascended into Heaven, and there sitteth, until he return to judge all men at the last day.

5. *Of the Holy Ghost.*

THE Holy Ghost, proceeding from the Father and the Son, is of one Substance, Majesty and Glory, with the Father and the Son, very and eternal God.

6. *Of the sufficiency of the holy Scriptures for Salvation.*

HOLY Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture, we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

¶ *Of the Names and Number of the Canonical Books.*

Genesis.
Exodus.
Leviticus.
Numeri.
Deuteronomium.
Josue.
Judges.
Ruth.
The 1. Book of *Samuel.*
The 2. Book of *Samuel.*
The 1. Book of *Kings.*
The 2. Book of *Kings.*
The 1. Book of *Chronicles.*
The 2. Book of *Chronicles.*
The 1. Book of *Esdras.*
The 2. Book of *Esdras.*
The Book of *Hester.*
The Book of *Job.*
The *Psalms.*
The *Proverbs.*
Ecclesiastes, or *Preacher.*
Cantica, or *Songs* of *Solomon.*
Four *Prophets* the greater.
Twelve *Prophets* the less.

And the other Books (as *Hierom* saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any Doctrine; Such are these following.

The third Book of *Esdras.*
The fourth Book of *Esdras.*
The Book of *Tobias.*
The Book of *Judeth.*
The rest of the Book of *Hester.*
The Book of *Wisdom.*
Jesus the Son of *Sirach.*
Baruch the Prophet.
The Song of the *Three Children.*
The Story of *Susanna.*
Of *Bel* and the *Dragon.*
The Prayer of *Manasses.*
The 1. Book of *Maccabees.*
The 2. Book of *Maccabees.*

All the Books of the New Testament, as they are commonly received, we do receive and account them Canonical.

7. *Of the Old Testament.*

THE Old Testament is not contrary to the New: for both in the Old and New Testament, everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by *Moses*, as touching Ceremonies and Rites, do not bind Christian men, nor the civil Precepts thereof ought of necessity to be received in any Common-wealth: yet notwithstanding, no Christian man whatsoever, is free from the obedience of the Commandments which are called Moral.

8. *Of the three Creeds.*

THE three Creeds, *Nice* Creed, *Athanasius* Creed, and that which is commonly called the Apostles Creed, ought throughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

9. *Of original Birth or Sin.*

ORiginal Sin standeth not in the following of *Adam* (as the *Pelagians* do vainly talk) but it is the fault and corruption of the nature of every man, that naturally is ingendred of the offspring of *Adam*, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain; yea, in them that are regenerated, whereby the lust of the flesh, called in *Greek*, φρονημα σαρκὸς, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of it self the nature of sin.

10. *Of Free-will.*

THE condition of Man after the fall of *Adam*, is ſuch, That he cannot turn and prepare himſelf by his own natural ſtrength and good works to Faith and calling upon God; wherefore we have no power to do good works pleaſant and acceptable to God, without the grace of God by Chriſt preventing us, that we may have a good will, and working with us when we have that good will.

11. *Of the Juſtification of Man.*

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jeſus Chriſt by faith, and not for our own works, or deſervings. Wherefore, that we are juſtified by faith only, is a moſt wholſom Doctrine, and very full of comfort, as more largely is expreſſed in the Homily of Juſtification.

12. *Of Good Works.*

ALBEIT that good works, which are the fruits of faith, and follow after Juſtification, cannot put away our ſins, and endure the ſeverity of God's judgment, yet are they pleaſing and acceptable to God in Chriſt, and do ſpring out neceſſarily of a true and lively faith, inſomuch that by them a lively faith may be as evidently known, as a tree diſcerned by the fruit.

13. *Of Works before Juſtification.*

WORKS done before the grace of Chriſt, and the inſpiration of his Spirit, are not pleaſant to God, foraſmuch as they ſpring not of Faith in Jeſus Chriſt, neither do they make men meet to receive grace, (or as the School-authors ſay) deſerve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of ſin.

14. *Of Works of Supererogation.*

VOluntary Works beſides, over and above God's Commandments, which they call works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, That they do not only render unto God as much as they are bound to do, but that they do more for his ſake, then of bounden duty is required: whereas Chriſt ſaith plainly, when ye have done all that are commanded to you, ſay, We are unprofitable ſervants.

15. *Of Chriſt alone without Sin.*

CHRIST in the truth of our nature, was made like unto us in all things (ſin only except) from which he was clearly void, both in his fleſh, and in ſpirit. He came to be a Lamb without ſpot, who by ſacrifice of himſelf once made, ſhould take away the ſins of the world: and ſin (as St. *John* ſaith) was not in him. But all we the reſt (although baptized, and born again in Chriſt) yet offend in many things, and if we ſay we have no ſin, we deceive our ſelves, and the truth is not in us.

16. *Of Sin after Baptiſm.*

NOR every deadly ſin willingly committed after Baptiſm, is Sin againſt the Holy Ghoſt, and unpardonable. Wherefore the grant of repentance is not to be denied to ſuch as fall into ſin after Baptiſm. After we have received the Holy Ghoſt, we may depart from grace given, and fall into ſin, and by the grace of God (we may) ariſe again, and amend our lives. And therefore they are to be condemned which ſay, they can no more ſin as long as they live here, do deny the place of forgiveneſs to ſuch as truly repent.

17. *Of Predeſtination and Election.*

PRedeſtination to Life, is the everlaſting purpoſe of God, whereby (before the foundations of the world were laid) he hath conſtantly decreed by his Counſel, ſecret to us, to deliver from curſe and damnation, thoſe whom he hath choſen in Chriſt out of mankind, and to bring them by Chriſt to everlaſting ſalvation, as veſſels made to honour. Wherefore they which be endued with ſo excellent a benefit of God, be called according to God's purpoſe by his Spirit working in due ſeaſon: they through grace obey the calling: they be juſtified freely: they be made ſons of God by adoption: they be made like the image of his only begotten Son Jeſus Chriſt: they walk religiouſly in good works, and at length by God's mercy they attain to everlaſting felicity.

As the godly conſideration of Predeſtination and our Election in Chriſt, is full of ſweet, pleaſant, and unſpeakable comfort to godly perſons, and ſuch as feel in themſelves the working of the Spirit of Chriſt, mortifying the works of the fleſh, and their earthly members, and drawing up their mind to high and heavenly things, as well becauſe it doth greatly eſtabliſh and confirm their faith of eternal ſalvation, to be enjoyed through Chriſt, as becauſe it doth fervently kindle their love towards God: ſo, for curious and carnal perſons lacking the Spirit of Chriſt, to have continually before their eyes the ſentence of God's Predeſtination, is a moſt dangerous downfal, whereby the devil doth thruſt them either into deſperation, or into wretchleſneſs of moſt unclean living, no leſs perilous then deſperation.

Furthermore, we muſt receive God's promiſes in ſuch wiſe as they be generally ſet forth to us in Holy Scripture: and in our doings, that will of God is to be followed, which we have expreſly declared unto us in the word of God.

18. *Of obtaining eternal ſalvation only by the name of Chriſt.*

THEY alſo are to be had accurſed that preſume to ſay, that every man ſhall be ſaved by the law or ſect which he profeſſeth, ſo that he be diligent to frame his life according to that law, and the light of nature. For Holy Scripture doth ſet out unto us only the name of Jeſus Chriſt, whereby men muſt be ſaved.

19. *Of the Church.*

THE viſible Church of Chriſt is a Congregation of faithful men, in the which the pure word of God is preached, and the Sacraments be duly miniſtred, according to Chriſt's Ordinance, in all thoſe things that of neceſſity are requiſite to the ſame.

As the Church of *Jeruſalem*, *Alexandria*, and *Antioch* have erred: So alſo the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but alſo in matters of Faith.

20. *Of the Authority of the Church.*

THE Church hath power to decree Rites or Ceremonies, and Authority in Controverſies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it ſo expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a Witneſs and a Keeper of Holy Writ, yet as it ought not to decree any thing againſt the ſame, ſo beſides the ſame ought it not to enforce any thing to be believed for neceſſity of ſalvation.

21. *Of the Authority of General Councils.*

GEneral Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together (foraſmuch as they be an Aſſembly of men whereof all be not governed with the Spirit and Word of God) they may err, and ſometime have erred, even in things pertaining unto God. Wherefore things ordained by them as neceſſary to Salvation, have neither ſtrength nor authority, unleſs it may be declared that they be taken out of Holy Scripture.

22. *Of Purgatory.*

THE Romiſh doctrine concerning Purgatory, Pardons, Worſhipping and Adoration, as well of Images, as of Reliques, and alſo Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scipture, but rather repugnant to the Word of God.

23. *Of Miniſtring in the Congregation.*

IT is not lawful for any man to take upon him the Office of publick Preaching, or Miniſtring the Sacraments in the Congregation, before he be lawfully called, and ſent to execute the ſame. And thoſe we ought to judge lawfully called and ſent, which be choſen and called to this Work by Men who have publick Authority given unto them in the Congregation to call and ſend Miniſters into the Lord's Vineyard.

24. *Of ſpeaking in the Congregation, in ſuch a Tongue as the People underſtandeth.*

IT is a thing plainly repugnant to the Word of God, and the cuſtom of the Primitive Church, to have publick Prayer in the Church, or to Miniſter the Sacraments in a Tongue not underſtood of the People.

25. *Of the Sacrament.*

SAcraments ordained of Chriſt, be not only badges or tokens of Chriſtian mens Profeſſion: but rather they be certain ſure witneſſes, and effectual ſigns of grace, and God's good will towards us, by the which he doth work inviſibly in us, and doth not only quicken, but alſo ſtrengthen and confirm our faith in Him.

There

The 39 Articles of Religion.

There are two Sacraments ordained of Chriſt our Lord in the Goſpel, that is to ſay, Baptiſm and the Supper of the Lord.

Thoſe five commonly called Sacraments, that is to ſay, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Goſpel, being ſuch as have grown, partly of the corrupt following of the Apoſtles, partly are ſtates of life allowed in the Scriptures: but yet have not like nature of Sacraments with Baptiſm and the Lord's Supper, for that they have not any viſible Sign or Ceremony ordained of God.

The Sacraments were not ordained of Chriſt to be gazed upon, or to be carried about, but that we ſhould duly uſe them. And in ſuch only as worthily receive the ſame, they have a wholſom effect or operation: but they that receive them unworthily, purchaſe to themſelves damnation, as St. *Paul* ſaith.

26. *Of the Unworthineſs of the Miniſters, which hinder not the Effects of the Sacraments.*

ALthough in the viſible Church the evil be ever mingled with the good, and ſometime the evil have chief authority in the Miniſtration of the Word and Sacraments: yet foraſmuch as they do not the ſame in their own name, but in Chriſt's, and do miniſter by his Commiſſion and Authority, we may uſe their Miniſtry, both in hearing the word of God, and in the receiving of the Sacraments. Neither is the effect of Chriſt's ordinance taken away by their wickedneſs, nor the grace of God's gifts diminiſhed from ſuch, as by faith, and rightly do receive the Sacraments miniſtred unto them, which be effectual, becauſe of Chriſt's Inſtitution and Promiſe, although they be miniſtred by evil men.

Nevertheleſs, it appertaineth to the Diſcipline of the Church, that enquiry be made of evil Miniſters, and that they be accuſed by thoſe that have knowledge of their offences: and finally being found guilty, by juſt judgment be depoſed.

27. *Of Baptiſm.*

BAptiſm is not only a ſign of Profeſſion, and mark of Difference, whereby Chriſtian men are diſcerned from others that be not Chriſtened: but it is alſo a ſign of Regeneration or New Birth, whereby, as by an Inſtrument, they that receive Baptiſm rightly, are grafted into the Church: the promiſes of the forgiveneſs of ſin, and of our adoption to be the Sons of God by the Holy Ghoſt, are viſibly ſigned and ſealed: faith is confirmed, and grace increaſed by vertue of Prayer unto God. The Baptiſm of young Children is in any wiſe to be retained in the Church, as moſt agreeable with the Inſtitution of Chriſt.

28. *Of the Lord's Supper.*

THE Supper of the Lord is not only a ſign of the love that Chriſtians ought to have among themſelves one to another: but rather it is a Sacrament of our Redemption by Chriſt's death: Inſomuch that to ſuch as rightly, worthily, and with faith receive the ſame, the Bread which we break, is a partaking of the Body of Chriſt: and likewiſe the Cup of bleſſing, is a partaking of the Blood of Chriſt.

Tranſubſtantiation (or the change of the ſubſtance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ: but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occaſion to many ſuperſtitions.

The Body of Chriſt is given, taken, and eaten in the Supper, only after an heavenly and ſpiritual manner. And the mean whereby the Body of Chriſt is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Chriſt's ordinance reſerved, carried about, lifted up, or worſhipped.

29. *Of the Wicked which eat not the Body of Chriſt in the Uſe of the Lord's Supper.*

THE wicked and ſuch as be void of a lively faith, although they do carnally and viſibly preſs with their teeth (as St. *Auguſtine* ſaith) the Sacrament of the Body and Blood of Chriſt: yet in no wiſe are they partakers of Chriſt, but rather to their condemnation do eat and drink the ſign or Sacrament of ſo great a thing.

30. *Of both kinds.*

THE Cup of the Lord is not to be denied to the Lay people: For both the parts of the Lord's Sacrament, by Chriſt's ordinance and commandment, ought to be miniſtred to all Chriſtian men alike.

31. *Of the One Oblation of Chriſt finiſhed upon the Croſs.*

THE offering of Chriſt once made, is that perfect redemption, propitiation, and ſatisfaction for all the ſins of the whole world, both original and actual, and there is none other ſatisfaction for ſin, but that alone. Wherefore the Sacrifices of Maſſes in the which it was commonly ſaid, that the Prieſt did offer Chriſt for the quick and the dead, to have remiſſion of pain or guilt, were blaſphemous fables, and dangerous deceits.

32. *Of the Marriage of Prieſts.*

BIſhops, Prieſts, and Deacons, are not commanded by God's Law, either to vow the eſtate of ſingle life, or to abſtain from Marriage: Therefore it is lawful for them, as for all other Chriſtian men, to marry at their own diſcretion, as they ſhall judge the ſame to ſerve better to godlineſs.

33. *Of Excommunicate Perſons, how they are to be avoided.*

THAT Perſon which by open denunciation of the Church, is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the Faithful, as an Heathen and Publican, until he be openly reconciled by Penance, and received into the Church by a Judge that hath authority thereunto.

34. *Of the Traditions of the Church.*

IT is not neceſſary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diverſity of Countries, Times, and Mens manners, ſo that nothing be ordained againſt God's word. Whoſoever through his private judgment, willingly and purpoſely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common Authority, ought to be rebuked openly, (that other may fear to do the like) as he that offendeth againſt the common Order of the Church, and hurteth the Authority of the Magiſtrate, and woundeth the Conſciences of the weak Brethren.

Every particular or national Church, hath authority to ordain, change, and aboliſh Ceremonies or Rites of the Church, ordained only by mans authority, ſo that all things be done to edifying.

35. *Of Homilies.*

THE ſecond Book of Homilies, the ſeveral Titles whereof we have joined under this Article, doth contain a godly and wholſom Doctrine and neceſſary for theſe times, as doth the former Book of Homilies, which were ſet forth in the time of *Edward* the Sixth; and therefore we judge them to be read in Churches by the Miniſters, diligently and diſtinctly, that they may be underſtood of the People.

¶ Of the Names of the Homilies.

1 OF the right Uſe of the Church.
2 Againſt Peril of Idolatry.
3 Of repairing and keeping clean of Churches.
4 Of good Works, firſt of Faſting.
5 Againſt Gluttony and Drunkenneſs.
6 Againſt Exceſs of Apparel.
7 Of Prayer.
8 Of the Place and Time of Prayer.
9 That Common Prayers and Sacraments ought to be miniſtred in a known Tongue.
10 Of the reverent eſtimation of God's Word.
11 Of Alms doing.
12 Of the Nativity of Chriſt.
13 Of the Paſſion of Chriſt.
14 Of the Reſurrection of Chriſt.
15 Of the worthy receiving of the Sacrament of the Body and Blood of Chriſt.
16 Of the Gifts of the Holy Ghoſt.
17 For the Rogation-Days.
18 Of the State of Matrimony.
19 Of Repentance.
20 Againſt Idleneſs.
21 Againſt Rebellion.

36. *Of Conſecration of Biſhops and Miniſters.*

THE Book of Conſecration of Arch-biſhops and Biſhops, and Ordering of Prieſts and Deacons, lately ſet forth in the time of *Edward* the Sixth, and confirmed at the ſame time by Authority of Parliament, doth contain all things neceſſary to ſuch Conſecration and Ordering, neither hath it any thing that of it ſelf is ſuperſtitious and ungodly. And therefore whoſoever are Conſecrated or Ordered according to the Rites of that Book, ſince the ſecond Year of the aforenamed King *Edward*, unto this time, or hereafter ſhall be Conſecrated or Ordered accroding to the ſame Rites, we decree all ſuch to be rightly, orderly, and lawfully Conſecrated and Ordered.

37. *Of*

The 39 Articles of Religion.

37. *Of the Civil Magiſtrates.*

THE Queen's Majeſty hath the chief Power in this Realm of *England*, and other her Dominions, unto whom the chief Government of all Eſtates of this Realm, whether they be Eccleſiaſtical or Civil, in all cauſes doth appertain, and is not, nor ought to be ſubject to any Foreign Juriſdiction.

Whereas we attribute to the Queen's Majeſty the chief Government, by which Titles we underſtand the minds of ſome ſlanderous folks to be offended: we give not to our Princes the miniſtring either of God's Word, or of the Sacraments, the which thing the Injunctions alſo lately ſet forth by *Elizabeth* our Queen do moſt plainly teſtifie: but that only Prerogative which we ſee to have been given always to all godly Princes in holy Scriptures by God himſelf, *that is*, that they ſhould rule all Eſtates and Degrees committed to their charge by God, whether they be Eccleſiaſtical or Temporal, and reſtrain with the Civil Sword the ſtubborn and evil doers.

The Biſhop of *Rome* hath no juriſdiction in this Realm of *England*.

The laws of this Realm may puniſh Chriſtian men with death for heinous and grievous Offences.

It is lawful for Chriſtian men at the commandment of the Magiſtrate, to wear weapons, and ſerve in the wars.

38. *Of Chriſtian mens Goods, which are not common.*

THE Riches and Goods of Chriſtians are not common, as touching the Right, Title, and Poſſeſſion of the ſame, as certain Anabaptiſts do falſly boaſt. Notwithſtanding, every man ought of ſuch things as he poſſeſſeth, liberally to give Alms to the Poor, according to his ability.

39. *Of a Chriſtian man's Oath.*

AS we confeſs that vain and raſh ſwearing is forbidden Chriſtian men by our Lord Jeſus Chriſt, and *James* his Apoſtle: So we judge that Chriſtian Religion doth not prohibit, but that a man may ſwear when the Magiſtrate requireth, in a cauſe of faith and charity, ſo it be done according to the Prophets teaching, in juſtice, judgment, and truth.

The Ratification.

THIS Book of Articles before rehearſed, is again approved, and allowed to be holden and executed within the Realm by the aſſent and conſent of our Sovereign Lady *ELIZABETH*, by the Grace of God, of *England*, *France*, and *Ireland*, Queen, Defender of the Faith, *&c.* Which Articles were deliberately read, and confirmed again by the ſubſcription of the hand of the Archbiſhop and Biſhops of the Upper Houſe, and by the ſubſcription of the whole Clergy of the Nether Houſe in their Convocation, in the Year of our Lord, 1571.

The TABLE.

1 OF Faith in the Trinity.
2 Of Chriſt the Son of God.
3 Of his going down into Hell.
4 Of his Reſurrection.
5 Of the Holy Ghoſt.
6 Of the Sufficiency of the Scripture.
7 Of the Old Teſtament.
8 Of the Three Creeds.
9 Of Original Sin.
10 Of Free-Will.
11 Of Juſtification.
12 Of Good Works.
13 Of Works before Juſtification.
14 Of Works of Supererogation.
15 Of Chriſt alone without ſin.
16 Of Sin after Baptiſm.
17 Of Predeſtination and Election.
18 Of obtaining Salvation by Chriſt.
19 Of the Church.
20 Of the Authority of the Church.
21 Of the Authority of the general Councils.
22 Of Purgatory.
23 Of Miniſtring in the Congregation.
24 Of Speaking in the Congregation.
25 Of the Sacraments.
26 Of the Worthineſs of Miniſters.
27 Of Baptiſm.
28 Of the Lord's Supper.
29 Of the Wicked, which eat not the Body of Chriſt.
30 Of both kinds.
31 Of Chriſt's one Oblation.
32 Of the Marriage of Prieſts.
33 Of Excommunicate Perſons.
34 Of the Traditions of the Church.
35 Of Homilies.
36 Of Conſecration of Miniſters.
37 Of Civil Magiſtrates.
38 Of Chriſtian mens Goods.
39 Of a Chriſtian man's Oath.
The Ratification.

A TABLE *of* Kindred *and* Affinity, *wherein whoſoever are Related, are forbidden in Scripture and our Laws to* marry together.

A Man may not marry his	*A Man his*	*A Woman her*
1 Grandmother	22 Daughter's Son's Wife	11 Step-father
2 Grandfather's Wife	23 Wife's Son's Daughter	12 Husband's Father
3 Wife's Grandmother	24 Wife's Daughter's Daughter	13 Son
4 Father's Siſter	25 Brother's Daughter	14 Husband's Son
5 Mother's Siſter	26 Siſter's Daughter	15 Daughter's Husband
6 Father's Brother's Wife	27 Brother's Son's Wife	16 Brother
7 Mother's Brother's Wife	28 Siſter's Son's Wife	17 Husband's Brother
8 Wife's Father's Siſter	29 Wife's Brother's Daughter	18 Siſter's Husband
9 Wife's Mother's Siſter	30 Wife's Siſter's Daughter.	19 Son's Son
10 Mother	*A Woman her*	20 Daughter's Son
11 Step-mother	1 Grandfather	21 Son's Daughter's Husband
12 Wife's Mother	2 Grandmother's Husband	22 Daughter's Daughter's Husband
13 Daughter	3 Husband's Grandfather	23 Husband's Son's Son
14 Wife's Daughter	4 Father's Brother	24 Husband's Daughter's Son
15 Son's Wife	5 Mother's Brother	25 Brother's Son
16 Siſter	6 Father's Siſter's Husband	26 Siſter's Son
17 Wife's Siſter	7 Mother's Siſter's Husband	27 Brother's Daughter's Husband
18 Brother's Wife	8 Husband's Father's Brother	28 Siſter's Daughter's Husband
19 Son's Daughter	9 Husband's Mother's Brother	29 Husband's Brother's Son
20 Daughter's Daughter	10 Father	30 Husband's Siſter's Son.
21 Son's Son's Wife		

FINIS.